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JEWISH

Daily Jewish Courier, Aug. 18, 1922.

THE MOTHERS ARE AT FAULT

by

Dr. S. M. Melamed

Our beloved Chicago is a merry little town. For every hundred marriages there are twenty-five divorces. Every fourth man and every fourth woman of Chicago have gone through the divorce court. To get a divorce in Chicago is as easy as falling off a log.

Once upon a time girls got married because they wanted a home, a husband, and a family. Today, they get married because they want to have a good time, to go to cabarets, and to spend money freely. If the husband cannot afford it, the young woman rushes to the divorce court, complains that he was cruel to her, enacts a comedy, and gets alimony and a divorce. Really, why should a young woman who wants a good time, assume duties and responsibilities when she can get alimony and be free from any responsibility?

The mothers are to blame for this. It is their fault that their daughters are

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wild. It is the mothers who take father's hard-earned money and give it, on the sly, to their daughters for powder, paint, lipstick, and silk stockings, and permit them to lead a life of irresponsibility, indifference and freedom from obligation.

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Daily Jewish Courier, Nov. 19, 1920.

SOCIAL CONDITIONS IN CHICAGO AS JEWISH GIRLS SEE THEM

We have received a request that the following letter be published; the letter is self-explanatory.

"To the editor of the Daily Jewish Courier,

"Dear Sir: For the benefit of other Jewish girls who are in the same predicament as we are, we trust that you will print the following which is a story of 'social conditions' as we find them today. We are two young girls who have been brought up by strict Orthodox parents. We have made every effort to associate with young men and women of our own faith. We have plenty of girl friends, but so far as men are concerned, we wish to ask some advice.

"To begin with, we have no opportunity of meeting young men at our friends' homes, and, therefore, our only contact with young Jewish crowds is at club

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affairs, which include entertainments and dancing. At these affairs, the class of men we meet is not the type we prefer. It is generally a young, careless, and carefree crowd. Although we are only twenty-two years of age, we are more serious, and, therefore, we like serious men; the question is--where can we meet serious-minded men of from twenty-eight to thirty-five years of age?

"From this statement, please do not infer that we are prim and averse to having a good time. We can dance, we dress just as nicely as the occasion demands, and we always make an effort to be sociable among strangers. Although we are very Jewish-minded, we are Anglo-Saxon in physical appearance. Our complexions are fair; we are tall and slender, and are usually mistaken for Gentiles.

"When we first meet a young man and become fairly well acquainted with him, we usually drift into a discussion of religion during a discussion of various topics. It seems that as soon as he finds out that we are Jewish girls, he takes the first opportunity he can find of quitting our company. Probably this type of man usually seeks the company of a Gentile girl. He considers his time

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and money wasted on our type. Why?

"The reason is quite obvious, and we are sure you understand. It seems that most of our Jewish men prefer to take out Gentile girls, until they reach the age of forty, or thereabouts. Then, after they look old enough to be fathers of children, they are ready to settle down with a young girl of eighteen or twenty.

"The young Jewish girl is forced to stay at home and wait until the man has finished having his good time. There is but one alternative for her, and that is, to go out with Gentile men--and why not, if they are the right kind? From [our personal] experience, we wish to state that they treat us courteously, think it an honor to take us out, and in every way show us how much superior they are to our men in manners and respectful regard for a lady. Are we breaking any religious laws by going out with Gentile men? Are we doing wrong? Please advise us. Our parents do not believe it necessary for us to go out to seek pleasure or the company of men.

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"Being young, we find great pleasure in going to different amusement places. Since it is improper to go unescorted, and since Jewish men never invite us out, why can't we go out with Gentiles, as long as they are perfect gentlemen? We want you to understand that there is absolutely no possibility of anything serious developing from our association with these young men. Our religion is too deeply rooted within us to allow such a friendship to go too far.

"We hope that we have really explained the difficulties as they exist, and trust that you will offer some advice through your paper."

We are very sorry to state that we cannot offer any advice because we are not acquainted with the position and station in life of the two writers of this letter. Jewish girls should make it their business to associate with Jewish men because a girl can never tell where a friendship with a Gentile man will lead. If the Jewish girls made it their business to spend part of their earnings to brighten their homes, instead of spending everything on clothes and

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cosmetics, they would easily find plenty of Jewish friends. In a great many cases, Jewish men do not associate with Jewish girls because, while the girls look like princesses on the street, they cannot entertain their friends at home because their homes are poor and unattractive. Whether or not the writers of this letter belong to this type of Jewish girl, we do not know. As a rule, if a Jewish girl does not find friends among Jewish men and is compelled to associate with Gentiles, it is her own fault. In many other cases, Jewish men are simply afraid of associating with Jewish girls because the latter do not allow a friendship to develop normally and seek to monopolize the man prematurely. Therefore, the conditions described in the above letter, are due to the individual shortcomings of the Jewish girl.

However, we admit that there is a certain class of well-educated, well-mannered, and intellectual Jewish girls in the city of Chicago who find it difficult to secure the right sort of Jewish male companionship. There are many more intellectual Jewish girls in Chicago than intellectual men. An intellectual

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Jewish girl will refuse to associate with an uneducated and ill-mannered man. To give a Jewish intellectual girl an opportunity to meet the right sort of men, a Jewish intellectual center should be established. This is the only advice we can offer.

If the writers of the letter are merely seeking our approval of their association with Gentiles and of their going out to amusement places with Gentiles, we wish to tell them immediately that they won't get it. If, however, they are well educated and modest Jewish girls, who do not use a whole drug store on their faces, they will find plenty of nice Jewish company.

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Daily Jewish Courier, Mar. 11, 1914.

MOTHERS AID THEIR DAUGHTERS TO BE WEAK

By

Leah Brodie

That most mothers aid nature in developing their daughters weaker than their sons is a fact which no one can dispute. Whereas a boy is permitted to run, jump, and climb, girls are dressed like dolls and ordered not to get dirty, not to bring their curls, bows, bracelets, rings, etc. into disorder. The little girls donned in white dresses and white shoes, over which mothers labor the whole morning, feel as though they are obligated to look after their dresses, shoes and bows. They must be quiet, not move about too much. And mothers are proud of their quiescent girls.

However, these mothers do not know that their quiescent daughters will develop into weak, anaemic women, without physical or moral strength. The least amount of work will tire them. The slightest temptation will conquer them. The mothers do not know that only in a strong, healthy body with wholesome nerves can there reside a sound spirit, a strong will power to



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withstand the temptations which a big city furnishes so abundantly.

We already have, thank God, equal rights with men. But is this all that we need for our women? To take advantage of the rights endowed upon us, requires the possession of physical and spiritual strength; requires physically and spiritually healthy women. Can the present educational system produce such women?

Women who bring up their daughters with rings and bracelets, who implant in them the lust for jewelry and dresses, who do not have their daughters acquire the habit of earnest work, who do not allow their daughters to run and jump lest they soil their dresses, - such women cannot take advantage of the privilege bestowed upon women. They have no use for these privileges. The daughters of our mothers can be nothing else but physically and spiritually weak. They are unable to acquire either the desire or strength to work.

Nature is not to be blamed for our weakness or inability to render or create independency. Nor is it the fault of the men. But we mothers, ourselves,





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are the sole guilty ones. If it is the mother's wish to make of her daughter a sugar doll, a plaything for her future husband, if all her efforts are concentrated toward achieving this goal, then the daughter will naturally not become selfreliant. Most mothers await for men of wealth, business, and prominence to marry their daughters. The girl is not taught to be useful, but to be pleasant; nor is she taught to become a selfreliant person, but a pleasing object. She is superficially taught to maintain a fine outward appearance, to make an effect, to catch a gold fish in a net,--a rich young man.

Neither laws nor privileges will help so long as mothers cannot understand that by raising children in this fashion, they merely raise coquettes and useless, unfortunate women. Every person should, first of all, place implicit confidence in himself and then in others. Ability and strength evolve from work. If girls are reared like boys, they will be useful and productive. When pomp will cease to be a means for marriage, when marriage will cease to be a meal-ticket; then will women be as competent workers as men. Mothers should not rear dolls, but human beings.



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Daily Jewish Courier, Mar. 6, 1914.

WHEN HAS A GIRL THE RIGHT TO MARRY?



Mrs. Becky Yazo discussed the question of the age at which a girl should marry but did not mention the chief factor, viz., her preparation for marriage.

When we set out on an enterprise, the first question in our minds is our ability to handle it. How much necessary knowledge do I possess to make a success of it? Unfortunately, one seldom asks himself these questions when contemplating marriage. Problems are not considered then. It is good enough for anyone just to marry. If the girl only meets a suitable boy, she marries him.

Marriage should not be viewed from the standpoint of age, but rather from the standpoint of aptness. One can be as apt at the age of eighteen as another at the age of twenty-five; and, on the other hand, one of twenty-five may not be as apt as one of eighteen. A girl who seeks to gain favor



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by her outward appearance will never make a good housewife and a sensible mother, even if she doesn't marry until thirty.

Marriage is approached frivolously. This holds good for both the boy and the girl. He need only be a spendthrift and present gifts, and she need only be good looking; nothing else matters. Little thought is given to the future. We seem not to think that in time he will stop giving gifts and that her appearance and dress will become outmoded. We do not realize that the honeymoon lasts but a very short time, and is followed by cold reality for the rest of married life. Married life consists of work, of being capable, of keeping the rooms clean and the house in order, and of managing so as to get by comfortably and pleasantly on small means; furthermore, it consists of rearing, washing, and taking care of small children, of having to go without parties, balls, theaters, and stylish clothes. The girl does not think of this when she is about to marry and that is why we see so many unhappy couples; and it is no wonder.

Every faculty must be developed in a human being. The love for running a

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house, for giving comfort to others, for keeping everything orderly arranged, is, like any other good trait, born with the individual first and later developed.

A girl who up to marriage, devotes all her time to her outward appearance only, loses the little ability imparted to her by nature. Being unprepared she is helpless and inept, not knowing how to make life pleasant for herself, for her husband, or for her children. After marriage a girl must needs forsake the old art of beautifying herself and refining her outward appearance for lack of means and time.

Usually, after marriage the young wife is seldom dressed neatly. She walks about the house like a slattern, which is abhorrent to her husband and friends. The house is kept unclean, the children filthy, and meals are not served at the regular hours. Instead of spending his time at home with his wife, the husband goes to some gambling joint. The wife is left alone every night.

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In order to have a happier family life, women must be apt, skilful, and industrious. They must, however, be interested not only in dresses, cleanliness and housework, but also in cultural activities. The husband often takes refuge in gambling because he feels uncomfortable in his home, or because his wife seems to be rather uninteresting. It is true that a husband likes a well-dressed wife, but to speak of dresses is beyond the husband's scope of conversation. Most married people talk about domestic things, or money matters. Very seldom do they exchange opinions on world affairs, that is one of the reasons why men often leave their wives alone in the evening.

Thus, I say that equality of age is not a guarantee for a happy life. It largely depends on how capable the girl is, to be industrious, to make a comfortable home, and to be able to talk about things other than house, dresses and cleanliness.



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JEWISH

The Reform Advocate, wk. of Sept. 26, 1891.

[ OLD FASHIONED RELIGION RECOMMENDED ]

The following is from an article published in the Hebrew Observer and reprinted by the R.A.

Rev. Dr. Kohler, in the September issue of the Menorah, states his belief that Sunday services are a failure and urges faithful adherence to the old sacred Sabbath.

It is our opinion that in this hustling and busy country where everyone is compelled to toil six days every week for a living, and where Sunday is a legal day of rest on which work is forbidden to the vast majority of people, the Jew cannot afford to rest for two days and compete with his neighbors. The facts as they exist must be faced. Can the Jews afford to rest two days? It is admitted that one Sabbath is sufficient. The question presented is, which day to observe. The question, also presented is, shall the Jews

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The Reform Advocate, wk. of Sept. 26, 1891.

observe any day? Speaking for the vast number of Jews here it is safe to say that most of them do not regard Saturday as a holiday. With very rare exception, all Jewish business houses are open, and all Jews work the entire day. The merchants cannot afford to close on that day and Sunday also. The result is that the Jews do not observe any day of worship. The advocates of Sunday worship take the position that unless some religion is instilled into **our people**, they will become non-believers. Which would be wiser, to lose all our religion or simply to change **our** Sabbath day? Could we see any prospect of re-establishing Saturday as the Sabbath, we are therefore, in favor of services on Sunday.

**I. ATTITUDES**

**B. Mores**

**3. Family Organization**

**b. Parent-Child Relationship**



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JEWISH

Forward, Mar. 7, 1931.

### THE JEWISH IMMIGRANTS AND THEIR CHILDREN

A few members of the Workmen's Circle have written and some have telephoned Mr. Cohan, editor of the Forward and writer of this article, concerning the question of the immigrants and their American born children. Most of them inquired about the open forum which the Forward will conduct.

The debate is free to everybody, but there will be some limitations. Preference will be given to members of the Workmen's Circle.

School teachers and social workers particularly interested in the Jewish School movement of America, are welcome to participate in



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the discussions.

People who wish to submit arguments on the negative side of the debate will receive prompt attention.

This debate will be conducted along non-partisan lines, and with the aim of giving the public an opportunity to get acquainted with both sides of the question.

Let us return now, to the theme of last Saturday. The discussion concerned the assimilation of the Jewish-American children with their foreign-born parents. All sorts of plans were recommended to accomplish this result. According to the author's viewpoint, these solutions will have an opposite effect.



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Instead of welding together these two generations, it will only put a big wall between them. As we have already noticed, the Yiddish as it is spoken in the Jewish-American home, cannot serve as mortar between children and parents.

Parents must acquaint themselves with the now unfamiliar problems of the American life to which their children belong. If they do not do this, instead of helping their children to understand and to know themselves, they will only aggravate the situation.

We are recommending here that the older generation should strive to get closer to the children and become familiar with their spiritual interests, ambitions and tastes, in order to get acquainted



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with the world that surrounds and influences our youth. The effect of the Jewish School movement directly or indirectly is not a help, but a hinderance.

The question is not so much how we teach Yiddish to the American youth, but rather the nourishing of a spiritual development to envelope the child and the parents in closer understanding.

The term "Yiddish Culture," has a strange and odd meaning. It is closely linked with a special sort of Yiddish culture for which a certain group in Poland is working now. To this group belongs the Jewish speaking Socialistic movement, representing a minority. The kind of cultural Judaism which dominates there, is the so called Zionistic culture with which we are not concerned here.



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Is the Jewish culture, as taught in the American Jewish Schools, closely welded with that of the European schools?

It is impossible to force upon our children a brand of European culture.

Those children who are attending college or high school or even those who are in the higher grades in grammar school are already familiar with American culture. Only one out of a thousand is perhaps acquainted with Yiddish culture. The foreign parents and the Yiddish instructors who think they can read and understand the thoughts of the younger generation are mistaken.

The students themselves are imparting a Yiddish culture which is strange even to the teachers.

It is not only a question of language, but of every cultural ideal.



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On all sides we hear complaints made by teachers that their students are very cynical towards them as well as towards the Yiddish studies. This is not because they despise it, but because the spiritual world as represented in the American Yiddish school does not appeal to their intellect.

Comrade Gelber of Weika, Texas, suggests that the Workmen's Circle should not send out Yiddish lecturers, but should send English speakers instead, since the young Jewish generation does not understand Yiddish, and is not interested in Yiddish speeches.

Mr. Gelber thinks that Jewish speakers are needed for the older Jews who are unable to understand English.

The speakers should have a complete understanding of American life.

However, should a competent European speaker arrive here, he should be heartily received and welcomed.



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It is absolutely essential to have lecturers who are Americanized and who know the English language and understand the life of the American Jewish children. Lecturers who are familiar with the American culture could wield a powerful influence upon their listeners.

Competent Jewish lecturers who are able to talk about American topics that are of interest not only to the members of the Workmen's Circle, but also to the Jewish public in general, are of importance to the movement. Unfortunately the number of such speakers is very limited.

Such speakers could acquaint the older Jews with their adopted country and with their children's country. They could also help the children





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to understand their parents.

Concerning English lecturers, Mr. Gelber recommends that it would be of great benefit to the old as well as to the new generation, if Mr. Norman Thomas would be signed for a lecture tour. He would add zest and vigor in this order and it would attract the young as well as the old generation towards this movement. This would be a good start towards attracting the youth into this movement. Tours for other speakers may be arranged later.

The young generation and the circumstances that embrace the Workmen's Circle in particular have long ago outlived the old systems in policy and essence. The educational committee is suffering from deterioration and stagnation.





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Comrade Gelber advises that we Americanize this order, and rejuvenate the movement.

Mr. Gelber is not the only one who holds that opinion. The question is a very urgent one; the sooner the old methods are revised the faster a new life will spring forth, a life which will be nearer to our present environments and conditions. It will be better for the Workmen's Circle and for the Socialistic movement.

We are considering the reasons why the children are becoming estranged from the Workmen's Circle. We also hear about older members of the order, who lost interest because of their American children and their youthful influence upon them. The parents became so Americanized that they have severed connections with the party.

We are not speaking of members who turned conservative, but of those who were at one time staunch radicals.



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Maybe these people developed along those lines by coming into close contact with American life and culture, but they are still Socialists at heart.

We are not merely concerned about what language they speak. There are a good many such comrades who are conversing in Yiddish at home, but on the outside speak English.

The Workmen's Circle is one of our greatest accomplishments. We are very proud of it. We all want to see it bloom and expand, not only with our generation, but also with the generations to come.

My interest in the life of the Workmen's Circle is a very deep one.  
(Mr. Cohan's opinion)



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Forward, Mar. 7, 1931.

The theme is not nearly completed. There are numerous important points to be discussed. But, these articles will suffice as an introduction to the subject.



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JEWISH

Forward, Apr. 20, 1924.

### THE JEWISH "WISE-GUY" WHO POKES FUN AT HIS OWN PEOPLE



The type of Jews that laugh at their own people is more scarce than it used to be. The growing anti-Semitism in America has brought about a new spirit among our American-born Jewish boys and girls. For, a Jew to make fun of Jews is anything but popular, nowadays.

Yet, there are stray cases of Jewish young men and women who try to attract attention by flaunting a supreme contempt for their own fathers and mothers. Perhaps there are still enough lingering freaks to make up an audience for clowns of this type. At any rate, we have still among us some of those "wise-guys," who pretend to be above their brothers and sisters, but who are really inferior.

They are not new, these "wise-guys." They were known to Jews thousands of years ago.

The Hagodeh, for instance, the traditional Hebrew narrative of the redemption of the Jews from Egypt, tells of four varieties of sons the description of whom still retains fame. They are the proverbial quartette: -

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The wise son, the wicked son, the foolish son, and the one who does not know enough to inquire. (Call him in your modern language the greenhorn, the dunce, the numbskull, or plain idiot). Hagodeh's description of the foursome is the practically ancient conception of our contemporary rich man, poor man, beggar, and thief, especially in that the entire lot of the Hagodeh's boys seems objectionable. The wise boy persists in asking the same questions over and over again at each seder, and the wicked one, and the numbskull never did deserve any consideration.

Our own Judo-American, 1924 - model of Hagodeh's boy, is the Hagodeh's quartette rolled into one. He retains all the objectionable traits of the four. For he is the "wise-guy" who does not ask questions about the Jews, or himself. He makes sport of it, mocks insultingly his own people. He is the so-called comedian who is in the habit of enjoying Hebrew stage jokes, considers it great sport to imitate the Jewish accent; which, by the way, is non-existent, except on the vaudeville stage.

His hypersensitiveness as an observer of faults in anyone resembling a Jew is to be marvelled at. The faintest note of Jewish accent stirs him to ridicule.



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He harps on such things.

An orthodox Jew who passes the "wise-guy" on the street unobserved may consider himself fortunate indeed. The most decent thing the "wise-guy" can allow himself in such a case is to cringe his lips in and grin, with insinuation. This while others equally observant, no doubt, of the old-world Jew's outlandish appearance will look upon him with interest rather than scorn.

In the subway and street cars, the "wise-guy" can be seen nudging his neighbor to draw attention to some old Jewess, unique in her Sheitel and her kerchief, who is worrying the conductor with questions for fear of passing her stop. The pathetic in the old woman's helpless flutter may be lost to the unsympathetic, but it certainly can inspire no one to ridicule, except our cherished product, the Americanized "wise-guy" of the Hagodeh. Most probably this inarticulate old woman, crushed by the alien surroundings, is on her way to feast her old eyes on her son or grandson, who is likewise potentially an Americanized Hagodeh's boy.





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What is more, most likely this "wise-guy" parents are the very image of his objects of ridicule, and the only reasonable course for him would be to reassure the frightened old woman in Yiddish; - the Yiddish he hears at home, - and see to it that she gets off at the right stop. They may not be ornamental, - these antiquated-looking, inadaptible grandpas and grandmas of ours, - but they most certainly cannot be taken as butts for ridicule.

To be sure, this obnoxious trait is not limited to the sons of the Hagodeh. The Hagodeh may have forgotten to mention them, but some of our daughters, too, seem to know this modern Chad-Gadyeh, the full text of supercilious mockery and spiteful public disrespect for anything that smacks of their own home-life. Their type is, unfortunately, too common to require a lengthy description. They are the kind who always boast of having been to places where "there was hardly a Jew," met people who told them that "no one would have guessed you were Jewish," and worked in stores and offices where "I was the first Jew employe they ever had."

However, none of this variety is as objectionable as the comedian of breed, - he with the sneer and the ever-ready accent anecdote about "a Jew once took

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out an insurance policy . . . Listen to this one, Joe! Well, so he took out a policy . . . . , " etc.

On Canal Street one afternoon recently I encountered a Cadillac full of this breed. A mass of Jewish shop workers were streaming from the needle shops east of the river. An open Cadillac, containing four Jewish youngsters, rushed up to the corner just as the traffic policeman gave the stop signal. They were a boisterous lot, and, with the car at a standstill, they directed their useless energy at the shopworn home-going pedestrians.

"Hey, Moishele," yelled the "wise-guy" at the wheel. "How was your work today, did you make a lot of money, ha?" supplemented another, and all laughed and jeered shamelessly.

The scene lacked the bitterness of a pogrom in but that the hoodlum did not deign to descend from the automobile and tear Jewish beards.

The traffic policeman, an Irishman, was the one who quieted them. "Hey,





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you 'wise-guys', he warned them, "shut up, or I'll pull you in, so help me God. Where do you come from, I'd like to know?"

And never was a more prophetic question uttered. The next morning, walking along in the thick of the Jewish district, I was struck by the sight of a touring Cadillac at the curb in **front of an** improvised store for the sale of Sacramental Kosher wines for the holidays. The car looked familiar. And then the unforgettable scene of the previous afternoon on Canal Street came to my mind. I recognized the car, and went into the store to investigate.

A lanky young fellow with a pimpled face greeted me in the absence of the proprietor, who was out for a minute, as the young fellow explained. The proprietor, a middle-aged Jew with a trimmed beard, rushed in a minute later. The boy he had left in charge of the Sacramental stock was his son, and he was the hoodlum I had seen at the wheel the previous afternoon on Canal Street, slinging mud at Jewish pedestrians.

Such is the status generally of these "wise-guys" of the Hagodeh. A more objectionable breed never was raised. He combines all the objectionable traits of all the four objectionable sons of the Hagodeh.

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Daily Jewish Courier, Apr. 30, 1923.

## MEDITATIONS OF THE DAY

(In English)

May the 19th will be Chicago's Boys' Week and plans for some fitting celebration of the occasion are being rushed now. It is only proper that it be so. However, we may ask, what will be the good of it all? What will such a celebration achieve for our boys? How will they be benefited by the noise of shouting and the din of music and the pretense of their reigning power during the week? Something much more important could be done for the boys of Chicago and the United States than the celebration of a boys' week. If attempts were made to improve the lot of many of the children of the city, whose circumstances are anything but conducive to good future citizenship and a happy life, much more positive results could be obtained, and the celebrants could more easily congratulate themselves upon their achievements. Many boys go to work when they should be at school and others, by force of circumstance, fall into groups that are unfavorable for their future development. Every week in the year

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ought to be boys' and girls' week. Else the entire business is but a polite sham. The coming celebration may do a bit of good somewhere, but if it could impress upon us the necessity for a policy of continual assistance to the children and the youths of the time, its achievement would be of a more significant and permanent character.

Professor Forrest A. Kingsbury, an eminent psychologist at the University of Chicago, commenting on the intelligence tests taken of the army personnel during the war, asserts that we are a nation not so much of illiterates but a race of "dumb-bells". This is far from a high compliment to us, but the professor speaks as an authority and since we may not pretend as much, we must accept his conclusions, even if we shrug our shoulders in skepticism or cynical disapproval of his statement. Why is this so and what, if anything, can be done about it? The learned servant offers us no opinion on these very important inquiries of ours. Yet some solution of these problems must be offered. We may not pretend to any exceptional wisdom or experience, but since the deed

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Daily Jewish Courier, Apr. 30, 1923.

must be done, or at least some solution must be offered, we will attempt one, and leave the right of approval or condemnation to our readers. Hence, in brief, we say that to provide a generation that shall be an improvement upon our own, we need to inculcate in our children the belief never before generally taught at our schools, the belief that more wisdom and not quite as much money is essential for a happy life, a belief we all subscribe to, in a way, but rarely practice. We must see that our children learn less about the value of money and more the value of thinking for one self. We must train them to act in accordance with what they may be taught at school. The achievement of this end is a rather difficult one but it is worth while, if possible of realization. It would certainly make a saner and a more intelligent nation of us.

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JEWISH

Daily Forward, Mar. 12, 1922.

### THE TASK AND AIL OF THE MOTHERS' LEAGUE

Never before has the existence of the Mothers' League been so important. When it was first organized in Chicago, it had to face many important problems.

The founders of this League discovered that the women of the present social order were not organized or prepared to defend and protect their interests.

The Jewish woman of the working class spends her life raising children, without having the slightest conception of child training. She is sold to her household, - to the kitchen and pot, - and has not the least possibility of participating in political or social life.

She is, therefore, lagging behind in organizational activities; even more so than is the case with women of other national groups. This class of Jewish women is very retrogressive in matters of organization.





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The Gentile women are organized in various fields. You can find them in fraternal organizations, in mothers' societies, in auxiliaries, in unions of their husbands, etc. But it is not so with our Jewish women. When you think of the problems which our Jewish women have to face, you can readily see that it is not only a duty, but an absolute necessity that they organize.

Join the Mothers' League, whose aim is to show the vital necessity of organization and whose main task is the training of women. This League gives lectures intended to acquaint women with all the vital problems they are facing.

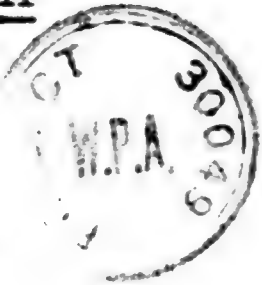
Under present conditions, with the great changes and new discoveries which lighten the tasks of the housewife, it is possible for women to enjoy a freer life and be able to take part in the social and political life of the nation.

The Mothers' League is trying to make their undertaking a success. Its pur





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pose, teaching the housewife, depends mostly on the progressiveness and enlightenment of women convinced of the necessity of organization.

Come to the League, become a member, and help carry on the good work of training women by assisting in the constructive work which is facing the Mothers' League.

Every working-class woman knows and feels the problem of high rent, for rent is continually rising; she feels the heavy burden of the high cost of living and the hardship of paying bills, such as gas, electricity, laundry, and other things which she cannot do without under present conditions.

Women of the working class are the ones who suffer the most when there is unemployment. There are a few questions which the women should consider. How many of them take an interest in their problems as workers and citizens? How many take an interest in the question of high rents, high cost of commodities, and unemployment?



Daily Forward, Mar. 12, 1922.

The average working woman feels the hardships caused by unemployment, high rent, and shortage of household necessities. She speaks individually of her grievances, is dissatisfied, criticizes the landlord, the butcher, the baker, and the laundry collector, curses those who take away her last cent, but she does nothing to better her condition, which she could do by becoming an organized worker, a member of the united working class. This is the principal aim of the Mothers' League. It tries to bring all women of the working class into one organization and to enlighten and educate them so that they become powerful. It is worthwhile for all women to join the Mothers' League. They must find time to attend the meeting of the Mothers' League and acquaint themselves with the activities and problems that come up for consideration. The organization, then, will look after the interests of the working-class women, as human beings, as women, and as members of the working class.



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JEWISH

Daily Jewish Courier, Feb. 20, 1923.

MEDITATIONS OF THE DAY

(In English)

Jewish mothers are no exception to their i.e., they too should supervise and censor movies/ censorship or supervision of the films their children go to see at their neighborhood movie houses. Often they are glad to see their children go off to the scene of amusement, and the opportunity it affords them for a quiet moment at home, the doing of some household duty or the fulfillment of another obligation without the noise and disturbance that is more or less natural with the presence of children. We believe that nothing is more wholesome than a wholesome movie, nothing more instructive, more intimately influential on the mind of a child than a good film, for in truth, a good film, like any transcript from life in art form, must be beneficial to the mind, especially to the mind that is yet plastic and capable of large expansion and intensification. A bad film, however, must be in no less degree harmful, and certainly Jewish mothers and fathers, recognizing this fact, should exercise

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Daily Jewish Courier, Feb. 20, 1923.

some judgment in the carte blanche they seem to be allowing their children in this manner. Just as good chums and good, rather than bad books, are most desirable for daily companionship, for both child and adult, so good films are desirable, too, in so far as they represent a part of our life and interest in life. Now there is no denying that the screen life is today very definitely a part of our education and recreation both, and hence it is, we think, rationally desirable that the selection of such a relationship be wisely made.

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JEWISH

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Daily Jewish Courier, Jan. 4, 1923.

## THE JEWISH EDUCATIONAL PROBLEM

(Editorial in English)

Many people still believe that the problem of Jewish education is a matter of schools, curriculums, system of instruction, etc. The fact of the matter is that the problem of Jewish education is primarily a problem of the Jewish family. If there is no Jewish atmosphere and no Jewish spirit prevailing in the family, no schools and no curriculums will be of any avail. A child brought up without any Jewish traditions can only acquire Hebrew as he acquires Latin. It will mean nothing more to him than the knowledge of a dead language, for if the knowledge of Hebrew alone were to make a Jewish child feel and think like a Jew, then all those non-Jewish children and non-Jewish adults who know Hebrew could be Jews, but they are not. There are hundreds of Arabic children in Palestine who speak an excellent Hebrew. They have such a mastery of the language that it is often difficult to distinguish them from non-Jewish (sic) children. They use it to perfection, but

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still they are Arabic and not Jewish children. We know of any number of Gentile scholars who know Hebrew as well as our own Hebrew scholars, but still they are not Jewish but Gentiles, and in many cases they are anti-Semites. One must thus forget the idea that Hebrew is the essential of Jewish education. It is essential to the Jewish education, but not the sole factor of the Jewish education. The greatest factor is the Jewish family. There are tens of thousands of Jewish children in Eastern Europe whose Jewish education has been much neglected and is being neglected, but still all these children will grow up to be devoted Jews. There are millions of Jews in Eastern Europe who know little about Hebrew and less about Jewish history and literature, but still they are good Jews, because they have Jewish traditions, because in the families where they have been brought up there prevailed a Jewish spirit, a typical Jewish atmosphere. When the Jewish family is no longer Jewish in the sense that it does not continue Jewish traditions, then the children of that family will not grow up to be and upon reaching the age of maturity they will not be animated by Jewish sentiments and no amount of Jewish education will change their state

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of mind. We do not under-estimate the educational and moral value of the Jewish school. We know that it is absolutely essential to a Jewish education, but it would be shortsighted to imagine that the Jewish school will do much good if there is no Jewish atmosphere prevailing in the family. The sooner our educators understand this the sooner all those concerned with the Jewish education will begin to lay stress on the value of Jewish traditions and Jewish atmosphere in the family, the better for them and the better for the Jewish children.

Unfortunately the Jewish family in America is not the same that it has been in the Old Country. For one reason or another it has lost its traditions and the new surroundings and new conditions of life have greatly contributed to kill its original atmosphere. The old piety is gone, the old respect for age and learning is gone, the old naivete is gone, and the old valuation of matters Jewish has gone. To revive the Jewish education and to place it on a solid basis, so that it will be productive of results, necessitates the moral reconstruction of the Jewish family. Before the parents will be

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willing to give their children a Jewish education, they must first be willing to be Jews themselves. Before they continue Jewish traditions they must first keep up with Jewish traditions themselves, and we therefore believe that a sort of a Jewish revival is necessary before Jewish education in America will see better days and better results.

How this revival is to be brought about is not for us to tell. The leaders of the community, rabbis and laymen alike, when assembled in conference to discuss this all important (sic) matter might find ways and means how to construct the Jewish family morally and spiritually, that is to say, how to bring the adults nearer to Judaism. When the adults will be brought nearer to Judaism, then the Jewish educational problem will be very much simplified. A Jew who is conscious of his Judaism, and proud of his Judaism, will be ready to make all sorts of sacrifices to give their (sic) children a Jewish education, and then there will be plenty of money to start new schools and to improve and better the old ones.

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Daily Jewish Courier, Jan. 4, 1923.

### FUNDAMENTAL RIGHTS OF CHILDREN

The rearing of children is expensive. Parents know full well how costly it is. Notwithstanding this fact, children are assets, not liabilities. There are few parents who would say that their children are not worth the amount they cost. If parents are unable, for whatever reasons, to provide for their children, and this obligation falls upon the community, the children are still assets to the community. Conditions in society are not always what they should be. Ill-health shortens the lives of many, and illiteracy limits the working capabilities of others. Crime and immorality imperil the social order, and society is responsible for this. But the future generation furnishes fresh material which can be shaped in accordance with society's needs. The mistakes which we adults have made, can be rectified by our children. A few years of public attention focused upon the welfare of children, could change a society. Therefore, one can understand that the guidance and care, that children need, should be given to them not only out of kindness and humanitarianism--it is the children's right.

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Every child is entitled to certain things--if a child does not receive them, society suffers. Let us briefly mention these things, and then we shall see whether society can guarantee them to every child.

All of us agree with the most recent scientific discovery that all children are entitled to the best prenatal care, because the care of a child begins with the attention the mother gets before the child is born. They [children] have the right to enter a home which has been prepared for them. They have the right to the proper kind of nourishment, which should be given to them at the proper time: first the mother's breast, and then simple, well-selected, and well-cooked food. They have the right to a clean, well-arranged and spacious home. They have the right to sufficient fresh air and pure water, and well-heated rooms and proper clothing in cold weather. They have the right to a lot of sleep and a comfortable bed. They have the right to protection against contagious disease and the right to instruction in proper conduct. They have the right to an education in keeping with their abilities, and to good training and influence. They have the right to play. All these



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rights are usually assured in a normal family life.

It is unquestionably true that the child has the right to live in a home where the father can provide him with the aforementioned necessities. Most parents are willing to do everything they can for their children. The first thing that communities should do, in order that children may enjoy their rights, is to establish children's bureaus, and to prohibit the use of force upon children. One of **the most** important social institutions would be a health center where parents could learn how best to raise children. If a father's earnings do not allow him to provide his children with everything they need, society must come to his aid with milk stations, recreation centers, etc.

If a father is dead or unable to work, then society must help the mother take care of her children. If both parents are dead, the child should be taken into a private home where he can be given individual attention. The child has a right to be raised by people who have watched his development and who know his nature and character. If the child is neglected and needs special treatment,

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which requires the guardianship of others, then it must be given under social supervision. To direct a children's home requires the services of an expert, who knows how to become friendly with children, and who can find out their particular desires. It is in the interests of society that every child should be placed in an environment where he can properly develop his capabilities. Therefore, the Juvenile Court, or the court which provides guardians over children, is one of the means through which society can fulfill several of its duties.



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JEWISH

Daily Jewish Courier, Sept. 21, 1916.

## A WORD TO THE CHILD

(Editorial)

At the Illinois conference of representatives of Zionist organizations, which was held last Sunday at the Chicago Hebrew Institute, Mr. David Schnaberg, secretary of the Young Judea, said a [few] words to the young boys and girls that penetrated the hearts of all his listeners. Mr. Schnaberg said nothing new. On the contrary, his description of the relationship between Jewish parents and their children, was familiar to every individual who had observed Jewish life in America. But because everyone recognized the truth of his statements--his speech was very impressive.

Is there anyone who does not see the estrangement that is developing in America between Jewish parents and their children? Is there anyone who does not recognize that the connection between the old and the new generation is being broken? The children know very little about their parents; they have no conception of the spiritual heritage of generations which their parents possess.

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Most of them grow up without the influence of either the parents or a home. Their school has the greatest influence upon them. They [the children] accept the superficial Americanism that they see, and look upon their parents with a certain contempt, because the children consider them foreigners, whereas they, the children, are Americans.

Who is to blame for this lack of harmony? The parents blame America; they blame Columbus. America is that type of a country, they claim. There is some truth in this assertion. The American school system, which has so many extraordinary virtues, also possesses the vice of taking upon itself too many duties. In its concern for the rearing of children it usurps parental responsibility. The Americans themselves are beginning to notice this. Americans are beginning to realize that no good can come of leaving the rearing of children entirely up to the school. Americans who are busy with business or pleasure, seldom pay much attention to their children. The boy or girl is left to himself or herself. The father shows hardly any interest in the sorrow or joy of his children, in their pleasures or desires. He is seldom their friend, or their advisor, and the

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sympathetic relationship which makes the life of children sweet, is missing.

This situation exists in American homes. It is even truer of Jewish families because the parents are more absorbed in the search for a livelihood, and because the minds of the children are completely different from the parents'. Jewish parents and children often lack the mutual understanding which should exist.

This is not only the case among poor families, in which the parents cannot help themselves, or illiterate families, in which parents do not know any better. It is also true of rich and intelligent Jewish families. With the wealthy families it is very often worse because they think that money can provide everything, and that luxuries can take the place of a friendly and intimate relationship between parents and children. Since the parents do not know how to, or cannot develop a relationship which would make it possible for them to understand their children, would it not be possible to help the children educate the parents?

On this point the remarks of Mr. Schnaberg about the activity of the Young Judea

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were particularly interesting. He described the meetings of young boys and girls who entertain their parents at their meetings. The parents hear about what their children have already learned about Jewish matters, about Jewish songs and games, about the dramatization of Jewish historical events. He spoke of the satisfaction that the children reveal when they entertain their parents, and of the joy which is then reflected on the faces of the parents. In this way he vividly presented the work and mission of the Young Judea.

Those present at the conference were aware of the truth of Mr. Schnaberg's remarks, and they applauded vociferously. But only a handful were present at the conference, and Mr. Schnaberg's remarks deserve to be heard by every Jewish parent.

Young Judea is an attempt to solve the great problem of the estrangement of the young Jewish generation from their people. It is a movement that deserves the greatest encouragement and support.

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JEWISH

Sunday Jewish Courier, Mar. 1, 1913.

### BRAIN OR BRAIN?

by

Moses Levin, Principal of a Talmud Torah

Parents and teachers interested in rearing children seek various methods by which to break bad habits and ugly gesticulations practiced by children and for punishing children for disobedience. They ask: "What methods can be applied thereto? Should the strap and the rod be used as in olden times, or should we merely speak to the child, appeal to his finer senses, point out to him as examples good children, and, thereby, awaken in him an inclination to do things correctly and an aversion to things bad?"

Years ago it was considered futile to speak to a child so that he might reform his conduct. [It was believed] that the child was inclined to break and destroy everything within his reach; that he was disobedient; that he was unwilling to study; and that, in order to improve him, the rod was necessary.

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JEWISH

Sunday Jewish Courier, Mar. 1, 1913.

This philosophy is a very simple one. The child, when punished by the rod, feels the pain and remembers it; and whenever his instincts dictate to him to commit another wrong, he recalls his punishment, and, therefore, refrains from committing the crime. As the child grows older, however, something proves to be wrong with the child. Beating and scolding accomplish nothing; in fact, they very often lead to bad results. The child who is brought up by the rod becomes obstinate and hard, and bears within his heart an everlasting hatred toward his father and his teacher.

While it is true that punishment creates fear, as soon as fear disappears and the father or teacher is not present then the child again does as he pleases. It often leads to habitual concealment and denial of his acts. He loses faith in his parents and teachers. He no longer looks upon them as friends from whom he can find sympathy and compassion. Thus an abyss is formed between the child and his parents. In fact, the older the child gets, the stranger he becomes toward his parents.

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Sunday Jewish Courier, Mar. 1, 1913.

A child who was raised by parents that beat, cursed, and abused him has no respect for them. He does whatever his mind dictates and his heart desires. He grows up without a true guide, without a leader; and even when he knows he is doing wrong, he will not have the courage to confide his troubles to anybody. Brawn as the sole means of rearing children is, therefore, not very wise.

There is a proverb which says: A slap passes away, whereas a word remains. The maltreatment a child receives as punishment passes away, and its effects disappear with it. If, on the other hand, we spoke to a child and explained to him how beneficial it is to be good, acted friendly toward him, and praised him for his good acts, it would have more effect upon him than bodily force. Hearing other children being praised makes a child envious, and he seeks to earn praise himself--until he thinks that it is natural to be good. He looks upon his parents and his teachers who are friendly to him as people who are looking out for his welfare. He acquires a feeling of friendship for them,

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and becomes bound to them by the strong fetters of love and respect. He also confides to his parents everything--with all the simplicity of his childish heart.

We must observe two things: (1) to break grown-up children of bad habits is harder than to teach the child good habits from the very beginning; and (2) there are no standard laws governing children which can be applied to all children alike. We cannot use one method on all children. Children of different parents, and quite frequently children of the same parents differ from each other in character and inclination. There are, of course, always exceptions to the rule. There are children who should occasionally be punished by bodily force; this should happen, however, very seldom.

Above all, we must refrain from punishing a child with a hard instrument, such as wood. Even slapping a child is not very wise. Never punish a child when you are angry or aggravated. Wrath breeds wrath, hatred, and contempt. If physical force is necessary, we should use the utmost caution in applying it.

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JEWISH

Daily Jewish Courier, Dec. 19, 1910.

### THEATER PERFORMANCES FOR SMALL CHILDREN

When the schools are closed for the summer vacation and our children have nothing to do, the parents of these children must solve this problem [of leisure time]. Spending too much time outdoors is not healthy; staying inside the house all the time is not very good for the children either. So the family gets together and goes to see a theater performance. We Jews have a custom of taking our children to see a good show--not, however, always for the sake of the children. Gentile parents have a different approach to the matter: they go to the theater for the benefit of the children. That [practice], I think is a very good one. It is much more important for children to see a good theater performance than for grownups: a good performance impresses the child for it teaches him to be honest with his fellowmen and it builds up in the child's mind [a conception] of what is right so that when he thinks of the good things in life he will very likely be a good citizen and a good Jew.

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Daily Jewish Courier, Dec. 19, 1910.

To see a good performance in a theater means, most of the time, to see something which makes you laugh; when you laugh you are not angry; and when a person is not angry he is a good person. In other words, the theater teaches you how to laugh. The theater has many thousands of virtues; more than good books or a good environment. It is, therefore, a great pity that we have no children's theater in Chicago; not even a special performance for children. Of course, we Jews are not the only ones who have no theater for children in Chicago. The other nationalities have none either. Every city in the land lacks a children's theater. There is not even a special performance for the amusement of the children in any of our theaters.

Our Jewish people in Chicago usually have special performances for the children on holidays. On Hanukah, in memory of the Maccabees, we Jews have a "Hanukah play". Also on Purim, when we celebrate the feast of Queen Esther, we have a "Purim play". This is all we Jews have to offer in the way of performances suitable for our young, Jewish generation.

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Daily Jewish Courier, Dec. 8, 1910.

WHAT PEOPLE HAVE TO SAY

by

Anna Goldberg

I have, on several occasions reminded the Jewish parents of their duties toward their children--[especially their duty] to give them a Jewish education. But this time I shall say something to the grown-up Jewish children.

After hearing and seeing the way in which Jewish parents are mistreated by their grown-up children, I cannot but help pitying the parents in their plight. Now let us talk about the trouble and responsibilities the parents have in raising and training their children to maturity. Can't you sometimes picture in your own minds the strain and anxiety your parents have to endure while giving you the proper kind of rearing and training until you grow up? Most of the hardships in raising the child are, of course, expected of the mother. Many nights she does not get a chance to sleep. She does not eat in time--she devotes all of her energy and time for the comfort of the child. And when

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the child is grown he thinks that he was just raised up by himself--that the parents had no trouble whatsoever in raising him. The children usually take it for granted that the task of making good citizens out of them was just a simple routine matter, and that their parents had nothing to do with implanting in them the proper training which makes good men and women; in other words, the parents do not get any thanks from their children for all the hardship they have gone through in bringing them up to maturity. The children forget it, and never think anything of it.

Those children who possess a higher degree of education, knowing that they are more educated than their parents, show great contempt for them and are ashamed of them. Most of the American boys or girls are ashamed of their parents because they are too "green" for them. Such children never think of the trouble and anxiety their parents had during the time of their training. Hence these children leave their parents.

Now what about the children of the religious Jews? The pious parents who give their children a proper religious training are very sad when they see their

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children turn away from everything that looks Jewish. This is certainly a very, very sad feeling for the pious parents who value the Jewish religion higher than anything else in the world.

In conclusion, I appeal to you Jewish sons and daughters: Think of your solemn duty toward your loving parents! Do not forget their kindness to you and the sacrifices they made during the entire time when you were Jewish citizens in the making! Honor, respect, and love your parents for the great good they did for you! Show them your appreciation in their old age and by showering your love and affection upon them--for that is the only pay they expect of you. Your parents are the best and only friends who can be relied upon. It does not matter whether they are American or "green" ones. Pay them [for their efforts] with respect, appreciation, and love--for that is all they expect of you!

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JEWISH

Daily Jewish Courier, May 12, 1910.

### PARENTS AND CHILDREN

Who is responsible for the fact that our children are leaving Judaism in the New World? As I see it, it is the fault of the parents. Having been a teacher in a Sabbath school, I have had many experiences which justify my conclusion. I find that children are compelled to do things much against their own will. Very often the children are correct in their behavior, and when the parents are adamant, the children begin to lose respect for the parents.

Children should learn to like to do the things their parents want them to do. There should be no compulsion. I include religious training [in this generalization also]. Our youth is taught to observe the Sabbath; yet, as soon as they grow older, they are asked to find work on the Sabbath and support the family --very often in instances where the family could manage without this meager support. Thus the child loses respect for both his religious training and his parents who had previously imposed this practice of observing the Sabbath upon

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him. How can we continue to teach paradoxes and still attract Jewish youth to Judaism?

Anna Goldberg.

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**I. ATTITUDES**

**B. Mores**

**4. Religious**

**Customs and Practices**

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JEWISH

The Reform Advocate, Vol. 21, p. 291.

[THE CONFIRMATION CEREMONY]

The first boy who was publicly confirmed in the old-style "Bar Mitzvah" in State of Illinois, was Julius Newberg, a son of Philip Newberg. In January, 1851, he was admitted to the duties of an Israelite during the Sabbath services in the Anshe Maarabh Congregation of Chicago.

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JEWISH

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Jewish Forward, Mar. 23, 1931.

THE UNION OF HEBREW CONGREGATIONS IN CHICAGO WANTS TO LEVY A TAX ON  
KOSHER MEAT.

In order to raise a half-million dollars the Union of Orthodox Synagogues of Chicago has decided to levy a tax on kosher meat. The leaders of this union have looked forward to such an opportunity for a long time. They are negotiating with the magnates of the stock yards to get sole rights to inspection of the kosher meat; and the authority to appoint Rabbis and overseers.

For this, the owners of the stock yards will be asked to pay a certain sum of money, let us say a cent for each pound of meat sold to Jewish butchers. Thus, a huge sum of money will be credited to the union, through what virtually amounts to a tax on meat.

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Jewish Forward, Mar. 23, 1931.

Why should the owners of the stock yards want to enter into such an agreement in order to enrich this institution? There is a very good reason for the meat kings to accept this offer. The leaders of the union have presented the meat magnates with a very costly gift.

There are, at present, from 25 to 30 Jewish cattle killers in the stock yards. These men could kill ten times as much if they were to kill poultry. Supposing that the number of men were increased by fifteen; they would then very easily be able to kill all the kosher poultry that Chicago Jewry could consume.

The kosher poultry business would then go into the hands of the meat magnates - as well as the profits, of course.

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For the valuable gift which the leaders of the Union of Orthodox Synagogues has offered to the stock yards magnates, the latter have reluctantly agreed to accept the proposal and to levy a tax on kosher meat products in order to compensate the leaders.

What would be the result of such a system - killing chickens in the stock yards instead of in individual butcher shops as it is done at present? The outcome would be that about 150 Jewish killers would be thrown out of work and the killers' union would become weak and most likely dissolve altogether, for the stock yards magnates have little use for organized labor....This tax on meat will be a very excellent source of income for the Union of Orthodox Congregations in Chicago, but it will be a burden on the Jewish population as a whole.



The Reform Advocate, May 9, 1931.

EDITORIAL

There is something to be said about the Confirmation services this year that could not be said before. Having in mind the conditions that prevailed in the Jewish community during past years, under which the Confirmation services stretched for a period of weeks, in accordance with the plans and wishes of the individual congregations and rabbis, the Chicago Rabbinical Association, after long discussion, came to a unanimous understanding about the time of services and we shall have this year a practice approaching uniformity.

Reform congregations having their confirmation services on a Sunday will celebrate the Confirmation ceremony on May 24, that is, for this year. For the next years, the Rabbinical Association will set the date at the beginning of each year.

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The Reform Advocate, October 4, 1930, Vol. 80, pp.245-258.

## THE VOICE OF YOUTH.

New blood continues to pour into America from across the Atlantic bringing with it new ambitions, new ideas and new ideals. In 1894, a youth twelve years of age, came to the United States with his parents. He came from Kurland, then a province of Russia, but still clinging to the use of the German language. This province was responsible for many battles among the European nations in the early part of the Nineteenth Century, but is now part of the Latvian Republic. The youth spoke the language of his native land with a mixture of Yiddish. A year later, when I was associated with the editorial staff of the Daily Jewish Courier, my duties took me to the Synagogue Ohave Sholom, on a certain Sunday afternoon, to attend the ceremony of the Bar Mizvah of this immigrant youth, who only a year before had come from Kurland. It was an extraordinary event, for the lad, whose name was Max Schulman, on the occasion of his Bar Mizvah, was to deliver a "Pilpul" (a dissertation of Talmudic scholasticism.) I listened attentively to the young man, who recited whole passages from the Talmud and the Bible and quoted sayings of the great Rabbonim, Tanoim, and Amoraim, wherein he pointed out many major contradictions and paradoxes. Steadily he preceeded, building up arguments and tearing them down, producing quotations from obscure sources to sustain his premises,

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The Reform Advocate, October 4, 1930, Vol. 80, pp.245-258.

his brow furrowed with the intentness of his efforts to reconcile the obvious contradictions of the Talmud. How little this Pilpul impressed me is evident by the fact that not one single phrase or word uttered by him has been retained by my memory and I venture to assert that even Max Schulman himself no longer remembers even the salient points of his dissertation, but only that he spoke a long time to the large audience who came to listen, most of whom were Talmudic scholars, deeply engrossed in the Pilpul. But I can not forget the scene and the impression made on me by this boy - little more than a child - holding an assembly of men silently absorbed by the intricacies of his arguments.....

..Years later, Max Schulman at the head of a strong group of the mid-western Zionists was strongly opposed to the policies of the administration of the Federation of American Zionists and was especially against Louis Lipsky, president of the organization, but when Schulman and his group reached the city where the annual convention was held and found that there was a strong organized opposition to Lipsky, he immediately joined forces with the Lipsky administration and the latter was reelected. He never stated or confided the reasons to any person for his change of mind, but those who knew him asked for none; they knew that Max Schulman preferred existing evils of the old leaders to the

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The Reform Advocate, October 4, 1930, Vol. 80, pp.245-258.

unknown possible benefits of the new. By reason of his leadership in Zionist circles, he was inevitably drawn into leadership in all communal affairs, especially those of orthodox Jewry, conversely by virtue of his position in communal matters, his position in the Zionist ranks was greatly strengthened. Every leader is subject to criticism - even Moses, the son of the midwife, Yochebed, did not escape severe censure of those who themselves craved leadership - and Max Schulman, who is far from being worthy of comparison with Moses, encountered much more criticism than most leaders. But it must be admitted that for almost two decades he carried the Zionist movement of Chicago and of several of the mid-western states on his own shoulders, and when the history of American Zionism will be written fairly and not for the glorification of any individual, a great part in it will be assigned to Max Schulman.



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The Reform Advocate, September 6, 1930, Vol. 80, p.140.

The conservative school of Judaism was still unknown; it was before Dr. Schechter became the head of the Jewish Theological Seminary, of New York. But Dr. Deinard and Dr. Yudelson adopted the conservative methods of service in their congregation, i.e., services were conducted partly in Hebrew and partly in English. Men and women sat together. As the members of the congregation kept moving farther South, the House of Worship had to move as well. At the suggestion of Dr. Yudelson, the South Side Hebrew Congregation disposed of its Indiana Avenue property, acquired the Northeast corner of Michigan Avenue and 59th Street and proceeded to build a community center. This was of great significance in the cultural development of Chicago Jews.

Dr. Yudelson was a Hebrew scholar, a real Maskil, endowed with a keen perception and an adherent to the cause of modern Zionism. He saw that the salvation of American Judaism lay in Jewish Nationalism, which could be effected amongst the Jewish youth of America only through Jewish education. He was one of the first to sponsor the universal teaching of the Hebrew language, not only for religious



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The Reform Advocate, September 6, 1930, Vol. 80, p.140.

purposes but for secular learning as well.

The community center was erected with that point in view and it was constructed more as a modern school than a synagogue.

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JEWISH

The Reform Advocate, Week of February 9, 1929, Volume 77, Page 35.

The establishment of a fund for the purpose of maintaining a Jewish chaplain to visit charitable institutions has been undertaken by a group of well known Jewish leaders in the city.

William Sulton, Chicago manufacturer, is heading the drive to establish an annual reserve of \$15,000 for this purpose. He is president of the Jewish Institutional Visitors' Society.

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The Chicago Jewish Chronicle, Wk. of December 30, 1927. Vol. 12, p.2.

THE NEED OF A KEHILLAH IN CHICAGO. Editorial.

The meeting next Sunday morning of the Chicago Kehillah should unfold a new page in Orthodox Judaism of Chicago. The contemplated budget of the Kehillah is pitifully small, but at least it is a step in the right direction. Orthodox Judaism in this city needs a central body to act for it, to strengthen it, and to represent it.

The vexed problem of Kashruth can only be handled by the Kehillah. We all know that one of the most important foundations of Orthodoxy is the use of strictly kosher meat. But how many Orthodox Jews will prefer a complaint against a butcher shop on the grounds that the State Kosher Law is being violated, and further pursue the case through the tortuous windings of court procedure. We all remember the agitation when the Kosher Bill was before the State Legislature at Springfield, and the committees, and the delegations, but does anyone remember the attempts to enforce the act once it became a law.

Another very fruitful field of endeavor for the Kehillah will be the supervision of wine permits, which Washington dispatches say will soon be granted.

The Chicago Jewish Chronicle, Wk. of December 30, 1927. Vol. 12, p.2.

The wine scandals will be green in the memory of Chicago Jewry for many years to come. We are certain that if the scandals crop up again in the distribution of sacramental wine, that no power on earth will be able to prevent a scandal that the community will never be able to live down. It is manifestly a duty of the Kehillah to take the proper steps to prevent such a scandal.

The present plan to support the Kehillah is a guaranteed small budget. While this may be good for a start, still, the field for the activities of the Kehillah for the advancement of Orthodoxy is so large that this budget must be increased several times over. According to the present plans it is contemplated to hire a field secretary, but we know that several such field men are absolutely needed, besides a well trained executive secretary.

It seems to us that in this matter the example of the European Kehillahs could be profitably adopted. For instance, a small tax could voluntarily be collected by kosher butcher shops, to whom the Kehillah would give a certificate that absolute Kashruth is being observed. Or a small tax could be used for the supervision of sacramental wine distribution.

At any rate the Kehillah should have an assured source of income, and not have to seek charity and always be broke. It is as much a community function

The Chicago Jewish Chronicle, Wk. of December 30, 1927, Vol. 12, p.2.  
as synagogue attendance, and as such its income should be assured.

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Daily Jewish Forward, Jan. 3, 1926.

A JEWISH VIEW OF JESUS, THE MAN

Dr. Joseph Klausner, Professor of modern Hebrew literature at the Hebrew University in Jerusalem, whose Jesus of Nazareth has recently appeared in English translation, deserves worthy American disciples. It is regrettable that the general public, Jewish and Gentile, lay and clerical, should first learn about Klausner's book through such a man as Rabbi Wise. Whatever a Jew may think of Klausner's treatment of the difficult problem of Jesus and the modern Jew, he is bound to feel that his views are the result of deep research and profound reflection. But it is a far cry from the quiet methods of the scholarly Klausner to the rhetoric of Dr. Wise.

Dr. Wise is either fortunate or unfortunate--depending upon one's point of view--in that he is regarded by the city editors as good "copy". Two weeks ago he saw fit to introduce Klausner's book to his congregation. The inevitable result was that on the following day the newspapers devoted an eight-column, screaming headline to the sermon, and the New York World featured the

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Daily Jewish Forward, Jan. 3, 1926.

story on the front page. "'Jews Must Accept Jesus,' Rabbi Says," was the way the World put it; "'Nazarene not a Myth and His Teachings Must be Adopted by Hebrew,' Wise Adds," read the sub-head. The first paragraph stated: "Standing before a crowded congregation yesterday Rabbi Wise of the Free Synagogue declared that, contrary to Hebraic teachings, Jesus of Nazareth was not a myth, but a man; and that the Jews must accept the teachings of Jesus."

We have had the "Jesus cult" with us for some time. This is not the first time Rabbi Wise, as well as the other Reform rabbis, has availed himself of the opportunity to utter opinions regarding the personality and teachings of Jesus and the relation of the Jews toward Him during the Christmas season. Dr. Alexander Lyons had done the same thing time and again during the past two decades. Rabbi H. G. Enelow published a book in 1920 entitled A Jewish View of Jesus, The Jew, with an introduction by Dr. David Starr Jordan. Back in 1875 the late Joseph Jacobs issued anonymously As Others See Him, an imaginary story supposedly written by a Jewish scribe in Alexandria in the year 54 A.D. Last spring this

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book was reprinted, and Dr. Wise delivered a sermon on the subject matter in Jacobs' book. "I find in Jesus," declared Dr. Wise, "a great, dominant, changeless, Jewishness from the beginning to the end. No one is as completely and truly Jewish as Jesus. Because Christians affirm the Christ, shall we Jews deny Jesus? Jesus was a Jew; Jesus was a man. As Jew, as man, we Jews glory in the humanness and the Jewishness of Him who was most human and most Jewish."

Sixteen years earlier, Claude G. Montifiore published The Synoptic Gospels, wherein he showed that many Gospel teachings were derived from Hebrew sources. At the same time he urged modern Jews to incorporate certain Gospel doctrines into the Jewish religion. The publication of Montifiore's work called forth Ahad Ha'am's famous polemical essay, "Between Two Stools," which is probably the finest modern presentation of the fundamental differences between the Jewish and Christian Weltanschauungen. Mr. Montifiore's book was followed several years later by the two volumes Studies in Pharisaism and the Gospels by Israel Abrahams of Cambridge which are a permanent contribution to any study on the subject. Even among the Yiddish writers there are to be found some whose view of Jesus is similar to

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Daily Jewish Forward, Jan. 3, 1926.

that of Wise--Dr. Chaim Zhitlowsky, for instance.

Now what is it all about? What did Klausner set out to show in his book? The central problem of any study of the life of Jesus, says Klausner, is this: We are face to face with three important facts. In the first place, Jesus was born a Jew; He lived as a Jew; He died a Jew. In the second place, the disciples--His thirteen original disciples--gradually deserted the Jewish religion. In the third place (and this is the core of the matter), the overwhelming majority of the Jewish people utterly rejected the teachings of Jesus during His lifetime and have since then refused to accept any part of the Christian religion. How is this fact to be explained?

The tradition Christian explanation is that the Jews hardened their hearts against the benign teachings of Jesus, just as God had hardened the heart of Pharaoh against the pleadings of Moses. In other words, in the drama of Salvation, the Jews (it was God's Will) played the parts of villains. Another explanation offered is that Saul of Tarsus, afterward known as Saul the Apostle, introduced Greek and

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Daily Jewish Forward, Jan. 3, 1926.

heathen elements into the Judaic teachings of the Jews, and, thereby, created a Christian religion which the Jews found unacceptable. Klausner rejects both hypotheses. It is not necessary to argue with Jews that the ancient church teaching that the Jews, out of pure spite, rejected Jesus Christ is absurd. Nor is it reasonable to suppose that Pauline Christianity could ever have come into existence unless there was something in the very essence of Jesus' teachings which made such a development possible--if not inevitable.

It is not correct to say, as Wise so confidently asserted, that Judaism teaches that Jesus was a myth. Not at all. Maimonides, for instance, distinctly asserts that Jesus lived, and that He was an Adam Gadol, a great man. The historicity of Jesus is taken for granted. Certain scholars have advanced the theory that Jesus is a myth: for instance, Arthur Drews and Ernest Haeckel. Jews have never troubled themselves on this point. It no more matters to the Jews whether Jesus really lived or someone else was the author of the teachings attributed to Him, than whether Shakespeare wrote the plays which go by his name. The important thing is that the

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Daily Jewish Forward, Jan. 3, 1926.

teachings of Jesus are very real, and someone, by whatever name he may be known, undoubtedly inspired them.

Nor is it a novel doctrine that Jesus was a Jew by birth. The disciples of Jesus were Orthodox, pious Jews. The disciples confined their efforts to Jerusalem. The teachings of Jesus spread among the Palestinean Jews, Hellenized Jews, and Gentiles. The conservative faction, or Judaeo-Christians, was led by James, the brother of Jesus. They insisted that proselytes must first become Jews before accepting the Gospel of Jesus. Not only must the proselytes be circumcised, but they must also bind themselves to observe both the written and oral law. Had not Jesus himself said: "Until heaven and earth shall pass away, not the smallest letter or stroke shall pass away from the law till everything in it be done;" and "He who relaxes a single one of the very least of these commandments and teaches men, so shall he be called least in the Kingdom of Heaven". And "Ye worship that which we know not; we worship that which we know; for Salvation is from the Jews." The Judaeo-Christians continually lost

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Daily Jewish Forward, Jan. 3, 1926.

ground, and in time played no part in the history of Christianity.

Quite different was the attitude of the Palestinean Jews who lived in a heathen environment, in Alexandria, where many heathen had become proselytes. The Palestinean Jews in Alexandria conceived of Judaism as a universal religion opposed to idolatry and emphasizing monotheism. The Gentile Christians went further. Never having been Jews, they refused to see in Christianity a variety of Judaism; they considered it a new, distinct religion of Salvation.

No Jew has any quarrel with Christians who profess to see in Jesus the fountain-head of their religion. It is their own concern. But it is more than presumptuous to preach a "Jesus cult" to Jews because they have felt instinctively all these centuries that there is nothing in common between Judaism and Christianity. To speak of Jesus independently of the Christian religion as it has developed throughout the ages, is to be devoid of historic perspective. Jesus and Christianity are one and indivisible. To accept one means to accept both.

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Daily Jewish Forward, Jan. 3, 1926.

Klausner almost admits this much. "What," he asks in the concluding chapter, "is Jesus to the Jewish nation at the present day? To the Jewish nation. He can be neither God nor the Son of God; neither can He be to the Jewish nation the Messiah, Prophet, Lawgiver or the Founder of a new religion; neither is He a Pharisaic Rabbi. But Jesus is, for the Jewish nation, a great teacher of morality and an artist in parable." Fate has spun a story around the death of a Jew called Jesus--a legend and a myth. The story without the legend has no significance. To tear out the myth of Jesus is to tear out the heart of the Christian religion. Once upon a time Jesus belonged to the Jewish people. He no longer does. He cannot be reclaimed to the Jews unless the Jews are willing to embrace Christianity. It is too late--eighteen hundred years too late!--to ask the Jews today to "accept" Jesus. Let the Christians do it first!

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The Chicago Chronicle, Wk. of December 25, 1925. Vol. 7, p.4.

**JEWISH PRISONERS ARE NEGLECTED. Editorial.**

There was published recently, in one of our local Yiddish dailies, a letter from a Jewish prisoner in a nearby state institution, crying out against the shameful way the Jewish prisoners are being neglected. The writer of this letter points out that while Christian prisoners receive regularly the consolation and encouragement which go with religious services and sermons, with gifts and visits, the Jewish prisoners are left to eat out their hearts in desolation and despair. He implores the Jews of Chicago to send a word of cheer, a glint of hope to these erring sons of Israel.

In the same Yiddish daily there appeared sometime later, an article giving in detail the history of Chicago's Jewry provision for the Jewish prisoners in institutions in the city and its vicinity. And from that account it appears that whatever special care or help the Jewish prisoners have received has been due almost wholly to the efforts of some thoughtful and generous individual. It was only recently that the community, through the medium of a Jewish chaplain, for the first time made any organized effort whatsoever to help the prisoners, and now it appears that even that has been given up.

The Chicago Chronicle, Wk. of December 25, 1925. Vol. 7, p.4.

It is high time that the Jewish community of Chicago make some permanent and definite provision for supplying the Jewish prisoners in institutions of the vicinity, with religious services and the consolation that comes from sympathetic understanding.



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The Sentinel, Wk. of July 6, 1923. Vols. 51-52, p.16.

Because of the encroachments of missionaries in thickly populated Jewish districts and the turbulence caused by such gatherings, Alderman Jacob Arvey has addressed a communication to Mayor Dever and Chief of Police Collins asking them to prohibit public meetings of this nature on the streets of Lawndale.

Mr. Arvey stated that the assemblages have caused disturbances and even riots and that the meetings are arranged by bigoted individuals whose activities disrupt the public peace.

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Sunday Jewish Courier, June 17, 1923.

A TEMPORARY MEASURE

(Editorial in English)

The house of representatives of the State of Illinois, has adopted the kosher meat bill, and there is no doubt in our mind that the senate will pass the bill too, and then after the Governor will have signed it, it will become a law of the State of Illinois. The bill provides for honesty in kashruth. If a Jewish butcher sells treifah meat for kosher, he violates a state law and can be fined or sent to jail or both. Butchers who sell both kosher and treifah meat have to say so on their signs across the window, and failing to do this they also [are] liable to get in trouble. The passing of the bill by the house and senate does not mean that all the Jewish butchers in Chicago whose honesty was very much doubted in the past will turn overnight into honest men. A law

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Sunday Jewish Courier, June 17, 1923.

is a dead letter unless it is executed, and the carrying out of the law in practice is up to the authorities of the Orthodox Jewish community of Chicago. It goes without saying that the state cannot engage detectives to watch the Jewish butchers. They must be watched by the agents of the Rabbinate. The law only strengthens the hands of the Rabbinate in enforcing honesty in dealing with kashruth. No butcher will from today on dare to oppose a Rabbi or to insult a Rabbi upon entering his butcher shop and asking for certain inspection. The Rabbi surely is the only authority to deal with the butcher and the latter has to submit to the Rabbi.

There are several hundred Jewish butchers in Chicago. All of them pretend to sell kosher meat only. Not all of them do it, and the bill just passed by the house of representatives of the State of Illinois will only then be of value if the Orthodox Rabbinate of Chicago establishes some agency to bring the law into operation. It is needless to say that the Rabbis cannot

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**Sunday Jewish Courier, June 17, 1923.**

go from meat market to meat market and make investigations. This can be done either by a body of laymen established for that purpose, or by higher kashruth supervisors, called mashgichim, and the one or the other necessitates a certain organization. Unless this organization is established, the kashruth bill will mean very little, and those Jewish butchers who in the past sold treifah meat for kosher will do so in the future too. If these butchers will know that there is nobody to supervise them, they will continue their dubious dealings and all efforts of the well-meaning Rabbis and laymen who have been instrumental in framing the bill will have been in vain.

But even if an organized body of men consisting of either volunteers or hired men should be established to watch the suspected Jewish butchers, the new Illinois state law, regulating the sale of kosher meat, will prove to be a temporary measure only. If the Orthodox Jewish community of Chicago were well organized, the bill would have been superfluous, because an organized



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community could bring pressure to bear on the butchers not to sell treifah meat for kosher. A special bill had to be introduced in the house of representatives because of the crying conditions in the Orthodox Jewish community of Chicago. There were any number of Orthodox Rabbis, but no Rabbinate; there were any number of presidents of Orthodox congregations, but no organized Jewish community; there were any number of Hebrew educational establishments, but no communal board of education; there were and still are trees, but no forests, and it was because of the absence of regulating forces within the Jewish community that those who mean it well with Orthodoxy in Chicago deemed it advisable to resort to the asking of state help.

To us the passing of the kosher meat bill by the state legislature has a different meaning altogether. To us it means that it will call forth organizing forces and that these organizing forces will in the end organize the Orthodox Jewish community of Chicago. Of course we do not underestimate

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Sunday Jewish Courier, June 17, 1923.

the benefit of the bill. We believe that it will work advantageously and will prevent and suppress a whole lot of dishonesty in kashruth, but it is also our candid opinion that a well-organized Jewish community will make this bill superfluous, and therefore we consider the bill a temporary measure only. It can only be understood in connection with the prevailing conditions in the Jewish community of Chicago, deplorable and lamentable conditions, and it is by no means an ideal state of affairs that the Jewish community of Chicago should have to depend on state help in such matters as kashruth. But the bill had to be submitted to the state legislature because there was no other way out of the present difficulties. We hope, however, that the authorities of the Orthodox community will make the best of the Bill, will suppress dishonesty in kashruth and will do it by establishing a special organization to operate the law. Once such an organization is established, the need for other central organizations to regulate other phases of Jewish life will also be established, and therein really consists the merit of the

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Sunday Jewish Courier, June 17, 1923.

bill. It is a temporary measure, it is true, but its consequences will by no means be temporary. It will be instrumental in establishing the destinies of Jewish Orthodoxy in Chicago in the future.

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JEWISH

Daily Jewish Courier, Mar. 23, 1923.

FROM THE EVE OF SABBATH TO THE EVE OF SABBATH

Do the Jews have an adequate number of precepts? As far as you and I know, they have plenty. But there are people who believe that Jews do not have enough precepts and that we should establish more, in order that we may become a real nation. One of these great men is the noted Jewish historian, Dubnov. He does not exactly say that we need more precepts, but, rather, that we need new, up-to-date precepts, in order that we may continue to exist as a people. What will become of the old precepts? Shall we pronounce them obsolete and reject them? Does he [Dubnov] want us to break completely from them? Mr. Dubnov does not answer the latter question. At present, he would like us to create new precepts.

Who is to establish these new precepts? Will it be the rabbis, the politicians, or the mediators? Mr. Dubnov does not give a satisfactory answer to this question either. He speaks emphatically of one thing only, and that is that the new precepts must include national issues, as for example, Jewish education, a

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Daily Jewish Courier, Mar. 23, 1923.

struggle for national autonomy, a struggle for the old national language [Hebrew], and for the native languages, a struggle for a Jewish Congress, etc.

What is a precept? A precept is a religious commandment. If a person adheres to a precept, he fulfills a religious duty, for which he will be compensated in the future world. If he does not abide by a precept, he will be punished in the future world. If a person does not believe in the religious character of the precepts, he does not observe them. Who, today, is able to establish new precepts? Shall the rabbis declare that anyone who does not adhere to the new precepts will be punished in the future world? Or should the politicians say to the Jewish masses: "Either you fight for national autonomy or you will not enter heaven"? What will be the reward of the observance of these new precepts and what will be the punishment for their nonobservance? It seems to me that there is something phony about Mr. Dubnov's proposal.

If Jews adhere to their old precepts, they will be good Jews; they will know Hebrew, and they will have nationalistic sentiments. Then they will fight for

Daily Jewish Courier, Mar 23, 1923.

their rights, for their language, for their culture, etc.

If the Jews adhere to the precept of "Thou shalt learn," they will have all the happiness in the world. All Jews will then be well informed with regard to Jewish literature; all Jews will know how to act as Jews, and how to live as Jews. They will have a knowledge of Hebrew literature, which will develop a strong national consciousness. If a Congress is needed, there will be a Congress, and if we have to struggle for national autonomy in the countries of the Diaspora, we will do so.

We can, therefore, see what the adherence to one single precept can do, and I am firmly convinced that, if the Jews would, at least, adhere to this one precept, there would be no need for Mr. Dubnov's proposal of new precepts. I am also convinced that if the Jew completely forgets this precept, the new precepts will be of no value. Furthermore, they [the new precepts] will be superfluous because without the precept, "And thou shalt learn," there can be no Jewish people. The dead do not have any precepts, especially such precepts as the



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struggle for national autonomy, because everybody is free and autonomous in the grave. Mr. Dubnov is a very prominent educator and a great historian, but there is no law against a great historian's uttering nonsense.

I believe that the "modern" Jews who wish to place Judaism on a purely "universal" basis ought to thank God that there are still conservative Jews in this world, who have a conservative Jewish outlook. If there weren't any conservative Jews, they ["modern" Jews] would have buried Judaism long ago.

Anyone who wishes to be a really modern Jew, must do one thing, and that is, become familiar with our own ancient literature. In that ancient, yet ever new literature, one will find more modern material than in all the modern books on Judaism. But anyone who ignores those wonderful words, written by our ancient sages, must seek domestic remedies to cure the sick Jewish people, and domestic remedies, as you know very well, help very little.

We have plenty of precepts and we have good precepts. We do not need new

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precepts because, first, they would have little value, and second, they would be superfluous. Mr. Dubnov's motion is also superfluous and out of order.

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JEWISH

The Chicago Chronicle, Volume 3. Week of March 3, 1923, Page 4.

IT'S TIME TO ACT ON THE SUNDAY FUNERAL QUESTION

EDITORIALS

For sometime the orthodox religious leaders of Chicago and others have been trying to explain to the Chicago Motor Liverymen's Association the peculiar conditions that exist in orthodox Jewish life that sometimes make Sunday funerals mandatory but all their explanations and all their appeals have fallen upon deaf ears.

There are going to be Jewish burials in Chicago on Sunday whenever these are necessary, whether the unions like it or not. In such matters, the unions have to yield.

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JEWISH

Daily Jewish Forward, Feb. 7, 1923.

[SHOHATIM PROTEST AGAINST ILLEGAL SHOHEIT]

A report was given at the last meeting of the Shohatim Union that all the rabbis of Chicago, including Rabbi Yehudah Leb Gordon, are protesting against Benjamin Rubin for not having his Kabbalah [a document given by a rabbi to an individual who is permitted to be a shohet]. Mr. Rubin is employed at the butcher shop of Becker and Polina. According to the Hebraic dietary laws it is illegal for him to slaughter any fowl.

Rabbis Ezriel Epstein, Ephraim Epstein, Samuel Shack, A. L. Kaplan, Abraham I. Gordon, Harry Ollschwang, and Yehudah Leb Gordon warn those who buy chickens where Mr. Rubin is employed that they are not kosher and should not be consumed for domestic use.

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JEWISH

Daily Jewish Courier, Jan. 12, 1923.

FROM SABBATH EVE TO SABBATH EVE

What is the task of a rabbi? I have heard recently many answers to this question and, from these answers, I can understand how we are sinking deeper and deeper into an abyss. At a gathering of representatives from the different types of synagogues, these are some of the questions which arose. What is the task of a rabbi? What must a rabbi do in order to earn the name of a good rabbi, to be respected, and to fulfill his duties?

"He must comfort broken hearts," was the answer of a president of a modern synagogue.

"He must be a good organizer," was the answer of someone else.

"He must be capable of raising money for charity," was the answer of a third.

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JEWISH

Daily Jewish Courier, Jan. 12, 1923.

"He must be capable of attracting the youth."

"He must be capable of representing his community."

"He must speak to the Gentiles in such a manner that they will respect us."

"He must be capable of delivering fine sermons in English."

"He must be concerned with Bible classes."

"He must be a good mixer."

"He must make the women interested in charity and in Judaism."

"He must be a competent teacher."

"He must have a faultless character in order to command respect."

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JEWISH

Daily Jewish Courier, Jan. 12, 1923.

"He must be an honest man."

"He must be a good speaker."

"He must be a highly educated man."

"He must be a college man."

"He must be a practical man with a business spirit."

"He must be capable of entertaining people."

"He must have an attractive personality."

"He must fill the temple or synagogue."

These are the answers as to the tasks and duties of a rabbi, as they are understood by the modern Jews of Chicago.

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JEWISH

Daily Jewish Courier, Jan. 12, 1923.

No one said that the rabbi must be a great Lamdan [the word Lamdan means a scholar]; that he must be a God-fearing man; that he must be engaged constantly in the study of the Torah; that he must preserve the great Jewish traditions; that he must disseminate the teachings of, and broaden [the understanding of] the Torah; and that morally and intellectually he must be the greatest man of his community.

The task of comforting broken hearts belongs to a Catholic priest.

The task of organizing belongs to an organizer.

The task of raising funds for charity belongs to every welfare worker or civic leader.

The task of attracting the youth belongs to a teacher, to an actor and, also, to a speaker on baseball.

The president of a synagogue must be capable of representing his synagogue.

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JEWISH

Daily Jewish Courier, Jan. 12, 1923.

Every educated Jew must be capable of speaking to Gentiles, so that they will respect us. A speaker who is no rabbi, can deliver a fine sermon in English. Young girls can conduct Bible classes, and they often do. To make women interested in charity and Judaism is the task of social workers. And in order to be a teacher one must have pedagogical ability and training, which has nothing to do with rabbinism. A junk dealer must also have a faultless and clean character, and we do not have to give him any credit for his honesty. A politician must also be a good speaker. Every person must have a certain degree of education, and, the fact that an individual has a college education does not entitle him to be a rabbi. A rabbi does not necessarily have to be a practical man. If he were a practical person, he would probably be in the suspender business and not a rabbi, because from a practical standpoint it does not pay to be a rabbi, especially in America. If a congregation seeks a rabbi who can entertain people, let it engage a vaudeville entertainer. These are not the tasks of a rabbi.

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JEWISH

Daily Jewish Courier, Jan. 12, 1923.

A rabbi does not necessarily have to be a public mixer. A rabbi who is learned in the Torah need not be a great orator. If the congregation wants a great orator, let it engage a Magid (preacher). A rabbi need not be a Magid nor a college man. Rabbi Yehuda L. Gordon is no college man, yet, hundreds of college men can go to him for knowledge, even if it concerns secular knowledge. If it is the task of a rabbi to be an honest man, does it follow that the members of a congregation should not be honest? You know that this is absurd and foolish.

I believe--and all of you know--that an old-fashioned rabbi, a rabbi like Yehuda L. Gordon, makes a greater impression on the American Jewish youth than a boy-rabbi, a toy-rabbi, or a goi rabbi; he will make an even greater impression on the Christians than will a modern rabbinical dude.

But what? The American Jews have already forgotten the Jewish traditions. They do not know what the proper task of a rabbi is. They are somewhat misled. Their Jewish minds are a bit dulled, and that is why they utter so much foolishness when dealing with the question of the task of a rabbi.

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The Chicago Chronicle, Wk. of December 8, 1922. Vol. 4, p. 4.

Editorial. Borrowing the New York "Kosher Law."

The New York "Kosher Law" has been upheld by the Supreme Court of that state. This law, providing that all establishments advertising kosher food must conform to Jewish dietary requirements and that all food so labeled must be prepared according to the Jewish ritual.

Following the lead of the New York Jews, the Chicago Union of Orthodox Congregations is preparing to inaugurate a campaign to induce the Illinois legislature to pass a similar measure. This enterprise should receive support from Jewish organizations and individuals, whether orthodox or otherwise. It embraces to a certain extent the same considerations which led to and are embodied in the Federal "pure food" statutes - that the consumer shall be protected in his purchases, not only as to the quality and wholesomeness of a given commodity but also as to its identity.

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JEWISH

Daily Jewish Courier, Sept. 17, 1922.

AT THE FIRST SLIHOTH

(Editorial)

Autumn winds are beginning to blow and the leaves are falling from the trees. The air is chilly and the skies are cloudy. Summer is dying and the cold winds, the cloudy sky, the falling leaves are a sign of death and birth--the death of summer and the birth of winter.

The Jew recollects his duties to God and to men on these days when Mother Nature herself stands at the parting of the ways. He too stands at a parting of the ways: the crossroads of his past and his future. He examines searchingly the days and months of the past year, to see whether they are clean; he tries to enter the future with a clear conscience and a cleansed heart.

The Jew recollects his duty to God and to men when he stands at the

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Daily Jewish Courier, Sept. 17, 1922.

crossroads. The month of Elul and particularly the days of Slihoth [prayers of forgiveness recited before Rosh Hashanah] up to the Day of Atonement are, therefore, days of repentance and charity.

Slihoth is a great and noble religious institution. No other religion has a similar institution that makes certain ethical and philanthropic demands upon the individual and society. The days of Slihoth are the days of an ethical and religious struggle, the days of a socio-ethical serenity. A poetic mood envelops those days when Mother Nature herself is at the crossroads. These days are not only days of religious ecstasy and pure ethical strife, but they are also days of song, days which breathe a pure lyrical spirit.

The Jew recollects, in these noble and uplifting days, not only his duties to God but also his duties to his people, to his fellow men because these are the days of repentance and prayer, these are the Yom Tovim, in the

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Daily Jewish Courier, Sept. 17, 1922.

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ethical meaning of the word.

On these Yom Tovim, the Jew should remember those whom fate persecutes, those whom life oppresses and neglects. He must remember the orphans and the helpless old people who are dependent upon the good will of others. He must remember the poor and the sick who need his help. He must remember the thousands of Jewish Halutzim who wander around European ports with their gaze focused on Palestine, where they want to go to help build the country. He must remember the poor immigrants of Eastern Europe who want to escape from the hell they are in at the present time, but who can do so only with our help. He must remember the poor students of the Torah, the young men who study in religious seminaries all over the world, who starve but do not cease studying. He must contribute to the Help the Torah Fund. His heart must be big enough to include all those who need help and he should seek ways to help them.

Every Jewish community should naturally try to fulfill its own charity

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requirements first. We, the Jews of Chicago, must not forget about the Home for the Orphans, where hundreds of poor Jewish orphans are being brought up to be good citizens and true children of their people. We have duties toward the orphan and we must try to bring a little joy into his cheerless life by providing him with whatever he needs. We must remember our Home for the Aged, where many old men and women are being taken care of, where the twilight of their lives is being made more beautiful. We must remember the neglected infants and babies who are wholly or partly orphaned and of whom the Daughters of Zion Infant Home and other nurseries take care.

We must remember the Jewish Federation of Orthodox Charities which supports so many philanthropic, cultural, and social Jewish institutions in Chicago. The Federation is struggling hard to maintain its existence because the demands of the institutions are increasing while the income remains the same. We must not forget the Hebrew Theological College, which should become a center of the Torah in Chicago and which will

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enable many young Jewish men to devote their whole time to the Torah. The Hebrew Theological College can become the pride of the Chicago Jews and can transform a spiritual wilderness into a spiritual garden. Anyone who wants to strengthen and perpetuate Judaism in Chicago must help the Hebrew Theological College. It is needless to point out that the Talmud Torahs must have our entire attention because they are the institutions which will raise the young Jewish generation.

We must not forget the incurably sick Jews of Oak Forest, who lead a tortured and sad life, condemned by cruel fate to spend the rest of their days and years there. We must help maintain the kosher food kitchen set up for them. We must not forget the Mt. Sinai Hospital, which eases the pain of the sick and makes it possible for them to have kosher food while they are in the hospital. We must not forget those who are condemned by fate to suffer from the terrible white plague. We must help the Denver and the Los Angeles sanatoriums and the Chicago Consumptive Relief Society

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Daily Jewish Courier, Sept. 17, 1922.

to ease the pain of the sufferers. We must remember the Free Burial Society, which comes to the succor of the poor in the time of their greatest need. We must not forget the House of Shelter Society.

We must not forget that besides those local charities there are in existence national charities such as the H. I. A. S. [Hebrew Immigrant Aid Society], the National Fund, the relief, and last, but not least, the Keren Hayesod ["exchequer" of World Zionist Organization], which must build Palestine.

If Slihoth can bring to us that which we expect of it--serenity of heart and soul--then this serenity can come to us only if we do our duty to our people. Prayers and charity will bring us spiritual calm and happiness.

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JEWISH

Daily Jewish Courier, Apr. 10, 1922.

[UNITE FOR MA-OTH HITIM WORK]

by

Dr. S. M. Melamed

It seems to me that the whole Ma-oth Hitim work in Chicago is mismanaged. [Translator's note: Ma-oth Hitim--practice of giving Passover food supplies to the needy.] Each synagogue has its own Ma-oth Hitim committee and it does not care what the other synagogues are doing. Mr. Henok writes to me from the Northwest Side that chaos reigns there in the Ma-oth Hitim work. There are seven synagogues on the Northwest Side and instead of uniting and working as a unit for Ma-oth Hitim, each one works separately, and one does not know what the other is doing. It seems that there are no politics in giving Ma-oth Hitim. Why then cannot those seven synagogues unite into one big Ma-oth Hitim committee, to collect and disburse the monies as a unit and thus save work, energy, and money?

If on the Northwest Side there can exist a Council of Jewish Affairs, then there can also exist a united Ma-oth Hitim committee.

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JEWISH

Daily Jewish Courier, Apr. 5, 1922.

[SUNDAY FUNERALS]

by

Dr. S. M. Melamed

As long as two Jews have three opinions and as long as the Jews suffer from the dangerous sickness called "Kleizilitis" [Translator's note: "small synagogue"--synonymous with pettiness], my little synagogue, your little synagogue--it is difficult to do constructive work in the community. It is, therefore, difficult if not entirely impossible, to found a City Burial Society, like the one in Europe. Of course such a City Burial Society would be desirable and useful, but you might as well try to reach for the moon.

But something must be done regarding the problem of Sunday funerals. A dead body should not lie three or four days before it is buried. Well, what is to be done? I believe that a joint conference of the association, the union, the undertakers, and the representatives of the synagogues, would arrive at some result. Everybody would bear equal responsibility for the good results of the

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JEWISH

Daily Jewish Courier, Apr. 5, 1922.

conference and one side would not be able to blame the other. It would be advisable to call such a conference before any other plans are considered. It seems to me that the Association of Synagogue Presidents should call such a conference.

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JEWISH

Daily Jewish Courier, Feb. 21, 1922.

### IT IS POSSIBLE TO HAVE FUNERALS ON SUNDAY

There was a meeting last night at the Anshe Sholom Center of rabbis, synagogue presidents, and prominent citizens. The problem of Sunday funerals was discussed.

Dr. Meyerowitz, chairman of a committee of nine, which had been elected at a previous meeting to work out a plan whereby funerals could be held on Sunday despite a decision of the Liverymen's Association and the Chauffeurs' Union not to permit funerals on Sunday, reported that the committee had found a way by which funerals could take place on Sunday. The plan is this: The dead body should be brought on Friday or Saturday evening to the cemetery of the Free Burial Society, or to any other cemetery where there is a chapel. The body should remain in the chapel until Sunday morning, and two sextons should watch over the body while it is there. On Sunday, the relatives and friends of the dead person will come to the cemetery and the funeral will take place.

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Daily Jewish Courier, Feb. 21, 1922.

The plan was discussed in detail by all those present, and it was decided that the plan could easily be carried through, and that from now on funerals would take place on Sunday in accordance with this plan.

It was also decided that all the rabbis should give an explanation of this plan for Sunday funerals in their synagogues this Saturday.

Mr. Adolph Rabin was chairman of the meeting.

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JEWISH

Daily Jewish Courier, Feb. 20, 1922.

### FUNERAL OF MRS. EISENSTEIN YESTERDAY

Yesterday, the funeral of Mrs. Beile Eisenstein took place at the cemetery of the Kehilath Jacob Congregation, in Waldheim [Cemetery]. This was the first Jewish funeral on Sunday since the Liverymen's and Chauffeurs' Union refused to permit funerals on Sunday. A large crowd attended the funeral. All the ceremonials for the dead were conducted according to Jewish and American law. Funeral orations were delivered by Rabbi Shach and Rabbi Goldman. One hundred and fifty dollars was collected for various charities.

In his speech, Rabbi Shach scolded those who do not permit funerals on Sunday. Mr. Sam Piser also spoke in the same vein. They both pointed out that it is a burden upon a family to keep a corpse for a few days, that it is against the Jewish law, and that it is detrimental to the health of the living.

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JEWISH

Daily Jewish Courier, Feb. 19, 1922.

### FUNERALS ON SUNDAY PROHIBITED

All efforts of rabbis, judges, representatives of synagogues, and institutions to persuade the Motor Liverymen's Association and the Chauffeurs' Union to permit Jewish funerals on Sunday were in vain. The explanation to the non-Jews that it is against the Jewish law and against sanitation to keep a corpse from Friday (and sometimes from Thursday evening) until Monday did not help. The strongest arguments used on this occasion by Judges [Hugo] Pam, [Henry] Horner, [Joseph] Sabath, and [Harry] Fisher, and by the rabbis, remained voices crying in the wilderness. The livery men and the chauffeurs refused to listen, and they sent a letter to Mr. Adolph Rabin, president of the [Free] Burial Society, declaring that no funerals would be held on Sunday.

Mr. Rabin called a meeting of rabbis, and other representatives immediately, and read the letter to them. A committee was appointed, consisting of Mr. Rabin, Chairman, Rabbis [A.] Cardon, and [Saul] Silber, Judge Fisher, Dr. M. Meyerowitz, Messrs. H. M. Barnett, Jacob Cohen, Joseph Feinstein, Joseph Weil,

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Daily Jewish Courier, Feb. 19, 1922.

and Sam Rosenstein to work out a plan whereby the Chicago dead will not be blasphemed. They will submit the plan on Monday evening, February 20, at the Anshe Sholom Center, and they urgently request all rabbis, synagogue representatives, and superintendents of cemeteries to be there.

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JEWISH

Daily Jewish Courier, Jan. 22, 1922.

JEWISH PUBLIC IN CHICAGO IN UPROAR AGAINST THE  
NONKOSHER BUTCHERS

Yesterday, at the morning Services, the rabbis of the Chicago synagogues spoke about the scandal and the profanation of the Holy Name, caused by A. Wachovsky, a butcher at 1021 South Paulina Street. Last Thursday, Rabbi Azriel Epstein, together with a committee from the Kosher Food Council, came to inspect the meat that Wachovsky was selling to Jews. The butcher Wachovsky, as related Friday in the Courier, pointed a revolver at Rabbi Epstein and threatened to shoot him.

The rabbis also spoke of J. Levin, a butcher at 1717 West Taylor Street, who said to the committee, when they came to visit his store: "Get out of my store. I am from Minsk and I am also a socialist. You cannot bluff me. You are the kind of people who cause the pogroms against the Jews. Take off your beards as I have, and go to \_\_\_\_".

The people of the synagogues sympathized deeply with the rabbis and the



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JEWISH

Daily Jewish Courier, Jan. 22, 1922.

Kosher Food Council and became very angry at the butchers who are paid for kosher food, and sell nonkosher food.

Everywhere that Jews assemble, in the synagogues, on the streets, in homes, people spoke of Thursday's incident, and great excitement prevailed.

The Kosher Food Council called a meeting last night of the synagogue representatives and the rabbis. The meeting took place at the Congregation Anshe Kneseth Israel; Mr. M. Salk acted as chairman. The scandal was discussed and the Kosher Food Council was promised moral and financial support in its task of supervising the Kosher food in the city.

The trial of the butcher A. Nachovsky, who is under a thirty-five hundred dollar bond, charged with an assault with a deadly weapon upon Rabbi Epstein, with malice aforethought, has been postponed. Attorney Samuel B. Epstein made this request last Friday. The trial will take place in a few weeks.



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Daily Jewish Courier, Jan. 22, 1922.

The Kosher Food Council will continue its work this week; it hopes that the butchers whom its committee will visit, will be willing to show the committee the meat they are selling, so that the Jewish public will not be cheated.

Mrs. Klingman, 3231 Lexington Street, one of the Jewish women who have been appointed to assist the Kosher Food Council in its work, was attacked last night by Mrs. Wachovsky, in front of her butcher shop, because Mrs. Klingman told some Jewish women there that Wachovsky was the butcher who had pointed a revolver at Rabbi Epstein, and threatened to shoot him. Some women rescued Mrs. Klingman and Mrs. Wachovsky went back to the store to help her husband sell the meat that the rabbis wanted to examine.



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JEWISH

Daily Jewish Courier, Nov. 6, 1921.

THE DISPUTE IN CHICAGO ABOUT PLUCKING CHICKENS

by  
Z. Leibner

Now it is no longer a question of whether or not the slaughterers should pluck the chicken they kill. The late Rabbi Zwi Simon Album (may his memory be blessed) long ago decided that they should not. The question now is, who shall stand the expense of plucking.

The butchers claim that their profit is only ten cents per fowl and they state that they can prove the justice of their claim. On the other hand, a certain rabbi claims that the butchers are making sixty cents (?) per fowl. Whichever it may be, the public should know what is really going on.

We suggest that a committee of citizens and representatives of the butchers and the slaughterers should come together and institute order in this matter, so that the housewife who buys a fowl should not have to pay ten cents in addition to the ten cents she is paying for slaughtering, or she may feel



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JEWISH

Daily Jewish Courier, Nov. 6, 1921.

herself compelled to give up the entire thing and may begin to use non-Kosher poultry.

To pay twenty cents for slaughtering and plucking a fowl is a crime that cries to heaven. The housewives should strike against it.





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JEWISH

Daily Jewish Forward, Nov. 3, 1921.

### [LOCKOUT AGAINST THE SHOHATIM]

The Jewish butchers yesterday declared a lockout against the shohatim. The butchers demanded that the shohatim reduce [the price they charge for slaughtering each fowl] in half. Until the present time a shohet received ten cents for each killing.

A short time ago the rabbis and the Council of Shohatim decided that the shohatim must not clean the chickens they kill--i.e., remove the feathers from the chickens. The resolution pointed out that the shohatim were in the butcher shops only for ritual-slaying purposes; it was beneath their dignity to clean the slain carcasses. It seems that the butchers responded to this resolution by declaring a lockout.

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JEWISH

Daily Jewish Courier, Sept. 8, 1921.

HOW MUCH IS TWO TIMES TWO

(Editorial)

In a letter to the editor of the Daily Jewish Courier, which the reader will find in another column of today's issue, Mr. S. B. Komaiko complains bitterly about the hostile and bitter opposition of the Courier toward Reform Rabbis and Reform Judaism. He does not seek to prove that Reform Judaism is a Jewish movement and a legitimate movement in Jewish religious and national life, but he is satisfied with the assertion, that among the Reform Rabbis there is nationalists and Hebraists, and for that reason we must be tolerant with them.

There are among the Jesuits many fine and educated people, great scientists and eminent educators. Nevertheless, no rational person will change his opinion about Jesuits, and, in a collision with the Jesuit order, he will combat them to the last. He will disregard the fact that, in the Jesuit order, there are also honest, fine, and educated people. When it is required to fight against

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an odious principle, against a hostile system, the struggle is carried on against the entire class that represents that system, and against the entire group that is trying to realize this principle. This, it seems, is as clear as two times two is four. Yet, to many Jews, two times two is not four, and also not seventeen, but leavened bread.

We repeat once more that American Reform Judaism is the biggest fraud of the Jewish religion, Jewish history, and of the Jewish view of life, not since the era of the Karaites, ("Followers of the Bible"--a Jewish sect, professing, in its religious observances and opinions, to follow the Bible to the exclusion of Rabbinical traditions and laws), but since the era of Jeroboam, son of Nebat (ancient king of Israel).

Reform Judaism ridiculed Judaism and wiped out every vestige of what is Jewish. We need not mention that Reform Judaism has sought, and is still seeking to destroy all the basic principles of religious Judaism, like the divine origin

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of the Torah, the precepts, such as the Sabbath, holidays, Kashruth, Treifah, etc. This alone is the greatest impudence that one can imagine. If a Jew does not want to observe the Sabbath, it is his own business, but to make a principle out of the desecration of the Sabbath, abolish the Sabbath and substitute it for Sunday, and then state that it is a religious reform, is either charlatanry or idiocy, and for both things we have no sympathy.

When a Jew does not want to observe Kashruth it is his affair, and nobody will compel him to observe it. But to abolish it officially, for Jewry at large, and claim that it is a reform, is simply to declare that chaos is order.

Reform Judaism rests upon the loss of religious faith of its leaders; they have no religious faith, and people lacking such should not undertake the delicate task of reforming religious practices. Only those who stand upon the ground of religious Judaism can reform Jewish religious customs. And we are not ashamed to declare that the American Reform Rabbis, with very few exceptions, are religious charlatans and hypocrites; they know very well that what they are

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Daily Jewish Courier, Sept. 8, 1921.

preaching is not Jewish religion but a half-baked imitation of Christianity. Sunday, as a rest and prayer day, is Christian. The ministration of the Reform Rabbi and the philanthropic institution is Christian, and the entire work of the Reform Rabbi in organizing a congregation and enlarging its membership, is not the task of a representative of the Jewish religion, but that of a Christian clergyman.

That which the Reform Rabbis call Jewish religion, is a derision upon the Jewish religion, and is a mockery and a farce. The Reform Rabbi does not believe and has no religious faith. At best, he is a philosophical scribe, and that is not Judaism nor Jewish religion. An educated Negro can also be a philosophical thinker, and yet, he is still not a Jew.

It is not enough that the Reform Rabbis, representing the interests of ignorant parvenus, have abrogated for their group everything that is Jewish, but have sought and are still seeking to disrupt the unity of the Jewish people. For them, a Jewish race does not exist, but rather Polish Jews, German Jews, French

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Daily Jewish Courier, Sept. 8, 1921.

etc. Whosoever puts his finger on the unity of our nation, he is guilty of high treason, and among all civilized nations the penalty for high treason is death.

What do the Irish do with their traitors? What does any other nation do with the elements who seek to undermine the unity of their nation? And among us the Reform Rabbis are Jews and leaders albeit day in and day out, they commit the vilest treason against the Jewish nation.

The claim that the Reform Rabbis have saved many Jews from apostacy is a naive one, because Reform Rabbinism is in itself apostacy--and even far worse than apostacy. For one who is converted we are no longer responsible, because we are too cowardly to state that we have neither a portion nor an inheritance in either the God or the People of Israel. But this cowardice must not become a virtue, if two times two is four and not seventeen.

Not because of piety, nor because we want to play the role of God's protectors

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Daily Jewish Courier, Sept.8, 1921.

are we outspoken opponents of Reform, but because we think and conceive of Jewish history.

Reform Judaism is a falsification of Judaism, and we must consider it an internal enemy with which we never can make peace.

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JEWISH

Daily Jewish Courier, Sept. 2, 1921.

## IT IS DAWNING

(Editorial)

After lengthy debates, heated discussions, and stormy exciting strifes and conflicts, dawn is beginning to break in the Jewish community in Chicago. The first lines and contours are already recognizable to the eye.

Until now the Jewish community was left to its own fate. Everyone did as he pleased. Whoever so desired became a public officer. Whoever so wished became the founder of an institution. There was no authority in Chicago to regulate the public life or the religious life. Everything was simply left to fate, and it was a shame and a disgrace. The second largest Jewish community in the world was a desert, and is not an organized Kehilah (united Jewish congregations) even now. But already the first rays of light can be seen, and it is to be hoped that in a few weeks or months order will be restored in the city.

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Daily Jewish Courier, Sept. 2, 1921.

There is no Beth Din (Jewish religious court) yet, but there is an organized and conscientious corporation of Rabbis in the field of religious matters. At present, the Rabbis are occupied with the Shechitah (animal slaughtering), according to the Mosaic law. This is not an easy task, because there are about two hundred Shochets (animal slaughterers) in Chicago who, until now, have been indifferent as to the laws to be observed in the slaughtering of meat. But we hear that everything is now going on properly. The Rabbis are working steadily on the problem of placing the Shechitah on a proper basis. If they work in harmony they certainly will be successful in their endeavors. More important than the reorganization of the Shechitah is this co-operation of Rabbis. From it will arise a Beth Din, which will serve as the highest religious authority in the city in religious and social matters. The Rabbis realize now how important it is to have a Beth Din in the city, because they realize what could be accomplished if they work in unison. In the common work of unison lies their strength, and the strength of Orthodox Judaism.

We are not too optimistic, but we believe that a Beth Din will soon rise in

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JEWISH

Daily Jewish Courier, Sept. 2, 1921.

Chicago. We do not have to explain to our readers what progress the establishment of such an institution must mean to the city. And, when there is a Beth Din in Chicago, then will come the communal problems which will demand immediate solution.

A Beth Din must have a communal authority upon which it can depend for support. What can this authority be? Not the individual congregations nor even a number of congregations, but all congregations united. And that is a Kehilah. To place a Kehilah upon a solid foundation means hard work and great sacrifice. But the work will have to be done. The tendency of self-preservation in Chicago's Orthodox Jewry will compel the Chicago Jew to start the work. They can delay the task for a certain time, but sooner or later it will have to be done, because life itself will compel the Chicago Jews to do it.

When the Chicago Jews begin the work they will find--of that they may be sure--a devoted coworker and a strong supporter in the Courier. If there is

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JEWISH

Daily Jewish Courier, Sept. 2, 1921.

anything within our power that will help in the constructive work and to assist in creating order out of the present chaos, we shall certainly be glad to do it.

We are glad to see such a good start, and we shall be much happier when we see that from a small beginning something big and important has developed.

A bright new dawn is coming soon.

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JEWISH

Daily Jewish Courier, Aug. 21, 1921.

### MEDICAL ASPECT OF TREFAH AND KOSHER FOOD

The Jewish butcher shop is the beginning and the ending of the knowledge of an average Jewish child of what constitutes Kosher, and this is the real reason why most of us have so little respect for the word. If the average person had a deeper knowledge of the real meaning of the word "Kosher" and also its past value to the Jews, not only would he have a greater respect for it, but its meaning would spell science and wisdom. The correct English meaning of the word "Kosher" is "healthful." The opposite word to it is "Trefah" which means "Deleterious," that is, harmful to one's health. To illustrate: fat ("hele") of the ox is "Trefah" and is prohibited as food. Those of us who have eaten the particularly prohibited part of the fat, know how hard it is to digest; consequently, we know how dangerous it is. The fat of the



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fowl is very easily digested, in fact, it is healthful; therefore, it is absolutely Kosher and may be eaten. The yolk of an egg containing a droplet of blood is Trefah and is prohibited as food. The droplet of blood in the egg denotes a beginning of the process of hatching. Who of us does not know that an egg that is in the process of hatching is not fresh?

Blood in general is strictly prohibited as food. Two reasons are given for it: one is based on the supposed spiritual value of blood, that is, the spirit of man is flowing in his blood, Therefore, from a moral and spiritual standpoint, it is not right to use blood as food. The other reason is that from a physical standpoint, blood is considered unhealthful. When an animal is killed, the arterial or fresh blood runs out through the open arteries; the blood that remains is venous, full of carbon dioxide and other badly poisons, therefore, it is not healthful



Daily Jewish Courier,

or "Trefah." This mode of reasoning was based on true scientific knowledge of the general circulation of the blood, which was proved to be correct many centuries ago by Dr. Harvey, of England, in 1628. By salting and soaking the meat in water this injurious venous blood is extracted and the meat becomes healthful and fit to be used as food. Of course, we have different ideas on this question today, but in those days the explanation of the Rabbis was quite plausible.



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JEWISH

The Sentinel, Wk. of July 15, 1921. Vol. 43-44, p.26.

Rabbi S. H. Glick has been appointed supervisor of Kosher slaughtering at the Armour plant in Chicago. He has named as his associates Rabbi Ephraim Epstein and Rabbi I. Cardon. Rabbi Glick is at the head of Tephareth Zion Congregation on N. Lincoln street.

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JEWISH

Daily Jewish Courier, Nov. 19, 1920.

FROM THE EVE OF THE SABBATH TO THE EVE OF THE SABBATH

In the old country, where Judaism is not [a matter of] politics, or a business, and where it is not a bluff, I have only heard two eulogies: one funeral oration about the rabbi of Kaunas [Lithuania], Rabbi Isaac Elchonon, blessed be his memory, and the other about Mr. Mordecai Gimpel of Rosanow [Poland], blessed be his memory. I heard no more eulogies until I came to Germany, where Judaism has been strongly Germanized and strongly Christianized, and where the Reform rabbis reign, aping everything that the Christian priests do. In Germany, everybody is entitled to a eulogy: a saloonkeeper, a pool-room magnate, a fine man, or anybody at all, including the Jew who attended the High Holiday services in the synagogue regularly—he is certainly entitled to a eulogy. Such is the custom of the Gentiles and such is the custom of the Reform Jews.

When I came to America I discovered that the Orthodox rabbis here also engage in the business of delivering eulogies and that not only the Reform rabbis, but also our own so-called rabbis "sell" funeral orations like hot cakes and

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JEWISH

Daily Jewish Courier, Nov. 19, 1920.

have fixed prices for them: a funeral oration for a common laborer costs from three to five dollars; a eulogy for a merchant or broker, ten to fifty dollars; for a banker, forty to one hundred dollars, etc. There is no fixed price for journalists, however, because journalists do not allow themselves to be eulogized. They are not to be bluffed while they are alive, nor are they to be bluffed after they are dead.

Not long ago, the famous Jewish journalist Ansky died. Realizing that in Warsaw [Poland], there are also Americanized rabbis, he stated in his will that under no circumstances were there to be any eulogies delivered for him. I do not know of a single instance where a prominent Jewish journalist has asked specifically in his will that a eulogy be delivered. If a rabbi who is active in the eulogy business, were to stand and deliver a eulogy for a journalist, the latter would rise in his coffin and say to him: "Whom are you bluffing and why are you uttering lies in the World of Truth?"

As a result, our colleagues do not allow themselves to be duped, even when

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JEWISH

Daily Jewish Courier, Nov. 19, 1920.

they are dead. But all other Jews....thinking that God can be fooled and that a five- or ten-dollar eulogy by a so-called rabbi will make them more comfortable in death--permit themselves to be eulogized.....

In short, the eulogy industry is so strongly "developed" in America, that no person with a little self-respect can permit himself to be eulogized after death because for the [same] five or ten dollars, the rabbi will deliver a eulogy for a junk thief, a real-estate man, a miser, a philanthropist, and when a eulogy becomes something that can be bought and sold, a beautiful soul cannot endure it.

In Chicago, one of the great rabbis--the greatest rabbi of the largest synagogue--has a steady agreement with one or more funeral contractors and corpse impresarios, that as soon as a deceased arrives, he is to be called--and then he will make the funeral toast.

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JEWISH

Daily Jewish Courier, Nov. 19, 1920.

And it came to pass that a corpse was brought into the chapel and the funeral contractor, being faithful to the agreement with the great rabbi, called him at once and informed him that there was a customer and that he should come to shed five dollars' worth of tears. It happened that the rabbi was not at home, and the mourners, who are, of course, very busy, did not care to wait, so they asked the undertaker to call up another rabbi, and he did so. The other rabbi came, stated his price and immediately began to shed tears for five hundred cents.

In the meantime, the great rabbi came home and was informed of the call from the undertaker. The great rabbi left at once for the chapel to do his job. But when he arrived at the chapel and saw a scab doing the job, he began to argue with the undertaker in the middle of the funeral oration:

"What do you mean by giving my job to somebody else?"

The undertaker became very angry and said to the great rabbi:

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JEWISH

Daily Jewish Courier, Nov. 19, 1920.

"Why are you so angry? What have you lost by coming here? Here is your eight cents carfare, and go in good health!"

And this great rabbi speaks of the glory of the Torah.....

Once, on a Sabbath, I visited a rabbi in Chicago and talked to him about strengthening the Torah and Judaism. Suddenly, the telephone began to ring. The rabbi did not answer it. The telephone continued to ring, and the rabbi still did not answer it. But just for spite, the telephone continued to ring. The rabbi was unable to control himself and walked over to the telephone. He took the receiver off and said angrily:

"I do not converse on the Sabbath over the telephone--and on the Sabbath, I do not speak of business, but if the funeral is to take place Monday, it will cost ten dollars--" and he hung up the receiver in anger.

"I told them, and they ought to know that I do not conduct any business on the

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JEWISH

Daily Jewish Courier, Nov. 19, 1920.

Sabbath; but you might as well talk to the wall as talk to them," said the rabbi, and he continued to speak of the glory of the Torah.....

"My salary is small," a rabbi once told me," but thank God, I am kept busy. I had five funerals, two weddings, and three dedications of monuments this week. Last week I had nine funerals, eight dedications of monuments, but not a single wedding".

And the eulogy industry flourishes. Naturally it thrives during the period of the flue, when doctors and eulogy manufacturers are very busy.

When rabbis are busy making funeral orations, dedicating monuments, attending political meetings, and holding important rabbinical conferences, which last for hours and discuss only one important question: how to get rid of me, or how to obtain funds for a new Jewish newspaper, then--then thirty-nine thousand Jewish children must run around in Chicago without a Jewish education; then

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JEWISH

Daily Jewish Courier, Nov. 19, 1920.

Chicago Jews must eat nonkosher food, and hundreds of Jewish children must run to missionary houses, while at the same time, Rabbi Ephraim Epstein wants to become the head of the Chicago rabbinate.

I have undertaken to destroy the funeral-orations business in Chicago, to ruin the monument-dedication industry, and to compel the few rabbinical politicians either to become true rabbis, or to go to the City Hall and there accept political jobs.

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JEWISH

Sunday Jewish Courier, Oct. 17, 1920.

SOME ORTHODOX MEN

(In English)

The Jewish community in Chicago is considered one of the most conservative, one of the most Orthodox in the United States. It has proportionately more rabbis than any other community in the United States, and it spends more on Orthodox affairs than any other Jewish community in the United States. There are some one hundred Jewish congregations in the city of Chicago, and there are more than forty rabbis in Chicago. The Orthodox Jewish community in Chicago expends not less than a million dollars annually on Orthodox affairs. This million dollars, of course, includes the sums required to keep up the synagogues, the rent or mortgages of the synagogues, the services, rabbinical salaries, charities, various social and educational enterprises, etc. In short, Chicago is an Orthodox Jewish city. It is pious, God-fearing, and law-abiding.

But still, this most Orthodox Jewish community in America has not one kosher restaurant, and an Orthodox newcomer in Chicago, without friends or relatives

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Sunday Jewish Courier, Oct. 17, 1920.

in the city, must either starve or go and buy a trefa meal.

A few months ago, the chief rabbi of Constantinople visited Chicago, in company of the president of the most Orthodox synagogue in the Turkish capital. Both gentlemen, it is needless to say, are very pious and observers of the dietary laws, and if not for the invitation extended to them by a well-known Jewish family on the West Side, both gentlemen would have had to leave Chicago without a meal, because there is not one kosher restaurant in the city of Chicago, where a true observer of the dietary laws could take his meals. There are any number of Jewish restaurants in the city, but not one of them is strictly kosher.

Now, we have forty rabbis in the city of Chicago, one hundred Orthodox congregations in the city of Chicago, one hundred presidents and vice-presidents of one hundred congregations and ever so many thousands of Orthodox laymen, who are sometimes particular about Orthodoxy. But still none of them would deem it necessary to establish an Orthodox eating place in the city. The Orthodox

Sunday Jewish Courier, Oct. 17, 1920.

stranger must get a pretty notion of Chicago Orthodoxy, when upon his arrival in the city, he cannot even find a place to eat. Suppose some national Orthodox organization would decide to hold its annual conference in the city of Chicago. What would the members of the conference do, since they cannot all impose themselves on private Orthodox families, and since there is not one real Orthodox restaurant in the city of Chicago, not even on the West Side? Is not the Orthodox community in Chicago in honor bound to enable at least Orthodox strangers to buy somewhere a kosher meal? And what about the young men in the city of Chicago from outside, who would rather partake of a kosher meal than of a trefa, but who cannot do so because there is not a kosher restaurant in the city of Chicago? We suppose that there are plenty of wealthy Orthodox Jews in Chicago, who would be ready to invest some money in such an enterprise; but there is not one to organize it.

What are the rabbis doing? Why should they not do something in the matter? If they do not devote their time to Talmudic learning, let them at least do something practical for Orthodoxy.



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Sunday Jewish Courier, Oct. 17, 1920.

To us it seems that a kosher restaurant in the city of Chicago is just as important as a kosher hospital or any other kosher institution. But, while a kosher hospital or any other kosher charitable institution must depend on charity, a kosher restaurant can be self-supporting and can be made a paying concern. It is only necessary that those who seem to be so much concerned about Orthodoxy talk less and do more.

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JEWISH

Daily Jewish Forward, Sept. 11, 1920.

THE JEWISH STREET BEFORE ROSH HASHANAH  
by  
Jonah Spivak

Vacation is over and many Jewish people have returned to the city. A cold wind is blowing and the leaves are falling from the trees. Flowers are withering away and the Jew is becoming lonesome--his heart is growing very heavy. "Who knows what can happen to us?" the Jew thinks. "We are no more than sheep guided by the god of fate." This is the philosophy of the New Year.

Before the New Year arrives the Jew becomes unusually serious. He stops to think about the higher purposes and aims of life. He runs to the synagogue and buys a ticket for the holidays. Once this "business" is done he feels free once more from all moral obligations: by purchasing a ticket all his problems and philosophical questionings are answered. This occurs in every Jewish city as well as in Chicago. And once Jews start to buy tickets, all

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the seats in all the synagogues are quickly filled. The synagogue then become crowded. "Mushroom" synagogues are organized on every street: in barns, shops, etc. Even motion picture houses and theaters are transformed into synagogues. Very high prices are charged [in these "mushroom" synagogues]. It is a good business. The day after Yom Kipur these "synagogues" are reconverted into barns, shops, motion picture houses, theaters, etc. Business is business--even when it concerns the Master of the Universe!

During these Holy Days cantors are scarce. Synagogues look for cantors everywhere. Then some Jews put away their scissors and their presses and others forget that they are potato peddlers and expressmen. They put red bandannas around their necks and announce to the public that they are cantors. It even pays to become a cantor in one of the "mushroom" synagogues which were barns and shops.

Soom the "officers" of the so-called synagogues begin to peddle tickets. One "president" sits in front of the "synagogue" behind a table piled up with red

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Daily Jewish Forward, Sept. 11, 1920.

and yellow tickets. A second "president" is a "puller". He pulls people going by on the street to the table. "Mister," shouts the puller grabbing an elderly Jew by the lapel, "please come to the table and look. We will charge you nothing to see our place." "And who is the cantor here," asks the Jew. The "president" who is seated at the table gives the Jew a circular in which is printed the picture of the cantor. "What?" cries the Jew, "your cantor comes from Odessa? It is a lie! He is a Lithuanian and he has been my potato peddler for the past six years!" The Jew goes away excited and angry. The "puller president" runs after an old Jewish woman (carrying a freshly slaughtered chicken in her hand). And he yells: "Missus, Missus--please come and see our synagogue." The woman approaches the table and buys a ticket while the "table president" shouts: "Cheap, ladies, cheap!"

The motion picture houses and the theaters plan the synagogue business on a grand scale. They print circulars with pictures of the cantor and the choir. The cantor is pictured in his long, black robe and his head is covered with a

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Daily Jewish Forward, Sept. 11, 1920.

huge, round skull cap. He is the star. Before the holidays the future synagogues advertise the cantor between the acts--on the stage and screen. The cantor is usually an old actor in the theater. The management released him for two weeks to grow a beard. Upon the big poster the picture of this actor is, however, painted with a long, black beard and the advertisement underneath reads: "The celebrated cantor, E \_\_\_\_\_ B \_\_\_\_\_ from P \_\_\_\_\_ will sing choral melodies in our Temple!" /Sacriligious, isn't it?/

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JEWISH

Daily Jewish Forward, Oct. 15, 1919.

### [THE POOR AND PASSOVER]

What is the difference between the year around and the Passover days? As far as the poor and crippled Jews are concerned, there is a great difference. Throughout the year, when a piece of bread is missing in the home of a poor family, no one will notice it. Little children may starve because the poor mother does not have the price for groceries or meat. The same thing is true in all cases where the poor among the Jewish people are concerned. Thousands of tragedies are occurring in the homes of the poor and unfortunate because they lack food. But at least once a year, on Passover, we should stop and consider the poor and unfortunate Jews and see to it that they have all the necessities of life.

Passover is the symbol of the freedom the Jewish slaves were given from Egyptian bondage. During their wanderings the Jews had no bread to eat; they were forced to mix flour and water and bake it in the heat of the sun.

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Daily Jewish Forward, Oct. 15, 1919.

Interesting sights can be seen at the Waller Street Hebrew School a few days before Passover. Tickets for mazoth, meat, and other eatables necessary for Passover are being distributed there to the poor who do not have the money to buy those essentials.

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JEWISH

Daily Jewish Courier, Aug. 20, 1919.

# THE SCROLL OF THE TORAH FOR THE SYNAGOGUE IN OAK FOREST

Mr. Nathan Alexander, a ladies skirt manufacturer of 1743 West Division Street, who **donated** \$50 last Sunday at the laying of the cornerstone for a synagogue and social center in Oak Forest, was so enthused about the institution that he phoned yesterday Mr. Herman Elenbogen, vice-president of the West Side National Bank and treasurer of the Society for Uncurably Sick Jews, and promised to donate a scroll of the Torah for the synagogue costing about \$500.

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JEWISH

Forward, Aug. 10, 1919.

CONGREGATION AHAVOTH ACHIM

Today, at 1:30 P.M., we will dedicate our cemetery in Waldheim. At the same time we will set a gravestone on the grave of the dead sailor, Irving Blaustein. Speakers will be Rabbi Rubenstein, Manuel Ellis, etc.

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Forward, Aug. 10, 1919.

[DEDICATION]

(Advertisement)

Today at 1:30 P.M. the Ahovoth Achim congregation will dedicate their cemetery in Waldheim. During the ceremonies a gravestone will be placed on the grave of Irving Blaustein, a sailor. The speakers will be Rabbi Rubenstein, and Manuel Ellis.



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JEWISH

Daily Jewish Forward, Aug. 5, 1919.

[APPEAL OF THE PEOPLE'S RELIEF]

The People's Relief appeals to all Jews who will go to the cemetery to mourn over the graves of their relatives today, Tisha Be-av [Editor's note: The ninth day of the Jewish month of Av (July-August) when, according to tradition, the First and Second Temples were burnt and many other national calamities are supposed to have occurred] not to forget their suffering brothers and sisters across the Ocean who are dying of hunger.

When a committee from the Relief approaches a mourner, he must, before he opens his heart for the dead, open his pockets for the living.....Committees will be on the cemetery with tags.....

The People's Relief arranges a collection on all Jewish cemeteries for Tisha Be-av every year. The money is devoted to rescuing the individuals who are hunger-stricken.....

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IV (Bohemian)

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JEWISH

Daily Jewish Courier, July 4, 1919.

GOVERNMENT CONCERNS ITSELF WITH KOSHER WINE

Yesterday Congressman A. J. Sabath recommended Rabbi Saul Silber to Mr. A Raper, head of the Internal Revenue Department in Washington, as one of the Rabbis who is to formulate the rules and regulations for the manufacture of Kosher wine for religious purposes.



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Daily Jewish Courier, July 2, 1919.



# JEWISH CORPORAL BRINGS A SCROLL OF THE TORAH FROM METZ TO CHICAGO

Corporal Harry Fon, 1535 Central Park Avenue, has recently returned from Paris, France, where he participated in the various battles near Metz. He brought back with him a Sepher Torah (Scroll of the Torah) which he saved from the ruins in Tiakaot, a village not far from Metz.

It was at the height of the battle, when thousands of shells from German cannons fell on all sides, that the Corporal learned that there was a synagogue near by and decided to risk his life to save any holy scrolls that might possibly be found there.

He was not mistaken. When he entered the synagogue, the Orin Kodish (special closet in the wall where scrolls are kept) was already shot to pieces and two scrolls lay on the floor. Because both of them were much too heavy to carry, he took but one, removing its two heavy wooden handle bars.

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For the two months during which Corporal Fon remained in the war, he carried the scroll with him. Upon his return, he presented it to the synagogue Agudos Sphord Anshe Mariv.

[Translator's note: Please note custom of considering the Torah, or the "Book" as it is sometimes called, more valuable than life itself. Orthodox Jews will go to great lengths to save the Book in a crisis, for without it the community considers its very life lost. The receiving of a scroll in a synagogue is a very high honor that is generally attended with great ceremony.]

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JEWISH

Daily Jewish Courier, May 2, 1919.

### THE RABBIS AND THE CONGREGATIONS

No religion can show such a fine relationship between the spiritual and the physical as the Jewish. The rabbinate is not a business or profession, in the ordinary sense of the word. In its classical tradition, it assumes a spiritual and moral leadership. Its duties are not in politics or in dictation, but solely in learning, teaching others, and directing the community in the spirit of the Torah.

This idealistic task of the rabbinate makes it impossible for it to be a business, or that people should regard it as a laborer regards a white-collar worker, or as the business man regards his bookkeeper.

The rules of the Torah definitely regulate the relations between congregation and rabbi. According to its law, a rabbi may not be discharged. The community





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doing so acts against Jewish law, and must therefore lose the esteem and respect necessary to the group. They have the right to make inquiries about the man they wish to make their rabbi, investigating his academic qualifications and personal character before issuing a rabbinical license, but afterwards, he cannot be discharged. When differences occur between the rabbi and his congregation, both parties have to appeal to a judge of the law (Torah).

But when a rabbi fulfills his duties for a period of twenty years, without disqualifying himself in any way, there is certainly no reason for dismissing him. Thus, they not only act in disregard of Jewish law, but also against decency, humanity, and Jewish respect of the rabbinate. This would be considered scandalous, directing their action not only against the individual, the rabbi, but against the entire institution of the rabbinate, Jewish law, and all customs of our people. The religious life of our people would not be normal if estranged to such a degree from our customs,



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as treating a rabbi as if he were an operator or bookkeeper, to be fired when one pleased.

We formulated the above thoughts when the scandalous actions of the Auhol Yakov Anshe Kovnah, a small but old congregation in Chicago, suddenly desired to do away with its rabbi after more than twenty years of service. If the rabbi had been a proper person capable of rendering his services for that length of time, we cannot see why he is unfit to continue to grace this position. In Jewish congregations, it is a point of pride to be able to indicate that their rabbi has aged with his rabbinate: a man who sets standards for the young. The Anshe Kovna Shul apparently wishes to create other or new Jewish customs, or, perhaps, they are such ignoramuses that they do not know our laws, or, just rough young fellows without respect for Jewish customs.

In the question of discharging a rabbi, we are not dealing with money. He



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may not even receive a fee, or get but a very small one. He may be rich or poor, but if he is a rabbi, he must not be dismissed. This is demanded in respect for the Torah and its representative. Not only are we not to dismiss a rabbi if the majority is against him, but even if every member is so inclined. Only when the congregation has grave doubts as to whether the rabbi may officiate in this capacity, then both parties must appear before a judge of the law (Torah) and accept his decision.

If this congregation would stop to consider all such previous cases that came before the Jewish judge, they would find that such judgments usually favor the rabbi, and that the community, which did not abide by the decision, was unable afterwards to get a rabbi. No honest rabbi will accept the position in a congregation committing such folly. If the Anshe Kovna Shul succeeds in discharging him, they may not expect another, one who bears the title of rabbi, to accept that office with them.

We repeat, it is not the question of the individual, or of a single congrega-



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tion, but of the position of the rabbinate as an institution, which, weak as it is, is now threatened with destruction by the Anshe Kovna Shul, against the wishes of the congregation's president. They thereby set a bad example and precedent.

Rabbis and representatives of other synagogues in Chicago, who still possess some respect for the rabbinical institution, and who understand the significance this institution has for our entire folk life, must summon all their strength and not permit such atrocity against Jewish law and justice.

We can only warn these people not to take the steps that they contemplate taking. They will find no roses strewn along their path, nor will they find respect either. Everyone will oppose them, condemning their actions. Then we may ask: "will this small congregation be able to exist?" Such a group, treating its rabbi in this fashion, has no right to exist and must vanish completely.



Daily Jewish Courier, May 1, 1919

A TRULY WORTHY CELEBRATION

Last Sunday, April 7, the Confirmation of Hyman, son of Mr. and Mrs. Charles Lisner, 2449 Armitage Ave., took place. The good manners of the company permitted Mr. Max Shulman and Mr. H. Steinberg to make an appeal for the Redemption Fund. Three hundred and ninety dollars was immediately collected, as follows:

Mr. Charles Lisner, M. Koifman, \$50 each; Morris and Meyer, \$3; I. Lev, \$35; Mr. and Mrs. Ruben Lev, \$30; I. Senderovitz, I. Lev, and I. Hymen, \$25; M. Dolkin, Sam Lev, \$15 each; H. Fritz, H. Fededin, A. Freiden, Sam Lisnick, Mrs. J. Lisnick, \$10 each; Sarah Lisnick, Mrs. S. Lev, A. Yedidin, Mr. Chimeovitz, \$5 each.

A total of \$390 in all.





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JEWISH



Daily Jewish Courier, May 1, 1919

### THE JEW BECOMES WEAK IN DRAMA

In previous centuries, Jewish problems consisted of religious troubles. Religious intolerance embodied the tribulations he suffered from the various countries in which he lived. The Jew's dramatic appeal to the world was: "Tolerance. Has not one God created us? Are we not all the children of one Father?"

The dramatization of this distressful plea was attempted by a no lesser talent than Lessing, in his drama "Nathan the Wise." The religions of the Christian, Mohammedan, and Jew are respectively portrayed by a Templar, a Christian nobleman; a Sultan; and a rich Jewish merchant. All three are brought together in a conflict that attains a dramatic semblance. It is a conflict of religions that leads man to the heights of suffering.

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Daily Jewish Courier, May 1, 1919

But Lessing makes no attempt to solve this dramatic problem. He dispenses with the plot by citing the parable of the three rings, which signifies how man can serve God nobly, each in his religion. He disposes of it with philosophy, instead of drama.

In present times the story of the entire conflict is ridiculous. There are no great quarrels about the religious question. It is almost impossible, in these days, to present a drama on religious differences.

We may cite an example from Jewish life proper. Several generations ago, one could build a strong drama, depicting great tragedy around the insignificant incident which forbids smoking on the Sabbath.

Imagine a capable young man, married to a beautiful Jewish girl, living a life of love and happiness in the home of her father, who is a community leader, and a rich man. The young man begins to read scientific

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books, gradually losing his strong belief in the old customs, but outwardly still conforming to them like a true pious Jew. All mothers wish such a son. His modest wife regards him with the greatest admiration. But one Saturday, after the repast, he is found in the garret with a cigarette. Like a cardboard house, his happiness, and that of his family, suddenly collapse. This, and the separation from his wife, offer a tremendous tragedy.

Well, can we imagine such tragedy in this day and age? This drama, if presented, would astonish many Jews, who would not comprehend what occurred here. Many would be prone to think that the fault lies in his smoking a cigarette in the attic, where a fire can easily break forth. Or it might occur to them that he promised his wife not to smoke. The sin of profaning the Sabbath, when to date 75 percent smoke on that

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day or desecrate it in thousands of other ways (now in disuse), cannot serve now in our eyes as sufficient excuse for such forceful dramatic portrayals.

The old time heretic tried to justify this Sabbath-smoking by clothing it in various philosophical arguments. He presented, from the Torah, sage and scientific books, statements which proved smoking on the Sabbath to be no evil. Today a young man may be seen walking the street on the Sabbath with a cigar in his mouth. Try asking him why he does this on the Sabbath day, and he will regard you with astonishment, since he does not even know it is forbidden. Just imagine presenting a drama on that subject!

The same is true of the intermarriage problem. Gradually it is becoming less and less of a problem, and therefore loses its value for dramatic material.

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At one time, powerful dramas were written and presented on the theme of interracial love. A Jewish maiden and a Gentile fellow, or a Gentile girl and a Jewish boy, fall in love, become desperately attached to each other, but their differences in belief are an obstacle in their path. Many gigantic dramatic effects were achieved with this theme, as in the case of Ivanhoe, by Walter Scott, or Ludwig Halavi's The Jews, and numerous other dramas written in this vein. A few generations ago, these made strong impressions; today this attitude toward intermarriage is almost nil. All dramas based on this subject appear today to those who read or view them, as greatly overdone. Therefore, why, in truth, should we make so much noise about it when all we have to do is go to a Justice of the Peace, get married for two dollars, and no one would even think of mentioning it.



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In this respect, the Jewish theme, becomes weaker and weaker as a dramatic problem on the stage.

We see this in such plays as "The Little Brother," "The Gentile Wife," etc., which lack a strong central plot, because they still deal with the old questions that have, in the present day, lost much of their meaning.

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## PENTATEUCH PHILOSOPHIES

A Paradox

By Avrahemel

The Almighty had warned Jews that if they were not driven from the land, they would be put to death.

The Translations of Avremel councils that this alternative from Heaven is an innuendo to the present day Jewish situation in Poland, where all Jews, except those killed naturally, will be forced to leave the country because of the troubled situation. As the Bible verse states, The earth will spit them forth, but the dead are never given up.

From this we cannot infer that the Polish pogrom participants in Pinsk, for instance, who killed 37 Jews, have fulfilled the "positive command of the Torah." First, because Satan, excepting the evil

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doctors, naturally hates partnerships; second, Poles do not believe in the precept of acquired citizenship. Satan treats all evils alike and would not favor the Poles, even if they were God's special good will messengers.

In the Pentateuch is written: "When you will come to your land and grow a fruit tree, for three years its fruit must not be touched (uncircumcised), and we may not eat thereof."

The Moskov Lavtzeem (Sessions of Jesters) remarks that even a piece of wood has more luck than a Jew. Trees may remain uncircumcised for three years; Jewish children for not more than seven days.

Two are forbidden. The "no" in "no consolation" and the "no" that prohibits the cutting of beard and sideburns; one follows the other in this section of the Pentateuch.



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Ask a "philosopher" of the "Hungarian School", "What relations have magic and card reading to beard shaving?"

Answers the Translations of Avremel: "Only that it serves as a reminder of superstitions and imaginations for all intelligent Jewish actors, those that shave of course."

"No consolation" says Rashi (ancient Bible commentary) means: To seek magic by experimentation, as taking notes on black cats, ducks, food fallen from the mouth etc.

This, too, belongs to 'no consolation': the fear of a broken mirror, a play concerning the bed, sorcery in the prima donna's voice, copper money in the box office, etc. All those believing thus are worth many lashings, even if they should understand the art of a capable performance.

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"Respect an aged person". This is covered by two paragraphs. It means: If he is a diplomat, a writer, let him publish novels; if he is a thief, help him crawl into someone's window; if an actor, take him into the union.

In the Torah is the following: God at one time, in wishing to vent his anger on the Jews for their sins, would have annihilated them. But His good name and conscience prevented this. He did not wish to be put to shame by the nations of the earth before whose very eyes He had brought forth the Jews from Egypt.

The question is: What miracles has the Almighty shown with His patience and greatness? Has He not in so acting protected His own reputation?

The answer given is: that God, in this instance, demonstrated how much higher, more refined, and wiser He was than all the civilized nations



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which persecute Jews in broad daylight without shame for God or peoples. Yet, they it is who must account for their lives to a higher tribunal and He, to none.

In today's Pentateuch chapter, the word "Chassad," meaning "shame," is explained. Yes, there are two kinds of shame:

That, for instance, which political powers use against Jews after a revolution is really worth mentioning; and that shame for which our intercessors must beg at the Paris Peace conference for British protection. This necessity of begging, that no more pogroms be made on us, 'tis a shame.

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## RELIGION AND BUSINESS

(Editorial)

Religion, and especially the Jewish religion, is not a business matter. Religion wants to regulate the relationship of man to God--and when the regulation of these relationships assumes a business like form, it is very tasteless. When certain branches of religion, and especially of the Jewish religion, become systematically commercialized, it is more than ugly.

On the advertising pages of the Courier one can read that Jews, religious, honest Jews, offer themselves as circumcisers--and, of course, not for the sake of the precept alone; on another page one can read advertisements of Jews, who are offering themselves as marriage performers.

The everyday Jew, worried about a livelihood, does not notice the pain and

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disgrace of this condition, and the leaders of the Kehilah, as it seems, are already accustomed to this industrialization of the Jewish religion in America, and are not bothered by it any more. Yet they complain that the young generation is marching along the road of licentiousness, forsaking everything that was dear and sacred to hundreds of Jewish generations.

In no Jewish newspaper in Russia, Poland, Galicia, Rumania and Palestine, are there to be found such religious advertisements as are found in the Jewish newspapers in America, because in Eastern Europe and Palestine, where Jewish life pulsates strongly, the Jewish religion is not a business, circumcision is not a business, performing the matrimonial ceremony is not a business, and the burial of the dead is certainly not a business. Only here in America the Jewish religion is a business--and from birth until death the religious Jew is persecuted by the businessmen: circumcision has become a business, burial has become a business and even the prayer for the dead is now a business.

It would be entirely wrong to attack those who are deriving a livelihood from

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the Jewish religion. They are only victims of certain conditions, which they cannot control. Guilty for this disgraceful condition are the leaders of the community. They are more interested in politics than in the organizing of Jewish life upon a Jewish foundation. Guilty for it is the clique spirit which still prevails within American Jewry.

We often make fun of the Chassidic cliques; every Chassid visits his Rabbi and every Rabbi has his own Torah. But isn't the clique spirit which prevails within American Jewry much worse than the Chassidic? Chassidism as a whole, has a certain co-ordinated standard, and the Chassidics of all cliques take the same position in regard to the principal religious questions. Such is not the case of the traditional Jew in America. He has lost every standard--he knows no more what a Kehilah is--he knows only the congregation--a private group of worshipers, who do not pray so zealously and often do not pray at all.

The Congregation, as a private group, has only a certain duty to its members,

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who annually pay a certain sum. It has no obligation to the community and cannot have one, because it is a private group, which can dissolve any day. The general Jewish work of the congregation depends entirely upon the good will of a few individuals, and even then their activity is limited. They are only a local Talmud Torah or a local clique and no more.

The general religious-social work is left to the businessman: circumcision, to the **professional** circumciser; burial of the dead, to the professional gravedigger, etc. From the cradle to the grave the businessman escorts the religious life of the American Jew. The generation which was born here naturally does not know that, in places where Jewish life is pure and honest, such conditions do not exist, yet he instinctively feels that it is not nice, not normal, and he forms an incorrect opinion about the Jewish religion and disregards it entirely.

The American environment is a more religious one than the Polish, Lithuanian, or the Russian, and the religious life of the American Jew should have been



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more strongly developed. Instead, we see religious indifference and wantonness everywhere. One of the reasons for this circumstance is the industrializing of the Jewish religion in America. When religion becomes principally a business matter, the respect for it is lacking. And the industrializing of the Jewish religion in America is mainly ascribed to the clique spirit which is expressed in the congregation--a private praying group for weak prayers....

When the religious life of the American Jews is normal, the clique spirit will disappear. Instead of congregations, one Kehilah should be in existence, and **should** regulate the entire religious life of the community. Circumcision, kashruth, burial of the dead, etc. should not be turned over to private individuals. Only the Kehilah, as such, should control these religious activities.

And as long as this is not so, as long as a private business is made of circumcision, kashruth, and burial of the dead, the Jewish religious life in

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America will make no progress, but will be subjected to shame and ridicule. The Orthodox Rabbi will become a Reform Rabbi, a creature which God has created in His wrath; the head of the community will be a politician and the center of Jewish life will not be the Kehilah, but a clique, the congregation.

Only the Kehilah can socialize the religious life, and the task before the American Jews **now** is the establishment of a Kehilah. Congregation means wantonness, Kehilah means a regulated Jewish life. Establish Kehilahs! Let religion cease to be a business!

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. Daily Jewish Courier, Apr. 7, 1918.

## THE VOICE AND THE ECHO

(Editorial)

The Baltimore Jewish Comment complains bitterly about the vicious attacks, which are being brought against Reformed Jewry by some Zionist representatives. It prints excerpts from different newspapers and periodicals, and expresses its anger at such poisonous expressions as "Reformed Jewry is like a cancer upon the Jewish body," as well as the comparison between "Prussianism and Reformed Judaism," etc.

We agree with the Jewish Comment that such expressions are not nice, nor are they decorous. Besides being so fearfully exaggerated, it isn't correct for Zionists to write or speak so.

On the other hand let the Jewish Comment not forget that some of the leaders of Reformed Jewry are just as intemperate in their attacks, and just as



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careless of the truth, as those Zionists, whom the Jewish Comment condemns, and whose enthusiasm obscures their common sense.

When a prominent Rabbi warns his congregation to keep their hands upon their pockets, because the Zionists are coming,--when another accuses them of not being loyal citizens--when the main organ of Reformed Jewry in Cincinnati comes out with an accusation against Judge Brandeis and Judge Mack, declaring that they are devoting time to Zionism which in reality belongs to their judicial offices--then how is it possible that such ugly declarations in the press and from the pulpit, should not result in provoking counter attacks from some Zionists.

Let the Jewish Comment take this into consideration and try to understand the merits of those whom it accuses.

As the voice--so is the echo.



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The Daily World, Feb. 14, 1918.

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RABBI SIMON HARRY ALBUM. (CHICAGO'S GREATEST RABBI.)

When we read in the work of A. Litvin, A. S. Sachs, S. Rosenfield, and so forth, the descriptions of the man-loving rabbis of Eastern Europe, we find that they practiced in life the writings of the ancient sacred chronicles, that the "race (Hebrew) was before the Torah," but we search in vain, on our American grounds to find a ray of the holy light, that illuminates the spirit of the European rabbis.

And when we see that several "orthodox" synagogues lie in the hands of godless politicians and that their "rabbis" peddle with Kosher license and bow down before every Jewish and Gentile Haman, we, then begin to think that the American atmosphere can not digest the "Cedars of Lebanon," the strong Jewish oaks, which have grown into forests in Eastern Europe.

We are forced to change our opinion upon observing Rabbi Simon Harry Album. We must agree then, that America is not the cause of our rabbi's becoming business men and politicians. On the contrary, they would have been magicians or organ grinders in Europe.



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The true rabbi, he who belongs to the tradition of Rabbi Israel Salanter, Rabbi Hyman Brisker, Rabbi Meyer Radiner, does not become a dishonest rabbi in America. This can be illustrated with Rabbi Album, whom the great rabbis, throughout the world, honor with the name eminent scholar or "the prince of the Torah", and whose word about Jewish religious affairs, is recognized as law among all the young, as well as old, rabbis.

Rabbi Album was raised in the spirit of the popular scholars of Eastern Europe. He did not peddle with Judaism, did not earn his livelihood by granting Kosher licenses, and did not bow down before those, who became wealthy from the sweat and blood of the poor man. He was always ready to fight for the honor of the Law of the Prophets, and for the interests of the Jewish masses.

He did not come to America with the intention of being a rabbi, but with the intention of securing sustenance from private industry. His body, however, was too weak for physical labor, and his soul was too pure for the atmosphere of business. He was forced to become rabbi in an academy of

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poverty-stricken students. His weekly salary was smaller than a well paid laborer earns in one day. Yet he lived, up to the standard of a spiritual leader of a race.

No one seeing with what pride he refused to accept money, could believe that such a man could resist remuneration, he interpreted matters and laws of the Torah, devoted much effort towards making peace between man and wife (he never granted a divorce), went to the stockyards to watch the observation of the dietary meat laws. He visited the butcher shops, the bakeries (so that they should not work on the Sabbath), he lectured in synagogues, helped in founding Hebrew Schools, the Theological College, the Home for the Aged, always defended the schoctim (Kosher animal slaughterers), was for sometime the only rabbi on the West Side, and held the entire supervision of Judaism in his hands. But whatever he did was for idealistic motives and without any material and selfish objectives.

When the meat magnates became aware that the noted rabbi was working without pay, they wanted to agree upon a wage for his visits to the slaughter house, but he proudly refused the offer.

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His love for the broad masses and his strong sentiment for justice was clearly seen in his attitude towards a trust of Jewish butchers of Chicago, twenty-five years ago, in 1893. The butchers, at that time, had planned to carry through a small trust, which should control the Jewish meat markets by not permitting new butchers to enter and also to raise the price of meat. In order to sanctify their trust, they offered Rabbi Album a sum of money for his approval, but he scornfully rejected it.

Rabbi Album also was not satisfied with the role of passive onlooker, but he, himself, began the fight against the trust. He opened a people's butcher shop, where he sold meat at low prices and forced the trust to dissolve.

Later, when a clique, at the Jewish Courier, became ambitious for the rule of the city by introducing taxes and being astride the Jewish "House", the new social workers sought to drag Rabbi Album into their gang, in order to carry on their corruption. Because he left them, they threw many false accusations at him.

Rabbi Album, who possesses a sharp pen, is one of the most brilliant and remark-

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able scholastic writers, among the orthodox rabbis of America.

The fight against Rabbi Album was very bitter. He was libeled by the Jewish Courier, and other hypocrites, who canvass Judaism. There were also such city-robbers in Chicago, who hired gangsters to murder him. But Rabbi Album always triumphed. He stood against them with the strong weapon of truth and righteousness.

The Jewish masses know how to estimate the work of the sixty-eight year old sage. His household is waited by old and young, and everyone wishes that this eminent, popular scholar, the pride of Judaism in Chicago, should live for many more years and continue to protect and to fight for Judaism.

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JEWISH

Daily Jewish Courier, Aug. 31, 1917.

### A BEAUTIFUL TRADITION.

The custom adopted by Jews, especially American Jews, to send Leshonü Tovü (New Year) cards to relatives and friends is a beautiful tradition, that deserves to be made more beautiful.

Large sums of money are being spent every year on all sorts of cards that are being sent out in such large numbers, that before New Year's, the post offices in the Jewish districts are overloaded with large and small envelopes containing New Year's wishes from Jews to Jews. The cards in the envelopes are plain, on them is no more than "A Happy New Year," with the name of the sender, written or printed. Some are large with a picture of Moses or Aaron, Isaac, Moses Montefiore, Dr. Herzl, the Holy Temple, or the Menorah (candelabra and the Ten Commandments).







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Nearly everyone sends out New Year's cards, and everyone who has relatives and friends, are bound to receive a few days before New Year's, a number of such cards. Jews in business, having many acquaintances, receive these New Year's cards in such large quantities that they cannot spare the time to remove them from the envelopes to see who they are from. In most houses they are not even taken out of the envelopes but are given to the children to play with.

So as the years pass by, this beautiful tradition must lose its beauty, and this would be to our great sorrow, even if it were in most cases no more than just a formality. Still, this tradition has in it a Jewish ideal that fits in the spirit of the Jewish New Year's.

In order that this tradition may not vanish it's necessary to make it more beautiful and more important.



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The New Year's cards should be made to serve a higher purpose than to just bring good wishes for the New Year.

We would recommend that every Jew who sends a New Year's card paste a stamp of the National Fund or the War Relief on each card.

To one who sends out two or three dozen cards, the extra expense wouldn't mean much. If he spends one dollar for 25 New Year's cards including envelopes and stamps, he can spend 25 cents more for National Fund stamps. But if this would become a part of the tradition, it would bring in large sums of money for the National Fund. How much nicer would that tradition become if every year it would make possible another building, another institution, another place for Jewish workers to work. At present all the money goes for the cards and stamps and no practical results are achieved but if these cards were to serve for the Keren-Kayemes Leisrael (The National Fund), then everyone would have a double delight in sending such cards.



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They would bring good wishes to friends and relatives, and at the same time bring large sums of money for the Jewish homeland.

The beautiful national fund stamps would beautify the New Year cards, for instance, the stamp that represents Dr. Herzl in Palestine or the landscape of Pesach-Tikvu (a colony in Palestine), or the picture of Dr. Nordou, or of Echod Am (a renowned Jewish author), etc. New Year's cards with such stamps would soon become very popular. If only a few hundred Jews would start using them, the tradition would be beautified and would bring better results.

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Daily Jewish Courier, June 15, 1917.

RABBIS APPEAL FOR OBSERVING SABBATH

The Chicago Orthodox Rabbinical Association issued the following appeal yesterday to the Jewish public:

Among all good tidings and hopes appearing at present in the Jewish World, we were also fortunate enough to bear witness that, among us in Chicago, signs are beginning to show the revival of Judaism. The Jewish bakers of Lawndale District have determined to return to our Sabbath, promising that they will no longer violate the laws of the Sabbath, nor do any baking on this sacred day.

We appeal to our sisters and brothers of Chicago, especially to the Jewish grocers, to support these pioneers wishing to observe the Sabbath. Help them as much as possible in their business and make it easier for them to observe this great gift which God has given to us and to the entire world. We urge all bakers to get together and extinguish the Gehenna fires from



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the Jewish baking ovens on the sacred day of Sabbath. The rabbis will discuss this in the synagogues this coming Saturday. May God bless all of you.

Rabbinical Association of Chicago



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Daily Jewish Courier, May 8, 1917.

### THE CHICAGO JEWISH STOOL PIGEON

Among us Jews the stool pigeon has always been more despised than all criminals and uglier than all creeping creatures. This miserable creature, the stool pigeon, the spy, the prevaricator, has always been a plague of leprosy preying upon the Jewish body and the body of humanity. Even in his prayers, the Jew does not forget to mention him with a curse.

Anybody acquainted with Jewish history knows that stool pigeons have always been the cause of a nation's misfortunes. On account of an indecorous and mean betrayal by a Jew, the Greeks in the time of Octavius the Tyrant invaded Jerusalem and slaughtered thousands of Jews. As the consequence of a similar betrayal, the Jews lost their land, and their last rebellion was crushed by the swords of the Romans.

But we need not look into the past to see the ugly image and worthless character of the stool pigeon. Much to our regret, we have recently seen him in the Czar's



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regime, in which he deceived us in every way. Like an obscure shadow, he followed us, lurking his way into our hiding places by pretending to be a sentimental comrade ready to agree and sympathize with us, and then turning around to report everything we did to the police. How many victims have these stool pigeons, spies and prevaricators led to destruction! On their account thousands of our finest, most able, and noblest men have been driven to Siberia, there to be imprisoned or led to the gallows to exhale their last breath.

All this is history now. The curse upon the Jewish and non-Jewish stool pigeons is now being realized. The abhorrent and loathesome stool pigeons, spies and prevaricators are now being, one by one, exposed in Russia and persecuted accordingly. Their place will now be in the dark prisons, where their lives will languish in forgotten memories.

But lo and behold! Now when the reactionary role of the stool pigeons has ceased in Russia it is being revived, much to our regret, in our country. As soon as the right of free speech and free press was threatened in this country, these vile creatures, the stool pigeons, spies and prevaricators



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came out from the rat holes where they had nursed on mud and filth their entire life, and began to betray to the Federal Government, everyone wishing to express his thoughts and sentiments freely.

That well-known miserable Chicago Jewish stool pigeon, spy, and pervaricator who squealed on the writer of these lines before high officials of the Federal Government, because, he dared to depict with black dye the horrors of war and implant into the hearts of our Jewish citizens peace and love for our country and our flag, is no more than a deceiver, a swindler, a counterfeiter who would sell by denunciation and prevarication our country and our flag to the enemy for a few measly pennies, just as he wished to sell the writer of this column.

Hiding behind the mask of a patriot, the stool pigeon who wanted to put this writer on the spot would like to see every free spirit hampered and annihilated. However the worthless character of the stool pigeon is well known to every private citizen, as well as to the high officials of the government. The names of the Kaplinskys and the Ozeffs, who drew money from the revolutionary funds and from the government, were revealed. They were false to the government which employed them as spies, as well as to their supposedly revolutionary comrades.

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They exposed revolutionaries, who were hanged on the gallows, and at the same time they assailed the government officials.



The Chicago Jewish stool pigeon is also a miserable creature. He would sell out his nation, creed, and land for a meager sum; he is an ugly creature that only breeds hatred in the world, exactly as the rat carries an epidemic from city to city, from country to country. Everybody detests and avoids him; nobody wants to be in his presence. Jews curse him in their prayers three times daily.

In conclusion we wish to turn to the spy and say, Stool pigeon, spy and prevaricator! Translate this article, if you can't employ someone else, for the high government officials, and let them know what we think about a creature such as you!

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Sunday Jewish Courier, Oct. 8, 1916.

### A DEMOCRATIC "HANOSEIN TSHUAH"

We do not know authentically who the author of "Hanosein Tshuah" (a prayer blessing the head, or heads of a government) was, but the motives which impelled the authorship of such a prayer and the reason for its being in the prayer book, are clearly understood by every Jew. The security of the Jews in the countries of Diaspora always depended upon the will or caprice of the sovereign in whose country they dwelled. The "Hanosein Tshuah," as a prayer, consists of two parts:

1. A prayer beseeching God to prolong the years and strengthen the power of their sovereign, so that he may overcome his enemies.
2. A prayer, regarding the Jewish people, that God should implant compassion in the hearts of their sovereign and his people, so that they may live harmoniously with the Jews; and, in conclusion, it states that during the reign of the sovereign, Judah should prosper, and Israel should live securely.







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The first part, apparently, is a pure political one and was never considered seriously. The reader chanted the prayer while worshipers' attention was centered upon something else. It is hard to believe that worshipers in a congregation in Russia once burst out into tears when asking the Lord to prolong the years and strengthen the power of such a sovereign as Alexander I, and such a servant as Ignatiev, or Plehve, in the time of the Kishenev pogroms. Nevertheless, the prayer is in the prayer book, and the cantor must read it regardless of whom it was aimed at. Were it ever made public that a synagogue purposely refrained from offering "Hanosein Tshuah" that synagogue would immediately be destroyed, and the rabbi, cantor, and president of the synagogue would be severely punished.

The second part, which implies compassion, is characteristic of the Jewish groans in the countries of Diaspora. This part of the prayer is read with sincerity; the conclusion is a bit of Jewish irony. After the Jew got through praying for the health and happiness of his sovereign, and asking that compassion be implanted into his heart so that he may be merciful unto the Jews, he, in return, wants Judah to prosper and Israel to live secure.



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**The fact** that all of Israel are not in that particular country, is evidence that it is a prayer alluding to a breaking away from that sovereign as soon as possible and then live securely in Palestine.

In the **prayer** books which Europe exports to America, the "Hanosein Tshuah" is printed with the names of the Czar and Czarina, or Francis Joseph, or Kaiser Wilhelm. In the prayer books which are printed in America, the same "Hanosein Tshuah" is switched over to the President and his Cabinet, and is, therefore, absolutely not suited to American conditions.

If the prayer be such in the American prayer books, because it was sanctified through the exiled traditions of many centuries, it ought to manifest the spirit of America; it should be a democratic prayer, not mentioning a sovereign or person, but asking for the prosperity of the country and for a clean, just, and intelligent government through representatives of the people. It should also manifest the spirit of Jewish traditions by not asking for mercy, but expressing sympathy for America. Such a prayer would be in harmony with the orbit of American principles. It was evident, that





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at the out-break of the war in Europe, events took place which impressed the present administration in Washington to save Jews from gallows and made it possible to save thousands of others from starvation. Should our leaders in Washington not possess in their hearts broad-mindedness and great humanitarian ideas, the Jewish suffering in the various war-stricken countries would still be more horrifying than it is.

A prayer asking for the spirit of human love, of noble sympathy for the afflictions of others, should amplify the hearts of the American representatives. Such a prayer also can not fall short of its educational influence upon those who pray. The reader can utter such a prayer with deep sincerity, and at the same time not feel the slightest iota of contradistinction, which is permitted in the "Hanosein Tshuah" of the present prayer books.

And so such a "Hanosein Tshuah," that expresses both the American and Jewish spirit, the conclusion, "may Judah and Israel live secure in time of the President's rule", would be suited perfectly to American conditions.



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JEWISH

Sunday Jewish Courier, Aug. 6, 1916.

## THE FESTIVAL IN THE CEMETERY

(Editorial)

It is said that in New York the streetcar conductors are now beginning to make inquiries as to the exact day on which the Jews hold a festival in the cemetery. They are eager to acquire this information beforehand because it will be a day of hard work for them. Crowds, loaded with bundles and small baskets containing all sorts of food and drinks, will swarm into the cars, and the car conductors will have their hands full. This "tradition" has gradually spread from New York to Chicago. This ugly festival can now be witnessed in the local cemeteries, and at the close of the day the cemetery has all semblances of a picnic ground.

It is hard to conceive how this obnoxious tradition could have possibly developed among Jews. From time immemorial, the Jew has always paid homage to the memory of the dead. The fantasy of the Jews had always pictured the





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III H

Sunday Jewish Courier, Aug. 6, 1916.

WPA (ILL.) PROJ. 30275

I G

I C      spirit of their beloved ones resting under the wings of Providence,  
and departed parents supplicating for their children and close relatives,  
who are still earthly beings, but who will sooner or later come to them in heaven.  
But where have the American Jews found the aforementioned custom? Whence did  
they bring it and from whom did they learn it?

To visit the graves of our beloved ones on Tishah b'ab (ninth day in Ab of  
the Hebrew Calendar, which is observed in commemoration of the destruction of  
Jerusalem) is an old custom, and a beautiful custom. And the Jews who mourn  
the Diaspora have always sought on the day of Tishah b'ab a place to shed tears  
of grief and sorrow, and to make their hearts feel lighter by giving voice to  
their affliction, and to unbosom their misery to the spirits of their beloved  
ones. The thought alone of throwing a party amid the graves--even when not  
on Tishah b'ab--is enough to fill a Jew's heart with grief. In America, Jews  
go to the graves of their beloved ones with a cheerful heart, just as if it  
were good fortune that their parents had died or because Jerusalem had been  
destroyed. They do not sense how ugly this appears in the eyes of the world,



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JEWISH

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Sunday Jewish Courier, Aug. 6, 1916.

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I G

I C let alone its affront to the Jewish past.

At present, we lament a ten-fold, a hundred-fold destruction. It seems as though all the misfortunes of the world have been melted together and poured out on our people. We must bear this in mind, and when we visit the graves of our beloved ones this Tishah b'ab, let us not manifest any hard-hearted, cruel derision of our people.

The Relief Committee for war sufferers has determined to make a collection in the cemetery for our hungry brothers in belligerent countries, in order to alleviate their plight as much as possible. The place (the cemetery) and time (Tishah b'ab) are appropriate for such an undertaking.

American Jews who go to the cemetery, eat enough at home if you have no desire to fast on Tishah b'ab! Every unfortunate brother abroad has many, many fast days each month. Donate to them the cost of the food baskets which you are wont to take along to the cemetery!

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JEWISH

Daily Jewish Courier, Apr. 27, 1916.

DR. HIRSCH ON S'FIROH

The first article this week in the Reform Advocate is entitled "S'Firoh" (the counting of forty-nine days from the second day of Passover, when the crop of the first barley was offered to God, to the feast of Pentecost; it also means the ten cabalistic numerations or divine attributes); the article is by Dr. Hirsch. It is written in a fine literary style, and discusses the tradition of counting S'Firoh from various points of view in a very interesting manner. It gives the historical basis and the wisdom the cabalists have incorporated into the S'Firoh, and all the superstitions that have centered around the tradition. Many can learn something from what he says, and agree with his opinions. There is, however, one paragraph in the article with which many Jews will not be in accord. Dr. Hirsch says: "When Israel was devoted to agriculture, the sacredness of the young wheat, from day to day, until the harvest, was made manifest through the duties of the High Priest. This had its natural basis in the spirit, in the conviction and in the life of the community. But what connection has the tradition of S'Firoh, which is



I B 4

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JEWISH

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Daily Jewish Courier, Apr. 27, 1916.

V B

I C observed by several Conservative Congregations, with our life? As  
IV soon as the social basis for the tradition has been abrogated, the  
practice of it becomes meaningless, except perhaps for whatever  
meaning the preachers put into it."

If we should want to observe, of all the religious traditions, only those which have a substantial connection with our life at present, there would remain very few religious traditions. But for Jews who have some national hope, S'Firoh is not so stripped of every connection with reality as might be inferred from Dr. Hirsch's observations. Counting S'Firoh when there is no crop is a habit of the Jews like that of the mother who rocks the cradle after losing her child. It expresses loneliness, sorrow, perhaps self-pity. In the case of the Jew, it has always expressed the conviction that he will again reap the crop of his soil; he observes the tradition that he may reapply it when the time comes. Thus has Moses Maimonides written, even though the Jews may have no King for a long time, and thus the Jew studies agricultural theories even though his land is no longer his.

This is much deeper than an empty superstition.



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JEWISH

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Daily Jewish Courier, Mar. 1, 1916.

#### GREAT VICTORY FOR JEWISH DIETARY LAW IN CHICAGO

Sini Sausage Factory promises the rabbis that it will build a new factory where its production will be guarded with the most rigid inspection, as required by Jewish dietary law.

The dietary law met with great victory yesterday in Chicago. The meeting, attended by many rabbis and a number of Jewish citizens, proved to be quite a success.

The demand of the rabbis that the Sini Sausage Factory conform to a strict observance of the dietary law in their new factory, was promptly accepted by the factory owners.

Another demand was that the factory must sever its connection with the David Berg Factory, and build a special building on the West Side for the manufacture of Kosher sausage; that they shall not manufacture Kosher and non-Kosher sausage under one roof; that the building of the new factory must begin not later than May 15, 1916, and must be completed by the 15th of November, 1916, and that the Sini Company must furnish a ten thousand dollar bond to guarantee that the new

I B 4  
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JEWISH

Daily Jewish Courier, Mar. 1, 1916.

WPA (ILL.) PROJ. 30275

factory will be completed by the 15th of November, the bond to be forfeited for the benefit of Jewish charity in Chicago, should they fail. Many other demands were made on the Sini Sausage Factory which were accepted with the assurance that all demands by the rabbis will be carried out to the letter.

The meeting was one of the most interesting in the history of orthodox Jewry in America.



I B 4JEWISH

American Jewish Year Book, 1915-16. p. 205.

April 2, 1916. Because municipal elections fall on Passover, Election Board permits polling place officials to mark ballots for Jews.

I B 4  
I F 4

JEWISH

American Jewish Year Book, 1915-16, p. 204.

November 20, 1915. Board of Education adopts following rule:-

"No deduction shall be made from the salary of a teacher of the Jewish faith who may be absent on any day which the governor of the state of Illinois proclaims a religious holiday for those of the Jewish faith."

MPA (ILL.) PROJ. 30215

I B 4

JEWISH

Daily Jewish Courier, Mar. 26, 1914.

#### RUMANIAN JEWISH CONGREGATION PURCHASES BEZALEL DIADEM

The diadem (a crown to be placed in synagogue's Holy Ark) for the Rumanian Congregation was bought yesterday through a committee consisting of A. Bernard, S. J. Wolfson, Mr. Aronstein, and Mr. Nochman. The beautiful crown cost \$190, and the purchase was realized through the initiative of Mr. Wolfson, who had promised to donate \$100 provided the Congregation would pay the balance. The synagogue accepted this proposal and the sale was completed.

Note:- Bezalel is the name of an art school in Jerusalem.



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JEWISH

Daily Jewish Courier, Mar. 24, 1914.

### JEWISH PRISONERS IN JOLIET TO PERFORM PASSOVER CEREMONY

Judge Philip Bregson and Mr. Harry A. Lipsky were in Joliet, May 22, to complete arrangements for the Passover services to be observed by the fifty Jewish prisoners there. Warden Ned Ellen welcomed them very courteously and gave them permission to do everything necessary for the preparation of the Passover services.

The Warden declared that ever since last Rosh Hashonah and Yom Kippur when the Jewish prisoners had for the first time the opportunity to satisfy their religious cravings, their conduct improved by seventy-five per. cent.

"We can easily see," said Mr. Ellen "that the fact that their brethren in the outside world take such an interest in them, has had a great moral effect on the Jewish prisoners, giving them a new outlook on life. They also gain the respect of those Jews who have become interested in their plight."

In the evening, Judge Bregson and Mr. Lipsky addressed the Joliet Jewry in



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JEWISH

Daily Jewish Courier, Mar. 24, 1914.

Stern's Hall, and showed the necessity of organizing a committee to perform the Passover ceremony in prison.

The Jews of Joliet have praised highly the liberal state of mind and human methods employed by Warden Ellen.





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III B 3 b

JEWISH

Sunday Jewish Courier, Mar. 15, 1914.

WORKERS CONTRIBUTE TOWARD MOES CHITIM

The milk drivers and other employees of the Western Dairy Co., 1443-49 Edgemont Ave., celebrate Purim each year. At this year's festival they raised \$75, of which \$40 will go for Moes Chitim (money to provide the poor with food necessities for Passover), \$25 for the Federated Orthodox Jewish Charities, and \$10 to the Unemployment Fund. Mr. H. Dick, president of the Western Dairy Co., paid five dollars for having been bestowed with the honor of bringing the money to the office of the Jewish Courier.



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JEWISH

Daily Jewish Courier, Mar. 11, 1914.

PURIM IS CHICAGO'S SHEKEL DAY

(Editorial)

Before commencing the Purim services tonight, the importance of having every Jew purchase a shekel [a certificate issued by Zionist Organizations, which is sold as a note for delegates to be elected at the World Zionist Convention. Transl.] from the Zionist Fund will be discussed in every synagogue in Chicago.

It has already become traditional for Purim to be Shekel Day in Chicago. Each year the tradition is adopted by more and more people. This year, it is believed, the purchase of shekels will exceed all previous years due to the Misrachi's tireless efforts.

The Misrachi, the orthodox wing of the Zionist movement, labors unremittingly for the revival of Jewish nationalism and is supported by all rabbis and leaders of the orthodox Jewry.



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JEWISH

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Daily Jewish Courier, Mar. 11, 1914.

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They are **opposed** to the idea of isolation and have therefore

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united with the general Zionists in the selling of shekels.

May every Jew purchase a shekel so that the Hamans of each generation can get their reward,--the noose.



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II B 2 g

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I A 2 b

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JEWISH

Daily Jewish Courier, Feb. 2, 1914.

## OUR SYNAGOGUES

By Anna Goldberg

Permit me to take up with our elderly Jews, the question of our synagogues. In Chicago we have many beautiful and large synagogues. More beautiful synagogues are being erected each year. But, unfortunately, for whom? Upon entering a synagogue on the Sabbath, a holiday, or any day throughout the year, how many people do we find there? A few elderly Jews, but very few young people. I will admit that the elderly Jews cling devoutly to Judaism. I believe that when an elderly Jew dies a branch of Judaism simultaneously dies, but the question remains: What will become of the young generation? What sort of Jewish future can we expect from them? The future of the present generation lies in the hands of our parents.

We construct colossal synagogues for a handful of Jews, but why aren't the



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II B 2 f

II B 2 g

I A 2 a

I A 2 b

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III A       synagogues designed with some attractive features for the youth?  
III G       Every synagogue should have a modern Talmud Torah (School of  
I K       Religious lore), as well as a Sabbath school. Every synagogue  
          should open its doors to the young children.. Let them even be a  
bit boisterous. Something should be done about the children who are not  
getting a Jewish education at home!

Around Douglas Park where the Jewish population is so dense, there is not one Jewish school for girls. The education of our children in this country, rests mostly upon the women, the mothers. If you neglect the Jewish education of your daughters, you will have no Jewish future. Could we ask for a better place to open a school for girls than in the large, beautiful, and new synagogue, the ~~Anshe~~ Kneses Israel, Douglas Blvd., and Homan Ave.

But the synagogues were established only for praying and studying the



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JEWISH

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Daily Jewish Courier, Feb. 2, 1914.

I A 2 b

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Talmud. You, older Jews, already know enough. Start teaching the youth. Your synagogues are externally beautiful. The internal beauty should be mantled with the work of small children.

There are Sabbath schools in a couple of synagogues where small children can secure a good Jewish education. But how are they treated by the majority of elderly Jews? They are reproached and kicked out of the synagogue for being a bit too boisterous. You, parents, were spoiled when you were small children! If you were driven from the synagogues when you were young, you would now be ignorant of Judaism. If something interesting is introduced in a synagogue for the benefit of small children, a revolt immediately takes place. The adults are ready to take up arms against the children. The only synagogue, where approximately 250 children assemble every Saturday and Sunday to study Jewish history and Judaism, is the Beth Medrash Hagodol, on Maxwell St., There the children are treated splendidly; the members do not interfere. On the contrary, they are highly pleased with the progress the children are making in their studies. If



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JEWISH

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Daily Jewish Courier, Feb. 2, 1914.

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we only had a few more schools and synagogues like that, we could certainly do much for the good of Judaism. Let the synagogues be open for the young children, just as they are for the older people; let us establish schools and arrange lectures to attract the youth; let every synagogue provide the children with ample space to enable them to study Judaism!

If you will not rear Jews for the future you will have no synagogues, a few decades from now.



Daily Jewish Courier, Nov. 20, 1913.

A SIGH

We never think of criticizing individuals or private groups for participating in a banquet at the La Salle Hotel although we know that the food is not kosher. Each person may live as he sees fit, and if one likes pig's feet better than gefilte fish, may God help him!

Yet we resent the fact that we received an invitation to a "bachelor dinner" to be given tomorrow evening at the La Salle Hotel in honor of Mr. Arthur Horwich, the son of Mr. B. Horwich.

We forgive the sponsors for the vulgar invitation. The committee is composed of individuals who are well-qualified to be vulgar. But the idea of giving a nonkosher dinner in honor of a grandson of Rabbi Anixter and the son of the president of the Jewish Federation of Orthodox Charities must be resented by every Jew. We recall that Mr. B. Horwich, at a public banquet held recently,

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Daily Jewish Courier, Nov. 20, 1913.

urged Chicago Jewry to organize themselves to combat the evil of eating nonkosher food which exists in Jewish life.

It is deplorable. Our only salvation is that Mr. Arthur Horwich, for whom the banquet is being prepared, is not involved in this affair. And our only hope is that he will not thank the sponsors. Mr. B. Horwich will certainly not tolerate this.

WPA (ILL.) PROJ. 30275

I B 4

JEWISH

Daily Jewish Courier, Nov. 18, 1913.

WPA (ILL.) PROJ. 30275

### THE THIRTY SIX.

Among the people there is the belief that among us is found the Thirty Six Holy Ones or Saints on whose account we are all permitted to live. This belief must have come from the strong trait of justice that is sown in the depths of the soul of the Jewish people.

The Jewish masses that have in the span of hundreds of years absorbed the higher learning of truth and justice have with this standard measured all phases of its surrounding life. Observing how all of existence is contrary to his deep rooted moral convictions, there grew before him this definite question: How is it possible to have such a contradiction in the modes of life against the nature and order of world justice? How can the world be governed unless sinful people are punished?



Daily Jewish Courier, Nov. 18, 1913.

WPA (ILL.) PROJ. 30275

The inability to answer these difficult questions gave birth to a belief in the Thirty-Six Holy Ones. There are to be found on the earth thirty-six concealed holy or great men, who possess justice and live their lives in accordance with their high principles. Because of these few people the world lives on. Without their patronage the world would long since have come to an end, for the Great Creator would have destroyed and annihilated his own creation.

These chosen ones traverse our streets, unknown to us, and accomplish their good and holy deeds quietly. Through accident we become suddenly aware of the lives led by these personalities.

In our sinful country there also are a few of the Thirty-Six. We do not know them, they are hidden from us because of their good deeds. Only accidentally do we hear that in our midst we had one of these noble personalities.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Nov. 9, 1913.

HEARD AND SEEN.

The modern Tag Day as it is known in America, or Flower Day as it is called in Russia, is no new discovery in the field of social work in modern charitable contributions or collections. It matters little which name it assumes since it is nothing more or less than an old Jewish custom in which every worthy institution and organization had its chosen section of the Pentateuch. The Saturday on which this section was read was the Tag Day, or Flower Day of that particular worthy community.

In the good old days, when the synagogues or religious schools were the spiritual homes for the Jews, the centers where all Jews gathered, when

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WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Nov. 9, 1913.

Saturday was not only a day of rest from physical work but also a day of care for the spiritual work of the community, in those days it was, we find, the custom to hold Tag or Flower Days, the income from which was given to charity. Every institution had its section and its week of reading.

When respectable Jewish citizens went to the synagogue to pray on Saturday they already knew which Flower Day they had that day and considered it degrading to come home without a flower.

New times, new customs, and no more Pentateuch customs. One is tagged and buys a flower; instead of the beautiful Saturday contributions, committees are sent out on Sunday to get subscribers. It may be that the circumstances

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Daily Jewish Courier, Nov. 9, 1913.

of the neighborhood have so been altered, that they fit the new methods much better. But, we must not forget that there are many, many people to whom the original Jewish form of the Tag Day or Flower Day is still dear to their hearts. They will come to the synagogue on Saturday to "Honor" this or the other institution.

The Saturday chapter "Veiero" has for hundreds of years been allotted to the "Hachnosess Urcheem" (a home for the wandering homeless). There is not a single place where Jews did not observe this regulation on that Saturday. When Jews gathered, wherever they were permitted to settle, their first task was to make a haven for those less fortunate than themselves, who had no homes. A so-called corner was set aside for wanderers or strangers - one Jew is not a stranger to another - he is a guest, and a guest room was set aside for such purposes.

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Our Biblical Abraham may be called the "Patron Saint" of this custom; the Hachnosess Urcheem was even called Abraham's Hotel, Abraham being the symbol for this guest friendship among the Jews. How guests are to be treated is symbolized in the chapter of the Veiero implying even many things not mentioned in the Torah. The Jewish strength of imagination is expressed in our commentaries with all sorts of legends in the first paragraphs of the Veiero, and, therefore, this chapter has become the one said for the Hachnosess Urcheem, and the Saturday when it is read become the Hachnosess Urcheem Saturday.

There is no reason why this good and beautiful custom should become non-existent. When the Federation began financing all the Jewish charitable institutions it certainly had no intention to do away with everything that is beautiful, poetic, traditional and endeared to the Jew. The Federation



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wishes only to make everything better and more convenient. It does not wish to destroy anything, especially this beautiful ancient custom that Jews have had for hundreds of years in all their diasporas.

Of course, it is understood that it is not for the Federation to take the initiative to establish a "Hachnosess Urcheem Saturday." It does not belong within her scope of work. With the Federation, every day is a Hachnosess - Urcheem Day. Such a Saturday should be made by the officers and leaders of that institution. They could do this if they so desired.

It would certainly be very appropriate if Mr. Thomas Pyzer, the president of the Hachnosess Urcheem, called a special meeting of his directors and made a special Chapter Veiero program, one to be used in all the synagogues

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in Chicago. The Rabbis should mention this in their sermons. The donations will belong to the Hachnosess Urcheem. Everyone wishing such a Saturday should be tagged for the Abraham's Hotel and the spirit of Hachnosess Urcheem should rule in those places where Jews gather for that occasion.

We believe there can be nothing finer or better or more elevating from the Jewish point of view than a decision whereby all the directors, headed by their officers, would choose, on this Saturday a synagogue for prayer where all should come in parade. The Rabbi should have an especially fine program, making it a truly fine Hachnosess Urcheem Holiday.

It is not the amount of money raised on such a traditional tag day that is our main concern. It is the spirit and the impression that it makes on the Jewish heart and soul, the get-together of the masses, thus acquainting them with the activities of this great magnificent institution that is most important.

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It should be understood that the income of this ancient tag day will be used for the Hachnosess Urcheem and for that institution only. Sooner or later a new building will have to be erected and modern improvements installed. It must not be forgotten that a Jewish Hachnosess Urcheem is not a home for strangers, but for guests, and a guest is not given the worst room, but quite the contrary. The time is past when Jewish communities built charitable institutions with first and second mortgages to permit shifting from building to building.

A well established Hachnosess Urcheem tag day may add a goodly sum to the building fund, and, when the time comes, the money will be used for this suitable purpose.

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According to the chapters of the week, and the Jewish customs, one finds the Hachnosess Urcheem first on the list of the winter Saturdays. The chapters continue each week with each institution assigned its portion, but we find that they are not uniform in all districts....

It is certainly desirable that the respective charitable institutions should again install, in Chicago, the old true Jewish customs and if the Hachnosess Urcheem were the first to start, we are certain the other institutions would follow in its footsteps to the greater respect and honor of the Jews.

(Signed) Alef.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Oct. 21, 1913.

A HOLIDAY DISCUSSION.

Whenever a holiday approaches, our streets convey an unusual dismal feeling. An intense longing asserts itself for the times of the ancient past.

Years ago, on festive occasions one felt and actually saw the holiday spirit everywhere, in the street as well as in the home. This was especially true during the days of the happy Succoth week.



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Daily Jewish Courier, Oct. 21, 1913.

Those who remember the life of the old Jewish street, would know it, would feel it, and would get that deep yearning for those holidays of the past. Once the Day of Atonement was past there seemed to be a forerunner of the happy days to come.

After an entire day of fasting and humility, of riddance of sin and forgiveness, of prayers for one's salvation, of tears that wash clean the slate of one's soul; and as the day gradually gives way to night, the sinking sun with its last rays coloring the western edges of the sky, and as the last prayer is said one is certain that forgiveness has been granted him, one knows that all in his soul is written in the book of life together with that of his fellow Jews.

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After so many deep and heartfelt hours the Jew returns to his home with pride, and happiness, full of hope for a new year of life, health, and prosperity.

Soon afterwards there are the preparations for Succoth, which is interwoven with so many dear memories of that proud and happy Jewish life of the past. For eight full days, in every town and hamlet, there was celebration - the celebration of a holiday that makes a deep impression on one's mind, one that is unforgettable, one that calls forth a deep longing.

Everyone forgot his weekly quarrels and fault findings with his neighbors. Each and every Jew became part of one large Jewish family. Old men with

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long white beards were transformed into children. Everyone danced, jumped, and made merry. For eight days the surrounding unfriendly atmosphere of the Diaspora with its pains and sorrows was forgotten.

The Jewish spirit soared high above the insignificance of matter, overlooking all the cruelties meted out to them by the rest of the strange world. Just what worth and meaning did the world with its strength and riches have compared to the strength and height of the Jewish ideals, against the eternity of the Jewish moral principles, against the honor and enlightenment awaiting the Jewish people on the day of salvation when they shall be led out of the bitter Diaspora, to again establish their national home and again proclaim the freedom and self-independence of Israel, just as was the case in the old, old days of yore that brought this holiday into being.

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At one time, such feelings filled the heart of the Jew and left its mark on his later life.

This joy and happiness reaches its height on Simchos Torah. The synagogue would sparkle and shine, lit by the many candelabra and lamps. The dais was decorated with multicolored lanterns. With flags and candles in hand, the children cheeks aflame, eyes sparkling, waited impatiently for the Torah to be taken from its ark and the march around the platform to commence.

But look, what turmoil is this? The women have entered the men's synagogue disregarding the demarcation separating the sexes when at prayer. And that is not all. More surprises. A large groups of lusty and happy Jews have entered the synagogue with much shouting, noise, song, and dance. They run up to the pulpit, seize the Rabbi, lift him high. He squirms, makes lip motions, winks at the people, gesticulates.

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But his unspoken pleas are of no avail. The crowd disregards all set rules. They are happy and wish to instill this spirit in everything around them. Everyone must be happy today.

The prayers have been disturbed. From somewhere bottles of wine and brandy appear; the clicking of glasses resound and throughout the building there is a ringing sound and a deafening toast. They drink, they dance, young and old intermingle in one happy exalted group.

If an outsider, who is little acquainted with the Jewish soul, the threads of which are woven and interwoven, were to come in at such a moment he would have no idea of what was occurring before his very eyes. Why, not so long ago they stood on this same place full of misgivings, fear, sorrow, and tears; now suddenly, such hilarity! This would



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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Oct. 21, 1913.

be entirely beyond his comprehension. But if he were not a stranger all this would be a simple psychological fact. It is the revolt of the Jewish soul which this Simchos Torah has come to call forth.

An old legend tells us that at the time Moses presented the Jews with the Torah at Mt. Sinai, not only were all the Jews present who escaped from Egypt, but also, all the souls of all future Jewish generations. At the mountain, all souls heard the immortal voice clearly proclaiming the "Ten Commandments." It warned: as long as they would adhere to these laws they would remain in their own land. The ground would yield its bounty, the silos would be full of grain, the cellars with wine. Everyone would be sated and strong, free and happy, they would instill fear in the hearts of their enemies, and none would dare to descend upon them.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Oct. 21, 1913.

Thousands of years have past since the occurrence of this historical occasion. Many souls who had heard these holy words have descended from their heavenly tents to our earth, populating it with millions of Jewish lives. They saw the conditions of the Jews throughout the world. No Jewish land. Others have their silos filled with grain and cellars filled with wine, but not the Jew. Pleasure and rest is not his lot. The enemy oppresses him from all sides and life is dark and bitter. On the other hand, the ten little laws have assumed enormous proportions encasing strictness of regulations within its enclosure. Not a sign of happiness, joy, or warmth, everything is so clouded and dismal that the spirit grieves with longing.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Oct. 21, 1913.

All year the Jewish soul carries its burden in silence. But here comes the holiday of our Torah, a living memory of Jewish history at a time when Jews were a free, happy, and independent nation. Our souls revolt. It sheds its cloak of the present and enters the spirit of our ever living history. The ties to our past are severed, so to speak, and rules disappear as we rejoice with a drop of the ever lasting well of our previous Jewish life. This then is the secret of our hilarity, laughter and shouting that one hears in the old Jewish synagogues on the happy evening of this holiday. When the holiday is over the soul again returns to its diaspora forgetting all that is eternal and beautiful. This festive day serves to sever the bonds of the day, permits the soul to revolt against existing conditions and lifts it into a sphere of life and happiness.

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JEWISH

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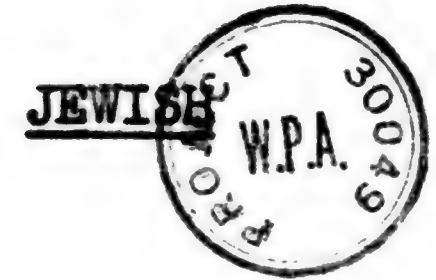
Daily Jewish Courier, Oct. 21, 1913.

Therefore, as previously stated, in olden days the holiday was forever present, out of doors, as well as in the home. But today it is different, there is so much fear in one's heart and such great longing for the days of yore.

There is one place where our holidays are still very much alive. That is in the old land of the Jews. There they have true celebrations because they are more free both politically and spiritually, and are in possession of their own land.

D. Oberson.

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The Daily Jewish Courier, Oct. 15, 1913.

### THE CHICAGO MELTING POT.

The holiday Succoth has a deep significance. On this day, when we sit in a home made hut of logs and twigs with green grass covering the roof, we are besieged by the memory of our one time agricultural holiday of harvest gathering; the storing of grain in the granaries. Then we were in our own land, worked our own fields, had the joy of our own harvest. Yes, when everything was cut we celebrated the harvest gathering.

Thousand of years have since past. We have weathered the worst suffering and persecutions. Many nations have since then passed into oblivion to remain only a memory. But we have overcome all obstacles.





The Daily Jewish Courier, Oct. 15, 1913.

We fought our enemies; sacrificed our lives for our religion, and Torah, and our enemy could not annihilate us. Instead they created martyrs, robbed us of human rights, locked us within crowded Ghettos, persecuted us, oppressed and tormented us, but they could not wipe us off the face of the world, nor shall they ever be able to accomplish this.

The old tribe of Isreal lives and takes great pride and joy from its God and its holidays. In it lives a strong hope to again have a Jewish land and again be a nation among nations. Yes, Isreal lives and its hope lives, this is a source of strength that enables it to overcome all its torments and sufferings and colors our memories of the past.

Therefore, enjoy your holiday; it is the time for our happiness.



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JEWISH

Daily Jewish Courier, October 8, 1913.

WELL

The lack of knowledge shown in the English newspapers of America in their concepts of Jewish religious affairs, and the entangled mess they made of them have often served as the basis for puns or humorous themes for the Jewish newspapers. But lately this situation has improved since the English press discovered its error. In the last number of the American-Hebrew, Mr. Bernard G. Richard brings forth a sample idea of one English report which had, so to speak, made a "story" of the Jewish Rosh Hoshonah. Thus:

\*At sunrise this morning the Hebrews of this city began the celebration of the Orthodox New Year, which is the holiest holiday on their calendar and is called Rosh Ha Kippur. It lasts for two days. But the reformed Jews who celebrate the holiday a week later observe only one day. Not



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JEWISH

Daily Jewish Courier, October 8, 1913.

a morsel to eat nor a drop to drink are pious people permitted from sunrise till evening during these two days. But at night there is a huge feast in every Jewish home. No pickled foods may be eaten on this occasion and instead of bread they use a sort of cracker that is called 'Machtser.' The feast itself is named 'Seder.' Eggs, which indicate that the year is round are first among the foods of the evening. After the repast, the family remains seated around the table. The head of the house puts on his 'Tallith and Tfillen,' and reseats himself to sing and read the 'Mcgillah,' which is a compilation of stories taken from the Talmud and the Holy Scroll that is termed the Mishnah.



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JEWISH

Daily Jewish Courier, October 8, 1913.

"During prayers which are held in the synagogue, readings in the original Hebrew language are given from the Bible and the Talmud. An important portion of the ceremony is the blessing of 'Liliv' which consists of a lemon imported from Palestine, and the 'Esrog' which is a bundle of palm leaves. The two items are held over the head as you turn round and around several times, chanting thereby an ancient adage. This expresses the Jewish thanksgiving for the harvest of the New Year. In the end, a procession of the sponsors of the congregation march all around the synagogue carrying the 'Sofer Torah.' This ceremony is called 'Happiness' derived from the Torah.' The cantor or rabbi blows a ram's horn as soon as twilight falls to indicate the end of the old year and to usher in the new.



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JEWISH

Daily Jewish Courier, October 8, 1913.

"Rosh Ha Kippur is one of a long string of festival occasions which include Chanicah, the holiday of St. Mordecai; Purim, the day of candles; and Pesach, which is in memory of the day when Jews received the Torah on Mt. Sinai. Four weeks after the New Year is Yom - Hashonah, a day of recalling and grieving for the destruction of their Beth Hamidroh in Jerusalem. Everyone goes to the synagogue so that all the East Side theaters and amusement places are closed. In order that there may be enough room for all attending the services, meeting halls are pressed into service. For nine days afterwards no Jew eats meat. Then comes the holiday of the three weeks. Jews go to the rivers to say 'Tashlich' at the waters' edge thus to remind them of their passage across the Red Sea."

Henry Spenser has been reared by the Illinois state government since babyhood, and this is the result.



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JEWISH

Daily Jewish Courier, Oct. 1, 1913.

A HOLIDAY PROCLAMATION BY MAYOR HARRISON

The proclamation by Mayor Harrison has ended the campaign for the recognition of Jewish, Orthodox holidays by the national, state, county, and city governments. Congressman [A.] Sabath has prevailed upon the National Government to allow all post office employees and other Government officials time off from their work to observe the holidays of Rosh Hashanah and Yom Kipur. Mr. Jacob S. Labosky and Senator John Waage helped Governor Deneen secure State recognition of the Orthodox holidays. The various counties, headed by President A. A. McKinley, followed the rulings of the higher governments. The Mayor, in yesterday's proclamation, proclaimed the recognition of the holidays by the city government.

Yesterday Mayor Harrison sent the following proclamation to all the heads of the city government: "The Jewish Rosh Hashanah and Yom Kipur will fall this year on October 2 and 3 and 11. These holidays are Holy Days according to the Jewish religion. You are, therefore, requested to excuse all employees of the Jewish

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Oct. 1, 1913.

faith in your department from their duties on October 2 and 3 and 11....."

Judge Philip P. Bregstone will leave today for Joliet. He has been invited by Jacob S. Labosky, the attorney for the West Park Board, and Senator John Waage of 25th Senatorial District to officiate as the cantor and preacher in the penitentiary.

Forty-five Jewish prisoners in Joliet will pray and hear Jewish consolations administered to them this Rosh Hashanah and Yom Kipur. Judge Bregstone was chosen because he is well-acquainted with the Orthodox rituals, hymns, and prayers. Besides he is one of the best national, Jewish orators.

Mr. John A. Savanka, Clerk of the Probate Court, announced a letter to the Courier that it would be a pleasure to permit his Jewish employees to observe those holidays.

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JEWISH

Daily Jewish Courier, May 8, 1913.

### ORDER B'NAI ABRAHAM WILL NOT DEPART ON SATURDAY

The Chicago Rabbinate triumphed yesterday when they prevented the delegates of the Order B'nai Abraham from departing for their convention in Buffalo on Saturday afternoon as was previously planned. The departure was deferred until Saturday evening.

Brother Jennessey, chief leader of the Progressive Order of the Western Star and a delegate to the convention of the Order B'nai Abraham, declared in a speech that the lodges will not permit any rabbi to show his authority in matters pertaining to the lodges, and as a matter of "principle" the delegates would leave Saturday--in order to show the rabbis that they should not interfere in other people's affairs again. Brother Barnett, however, defended the rabbis and declared that it would be a disgrace to Chicago Jewry to leave on Saturday afternoon. After considerable deliberation it was decided that the delegates should charter a Saturday evening train.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 16, 1912.

A PLEA THAT ARMOUR AND COMPANY, MEAT PACKERS, SHOULD HIRE AN  
INSPECTOR OF KOSHER MEAT AND COMPLY WITH THE JEWISH DIETARY LAWS

At a well-attended meeting, held yesterday by the Chicago Kosher Butchers' Association, the members agreed unanimously to demand from Armour and Company to install a kosher meat inspector in their packing plant. The reason for this demand is because it happens very frequently that non-kosher meat is stamped "kosher" and is sold to Jewish butchers as kosher meat.

It was definitely established at this meeting that Armour and Company's slaughter house is the only one which cannot be relied upon to supply strictly kosher meat. You can never tell whether their meat with a kosher stamp or seal is real kosher meat, according to the Jewish dietary laws. These doubts arise because the workers in the packing plant are careless. They are the ones who make the mistakes. The management did not know anything about this negligence.

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JEWISH

Daily Jewish Courier, Apr. 16, 1912.

A committee will call at the Armour slaughter house and present the demand for a suitable inspector who will stamp the kosher meat himself and not allow anyone else to do any stamping or sealing.



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JEWISH

Daily Jewish Courier, Nov. 2, 1911.

### TO CHICAGO JEWS

The Jewish bakers have, at last, succeeded in uniting all the Jewish bakers on the question of baking on the Sabbath. We appeal to all our Jewish consumers to assist the bakers in their earnest undertaking by doing all in their power to avoid buying bread on the holy Sabbath day.

We are having a special meeting this evening for all the rabbis. Everyone is invited to attend and discuss the holy undertaking of the Jewish bakers. The object of this meeting is to decide on plans whereby this undertaking may be established permanently and a Shomray [a society to help observe the Sabbath] organized. All those who wish to join the proposed society should file their application with us.

Agudath Harabonim (Federation of Rabbis).

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Oct. 20, 1911.

JEWISH BAKERS DECIDE NOT TO BAKE ON THE HOLY SABBATH

The Jewish bakery owners have decided not to bake on the Holy Sabbath. Although there are still two bakers who refuse to cease baking on Sabbath we are sure they will eventually join the other bakers--for the Jewish public will not patronize bakers who bake on the Holy Sabbath.

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JEWISH

Sinai Congregation, Executive Board Minutes, October 31, 1910.

Dr. Hirsch stated that he was frequently called upon to officiate at funerals on Sunday mornings to the great injury of his Sabbath School work and even of his sermons. Thereupon, on motion duly made and seconded, it was

Resolved: That Dr. Hirsch be and he is hereby authorized to refuse to officiate at funerals on Sunday mornings and to state as his reason that the Executive Board of the Congregation deems it contrary to the best interests of the Congregation that he should so serve.

NBA (ILL.) PROJ. 30215

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JEWISH

Daily Jewish Courier, June 24, 1910.

### SIYUM SEFER TORAH

There will be a Siyum Sefer Torah celebration [in honor of those individuals who finish studying the Pentateuch] this afternoon at the Morrison Hall, corner Taylor and Robey Streets. The Sefer Torah has been donated by Lieder Aid Society.

All members of the Lieder Aid Society, their families, and their friends are invited to attend this very interesting affair.

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JEWISH

Daily Jewish Courier, May 2, 1910.

### [TWO ORPHANS BAR MIZVAH]

Two orphans from the Marks Nathan Orphan Home were Bar Mizvah [ceremony of confirmation held when a Jewish boy is thirteen years old] at the Congregation Anshe Knesses Israel. The synagogue was filled to capacity; those present were not disappointed. The confirmants, Sam Omivsky and Bennie Newocosky, read from the Torah and chanted their Haftrah [usually a section from the Prophets or Writings of the Bible read after the selected portion from the Pentateuch is read]. This was followed by two very fine speeches delivered by the confirmants which showed that they already had a thorough grasp of Jewish lore and Jewish history. An appropriate talk was given by the president of the Home, Mr. H. M. Barnett, and several hundred dollars were raised for the building fund.

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JEWISH

Daily Jewish Courier, Apr. 1, 1910.

RUSSIAN WHISKY KOSHER FOR PASSOVER  
Even for the Most Strictly Orthodox Observers

(Advertisement)

I am announcing to the most worthy Jewish public in Chicago and vicinity that I have imported from Russia whisky acceptable for Passover use from the well-known firm of Joffa von Krodna. This whisky is distilled twice, and makes a tasty drink. On every bottle there is a religious permit issued by the greatest rabbis in Russia. Whoever desires this whisky should place his order with me as soon as possible for I have not received very much of it. The early bird catches the worm! Peddlers may get a special price.

I also accept orders to deliver to your home mazoths, wine, flour, sugar, plums, and all kinds of whisky. Everything is kosher and may be used during Passover.

Respectfully,  
M. M. Hurwitz,  
1007 South Wood Street.

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JEWISH

Daily Jewish Courier, May 3, 1909.

ABOUT APPLAUDING IN SYNAGOGUES

Dear Editor:

I have arrived in this country only two months ago and am, of course, still a greenhorn. Yet it certainly struck me funny when while visiting a synagogue last Passover, I observed that young and even old Jews applauded a cantor. I was astounded when I saw that. It is a disgrace to applaud in a house of prayer. A synagogue is not a theater. Such desecrations would not be permitted in the old country. It would be advisable for our synagogues to forbid applause in houses of worship.

Respectfully yours,  
A. Scheikewitz.

WPA (ILL.) PROJ. 30275

Courier, Apr. 25, 1909.

FROM WEEK TO WEEK  
The New Chaplain and His Work

The news that we printed last week that Dr. Joseph Marcus of New York was appointed as Jewish chaplain for the jails here, brought many letters of thanks and appreciation from Jewish prisoners and outsiders to the Courier office. From the letters the prisoners have written to us we can see that the appointment of a Jewish chaplain brought some joy to the men and women who have been incarcerated in the different prisons of Cook County. Their spirits have been enlivened by the news that Dr. Marcus would visit them regularly and would try to help them with advice and deed even after they are released from jail. Here is one of the many letters we have received from Jewish prisoners in Joliet about this matter:

Dear Editor:

I read the news in your paper, with pleasure, about the appointment of Dr. Marcus as Jewish chaplain for the jails in Illinois. It is unnecessary

Courier, Apr. 25, 1909.

to tell you what a prisoner has to go through in a penitentiary; the rigid discipline he has to comply with, the pangs of remorse and loneliness that seizes him at all times. The melancholy isolation behind bars and high gray walls of the prison, away from his family and the outside world. Such conditions make the life of the prisoner hard and unbearable. Very difficult is the life of the prisoner in general, but exceptionally difficult is the life of the Jewish prisoner. The Gentile prisoner is regularly visited by their chaplain who preaches before them, consoles and comforts them in their hours of need, and helps them with advice and deed. But such has not been the lot of the Jewish prisoner. He has to spend his life there in deadly silence. He has nobody to talk to. He is entirely deserted, neglected, and forgotten.

Although my term in the penitentiary is almost over, yet I would like to see Dr. Marcus and hear him talk, at least once, before I am released. I want to leave this place with at least one pleasant memory.

Respectfully yours,

(The prisoner requests that his name should not be printed.)

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JEWISH

Daily Jewish Courier, Apr. 2, 1909.

### DOINGS AT THE JEWISH SHELTER HOME

A committee consisting of the officers of the Jewish Shelter Home will accept applications and distribute tickets to all needy, Jewish families or single men for the Passover holiday. Tickets will also be distributed for the Seder [The religious ceremony and feast celebrated on the first and second nights of Passover] meals at the Shelter Home. Nobody will be admitted without tickets. The Shelter Home office will be open Sunday from 1 P.M. to 6 P.M. and on weekdays from 9 A.M. to 12 noon.

WPA (ILL.) PROJ. 30275



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JEWISH

Daily Jewish Courier, Apr. 2, 1909.

### WHAT'S DOING AT THE HOME FOR JEWISH ORPHANS?

Jacob Levin, president of the Jewish Orphans Home announces that a large table is being set up for tomorrow night, Seder [The religious ceremony and feast celebration on the first and second nights of Passover] night, and the remaining mothers and fathers of the orphans will celebrate the first Seder night.

Friends of the Home are also invited to come and celebrate the first Seder night at the Home. This is being done in order to convince the numerous friends of the Home that the spirit of Judaism and nationalism, as well as the feeling of pride and self respect, is instilled in the children.

WPA (ILL.) PROJ. 36275

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JEWISH

The Jewish Standard, Feb. 13, 1909.

WPA (ILL.) PROJ. 30275

HOSPITALS AND ORPHAN ASYLUMS MUST BE CONDUCTED IN ACCORDANCE  
WITH JEWISH REQUIREMENTS

A meeting of delegates of the Union of Orthodox Jewish Congregations was held on Wednesday evening in the Beth Hamedrosh of the 85th Street Synagogue, of which Dr. Drachman is rabbi. There were few out of town rabbis.

A large variety of subjects were discussed, but few resolutions were adopted. Dr. Mendes praised the Albert Lucas classes and deplored the meager support given to the religious centers started by Dr. Lucas. Mr. Hirshfield criticized the downtown orthodox Jews for their indifference to Talmud Torahs. These Talmud Torahs cannot draw sufficient funds for their maintenance. Mr. Hirshfield was appointed a committee of one to investigate the subject.

The Jewish Standard, Feb. 13, 1909.

WPA (U.S.) 1901 31075

"The high vitality of the Jewish race," said Dr. Mendes speaking on **Kachrus**, "is due to the fact that our laws are stricter than the state laws as regards the care and slaying of animals. It is suggested that a special sign be issued to those keepers of restaurants who will consent to be visited by inspectors appointed by a board of ministers so that a genuine kosher restaurant can be distinguished from the imposter.

"We have discovered that the marriage and divorce laws of certain states are being infringed upon, particularly by rabbis newly arrived from Russia. In different parts of the United States, for example, cousins are allowed to be married; under Jewish law this is permitted. No rabbi may grant a divorce unless it has been previously sanctioned by the state, and some of our rabbis are ignorant of this fact. We have a movement on foot to enable them to cope with present conditions.

"Unless our hospitals and asylums are conducted in accordance with

The Jewish Standard, Feb. 13, 1909.

WPA (ILL.) PROJ. 3027\*

Jewish requirements there is no reason for their separate existence and for their posing as Jewish. To do so is living a falsehood. This is a matter demanding vigorous action."

A survey of all the activities of the Union was then indulged in, with explanations by Dr. Mendes. It was a late hour when the meeting arrived at the consideration of the internal affairs of the Union, but the hour for adjournment had arrived.

Daily Jewish Courier, Oct. 19, 1908.

A LARGE MASS MEETING

We, the women of the Oneg Shabath [in orthodox circles Jews consider the Sabbath as a day of rejoicing] Ladies Auxiliary are inviting all women to come next Sunday, October 25, about 3 P.M. We will have good speakers. The well-known speaker, Mr. Rubin Leibowich, who has amazed everybody with his speeches, will address the meeting. We shall gather to decide what there is to be done in order to uphold the Sabbath and Judaism.



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JEWISH

Jewish Standard, Sept. 5, 1908.

## HEALTH AND DIET

(Editorial)

The writer has exceptional opportunities to observe and judge upon all matters pertaining to the dietary laws. Before he could be pronounced competent to fill a high and important office he would have to comply with the rules and regulations required for the training of one who is called upon, not only to obey, but also to expound the Mosaic Laws. In his endeavors to secure the proper observance of the dietary laws the writer has discovered how frequently those who ought to know better attempt to evade the requirements of the laws. How many young Jews disregard the commands regarding diet and eat all kinds of trefa! They appear to regard it as a sign of superior knowledge and feel proud and disdainful in the presence of those who would suffer hunger rather than eat unclean food. Yet when sickness and disease comes they change their attitude and wake up to the necessity of the dietary laws--when they discover that kosher food has kept the faithful from disease whilst they themselves

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JEWISH

Jewish Standard, Sept. 5, 1908.

are under doctor's care because they ate meat which poisoned their blood and ruined their stomach.

It is a well-known fact that when plagues have swept away the trefa-eating population of a whole city the faithful Jews have been spared from disease and death. It is important then that when huge letters on the windows of a restaurant announce it to be kosher, it should be so. Yet the writer has observed that the sign "kosher," whether in English or in Yiddish, is but a trap for the unwary. Even where signs of wealth and elegance and an elaborate menu appear, as in some downtown restaurants, the visitor expecting to receive a kosher meal is chagrined to learn the prices are high but that the diet is nonkosher. From Halsted, Maxwell, and Twelfth Street, from the West Side to the South Side a lover of kosher food is in danger of being victimized by those who fail to cater honestly to the Jew who desires to adhere to the dietary laws.

WPA (ILL.) PROJ. 30275

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Chicago Record-Herald, July 26, 1908, 3:6.

WPA (ILL.) PROJ. 30275  
JEWISH

### JEWS TO SHUN PRIMARY HELD ON THEIR SABBATH

It is estimated that 20,000 orthodox Jewish voters will not take part in the primary because it is held on their Sabbath. Whether this loss will be an injury to the Republican or the Democratic candidates is a matter of conjecture, but the Democrats are apparently more concerned about it.

"It does not make much difference what the reason and explanation is for the observation of the law by the orthodox," said Judge Mack yesterday. "The orthodox are prohibited from writing or marking a ballot or doing any kind of business on the Sabbath. And that means that the laws are observed. Perhaps the voting is a phase of attending to community business, but the fact remains that they won't vote."

"I do not expect there will be a score of votes by the orthodox Jews," said Henry M. Shabad, Democratic candidate for municipal judge and a believer in the orthodox church, although liberal in his views." The people of that church do not quibble to relieve themselves of the duties imposed and whether a law is obsolete or not will make no difference with their action on primary day."

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JEWISH

Chicago Record-Herald, July 26, 1908, 3:6.

The matter came up yesterday at a conference in the headquarters of Macclay Hoyne, Democratic candidate for State's Attorney. Apparently the framers of the law overlooked the orthodox Jew when the date of the primary was fixed for Saturday.

Jewish Standard, Apr. 25, 1908.

PASSOVER FRAUD

(Editorial)

The subject of this editorial may appear to be peculiar to some. This peculiarity is due to the subject matter handled. Therefore, those that read it will feel neither surprised nor alarmed at the statements that follow or at the conclusions arrived.

We continually hear that Judaism is losing its foothold in Chicago. We are in a position to know the true facts of the case. Upon investigation we find the case to be true in that district known as the ghetto. Lunchrooms owned and controlled by Jewish proprietors, whose windows display in big Hebrew letters, Basar Kasher [kosher meat], and who have been sending around circulars giving in detail a full explanation of the menus prepared for the Passover, thereby gaining trade from people who are by conviction Orthodox in their belief and observance, particularly during Passover, found to their



Jewish Standard, Apr. 25, 1908.

utter dismay, after having bought holiday meal tickets for the entire week, that bread and other eatables not allowed during the holiday were served.

This thing ought to be done away with. The people should get together and put an end to the practice of demanding prices for one type of article and of giving another type of article in its place. This fraud is being carried on every year not only in restaurants but also in stores that advertise their Passover wares with Passover labels supposedly signed by Orthodox rabbis. When the rabbis are asked whether they permitted their signatures to be used on the labels they usually answer that they know nothing about the product. The people must get what they pay for. We shall use these columns to acquaint the public with the facts, after a thorough investigation has been made.

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JEWISH

Daily Jewish Courier, Nov. 29, 1907.

### A JEWISH HOLIDAY

The approaching Hanukah festival will be celebrated by the Jews of Chicago in different places and in various manners. On the West Side the Sabbath school children of the various synagogues will conduct the blessings over the Hanukah lights according to Jewish traditions. They will sing the old, Jewish, national songs, and relate the meaning of the miracle of Hanukah. These activities will begin Sunday evening at 8 P.M., and continue for eight nights--an additional candle being lit each night until the eighth night is reached.

Sunday afternoon at 2 P.M. the Jewish fathers and mothers living at the Orthodox Home for Aged Jews will celebrate Hanukah. Refreshments will be served, and a most beautiful program, prepared for the occasion, will be presented.

At 5 P.M. on Sunday the well-known cantor, Reverend Marovitz, will conduct a concert at Congregation Knesses Israel; at the same time Reverend Solowaichick will conduct a concert at Congregation Bnai Moshe, 424 South Paulina Street.

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JEWISH

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Daily Jewish Courier, Nov. 29, 1907.

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III C      On the Northwest Side the Hebrew Institute, 1517 Marion Place, will celebrate the Hanukah festival with a most beautiful program, Sunday afternoon at 2 P.M.

On the South Side the Sabbath School children of Congregation Beth Hamedrosh Hagodol and of other congregations will also celebrate Hanukah on Sunday, December 8. The children of the Marks Nathan Jewish Orphan Home will also celebrate Hanukah.

The patriotic Jewish activities show how eager the Jewish citizens of Chicago are to further the cause of Judaism and Zionism.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Oct. 22, 1907.

## THE SHELTER HOME

(Editorial)

Next Saturday the portions from the Torah describing Abraham's hospitality to strangers will be read. It is appropriate that an old custom be revived then--that of making an appeal for the Shelter Home in all the Orthodox synagogues. We hope that the appeal for funds this year for this noble institution will receive a greater response than any previous one. In view of the renewed immigration, the facilities of this institution are being taxed to the utmost.

Although this worthy institution is conducted by the Orthodox Jews, it has the support of all Chicago Jewry. The Shelter Home rejects no one on account of his religious beliefs. The doors of the Shelter Home are open to all. All Jews who have the interest and well-being of the immigrant at heart will support this noble institution--our heritage from Abraham, Our Father.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Oct. 22, 1907.

We, therefore, ask all Jews who go to the synagogue on Saturday to remember the reading of the day. We appeal to our fellow Jews to carry on this fine custom established by Abraham.

The condition of an immigrant who comes to a strange land can be understood very easily. Every man is merely a "stranger"--a "guest"--in this world. Those "guests" who are assured of an income in this world should not forget our immigrant guests who are not so fortunate and whose fate it was to suffer so much in the Old World.

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JEWISH

Daily Jewish Courier, Feb. 15, 1907.

### HEARD AND SEEN

Plans are being formulated by the following organizations to conduct a united appeal: Congregation Anshe Knesses Israel, Mariampoler Congregation, Congregation Beth Hamedrosh Hagodol, Congregation Bnai Jacob, and Congregation Bnai Moshe. The purpose behind this unity movement is to gather funds with which Mazoth and other foodstuffs needed by the Jewish poor for Passover may be purchased. The number of Jewish needy in Chicago seems to be much greater; more funds will be needed to supply the demand for free Mazoth and wine for Passover. The decision [of these congregations to conduct a united appeal] assures us that the results will be better quantitatively and qualitatively. More and better goods will be bought for the poor. We hope that, when the other congregations will see the success of this united effort, they will follow the course of these few congregations.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 14, 1907.

APPRECIATION AND THANKS FROM A SYNAGOGUE TO THE  
PARENTS OF A BAR MIZVAH

Congregation Ahavath Achim thanks Mr. and Mrs. Aaron and Jessie Rosenberg for celebrating their son's Bar Mizvah [ceremony of confirmation when a Jewish boy is thirteen years old] in our synagogue, 108 Newberry Avenue.

The Bar Mizvah ceremony was beautifully performed by the son. The teacher of the Bar Mizvah, Rabbi Jacob Dolnitsky, must be a genius in preparing Bar Mizvoth; the boy certainly knew his part well.

Mrs. Rosenberg, the mother of the Bar Mizvah, donated a hand-made and beautifully designed silk cover for the scroll of the Holy Torah. Mr. Rosenberg, the father of the Bar Mizvah, made several donations to the Congregation and to other institutions--mainly charitable institutions. We thank the parents of the boy.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 14, 1907.

We hope that they will have a great deal of pleasure from their clever son.

Simon Cohen, president;  
Moses Kaplan, vice-president;  
Sussman Bernson and Meyer Moses,  
trustees.

WPA (ILL.) PROJ. 30275

Courier, Jan. 3, 1907.

WPA (ILL. PROJ) 30775

### A NOTABLE INTRODUCTION

The great Rabbi and orator, Abraham Negnevitzky, a brother of the great Rabbi Isaac Elchonan Negnevitzky, who is rabbi in Minneapolis, Minn., the representative of Kovno Yeshivah (Theological Seminary) is here in Chicago to collect the annual donations of everyone for the holy Yeshivah, which turns out great Jewish scholars and rabbis for the whole world.

We hope that our Chicago Jews, who are well acquainted with this holy project, will do everything possible, and will extend a most hearty welcome to this honored visitor.

The address of our visitor is 94 Johnson street.

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JEWISH

Daily Jewish Courier, Apr. 4, 1906.

#### MA-OTH HITIM COLLECTIONS PROGRESS

The first collection of Ma-oth Hitim [practice of giving Passover food supplies to the needy] was made yesterday. Five congregations contributed \$685--a very fine start. It has been estimated that 10,000 pounds of mazoth [unleavened bread] will be necessary to supply the needy.

The committee will accept contributions at Congregation Anshe Knesses Israel. Applications for mazoth will also be accepted there. Needy persons are asked to present their applications as soon as possible.

WPA (ILL.) PROJ. 30275



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JEWISH

Sinai Congregation, Executive Board, Minutes, April 13, 1901.

Contribution to Sinai's History Covering the Period from 1864 to 1871.

Dedication of Temple.

In the Spring of 1863, the new Temple (at Third Ave (now Dearborn St.) and Van Buren St.) was dedicated.....

It may be noted in passing that on this occasion, all members, by common consent, took off their hats during Divine services, thereby abolishing an oriental custom and establishing a uniformity of action in this regard.

MPA (ILL.) PROJ. 30275

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JEWISH

The Chicago Daily Tribune, April 4, 1901.

MAYOR GIVES HOLIDAY TO JEWS

Employees of the City Will be Allowed to Celebrate Feast of the  
Passover To-day

Jewish employees of the city will be allowed to celebrate the feast of the Passover to-day by remaining away from their work. An order by Mayor Harrison reads:-

To Heads of Departments: "April 4 and 5 being Jewish holidays and observed as such by the Jews of this city, you will please excuse from duty on these days all Jewish employees of your department."

Carter H. Harrison

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JEWISH

The Occident, January 11, 1895.

The comments in the daily press a few days ago regarding the Jewish butchers who sell kosher (?) meat, aroused some stir in the Polish-Russian community on the West side. These people were directly interested in the matter. It concerned them most, hence they upbraided their butchers.

The intention of the latter was to raise the price of their meats, of course knowing that those whose religion is only the meat and kitchen will pay any price for it rather than eat "Trefa," and from that point they desired to take advantage over their customers. While we have nothing to say against any business man who desires to gain the largest profits out of his goods, this step of the butchers should be condemned by every right and just thinking Israelite. We only wonder that the better element of the Russian Jews have not raised a protest against it by a public demonstration.

MPA (ILL.) PROJ. 30275



The Occident, January 11, 1895.

There must be a conspiracy among the Shoohtim and butchers, else the step would not have been taken. Some people seem to think they are still in Russia and they can extort the carupka tax, and that the rest will submit to it without any protest. Such a thing is an outrage and an infringement upon personal right. The rabbis who preside over the Russian Jewish congregation are in a great measure to blame for it and deserve the severest censure from the public, they ought to have stepped in energetically and opposed the measure, but it seems that they are also hampered.

Their most influential members are the kosher butchers (?) and what can they do? It is time that this matter should be investigated.

MPA (ILL) PROC. 30275

The Occident, April 13, 1894.

On Sunday last, County Commissioner Kallis distributed 5,000 pounds of unleavened bread, from his residence, 511 S. Jefferson street, to the destitute Jews of his district. It was estimated that 500 families, representing about 3,500 persons, applied for relief. Each person supplied, received from fifteen to twenty pounds of matzos.

Mr. Kallis has been very active during the Winter in relieving the distress of the poor, and undertook to help the poor of the people in celebrating Passover by providing as much unleavened bread as possible at his own expense. The commendation of all Jews and charitable people should be extended to Mr. Kallis.



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JEWISH

NPA (ILL.) PROJ. 30215

The Occident, October 6, 1893.

THE DEGENERACY OF THE JEWISH PULPIT (EDITORIAL)

Once more the Jewish papers are full of descriptions, "How brilliantly Reverend so and so conducted the holiday services," "How Rabbi H. has succeeded in the ten weeks of his ministerial career to enthuse, inspire, electrify, rouse, move, touch the vast audience, which never, oh! never, in the history of this city was privileged to hear such brilliancy and eloquence, such oratory, such elocution." "How the spark of religion which was almost extinguished in the last twenty or thirty years under the administration of that old foggy Rabbi N. has been rekindled ignited and fanned into an immense flame, which caught the whole town, young and old, orthodox and reformers, Germans and Poles alike, even the Atheists, who, one and all, closed their stores, fasted all day, and listened with rapt attention to the 'fine' lectures of the erudite deep, great and unexcelled scholar,..... who though young in years has revolutionized our religious life and so forth, and so forth."

The Occident, October 6, 1893.

Are not by such sickening reports the readers, as it were, compelled to think, that the only purpose of a service is to give the preacher the long sought chance to show himself? Must not the people, who peruse such stuff come to the conclusion, that the only object of a sermon or lecture is to please the audience as if the whole thing was nothing and nothing less than a theatrical "show." Oh! when will the people and particularly our rabbis learn, that it is not at all the mission of the pulpit to please the pew.

The Jewish press has done a great deal towards spoiling rabbis and congregations in treating every important holiday-service in a synagogue like some new comedy, or new star, which were just brought out. The press can remedy this sin by impressing on the people the time mission of the pulpit-to teach and to admonish. A sermon or lecture, by which five hundred people are delighted and-entertained is far inferior to one, which may dis-please four hundred and ninety-nine persons but by means of which one person has been uplifted, enlightened, and induced to lead a better life.



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JEWISH

MPA (ILL.) PROJ. 30275

The Chicago Record, June 2, 1893.

The unleavened bread of the feast of the Passover is the cause of a suit begun in the town. The Rev. L. Anixter, the Rev. Abraham Robinowitz, A. T. G. Lesser, Joseph Komisarsky, H. S. Album and T. Tiktin, rabbis of this city, are the complainants in the suit, which is brought against D. Jacobson and Son, the Canal street bakers, to compel them to pay a stipulated commission on the sale of unleavened bread sold during the Passover or Easter time.

The complainants have filed with their bill a copy of a contract they entered into with the defendant, according to which they were to receive one cent on every pound of matzos or unleavened bread sold at Passover time.

In return for this they were to inspect the mill where the wheat was ground, to examine the wheat before it was ground and to give the bakery where the bread was made the personal attention of one of the rabbis every day. They also contracted not to lend their name or assistance to any other baker of matzos.

Chicago Tribune, Nov. 26, 1892.

JEWISH

WPA (11-1) PROJ. 30275

## MISS FRANK SPEAKS IN JEWISH TEMPLE

### FIRST WOMAN PERMITTED TO DO SO SINCE THE DAYS OF DEBORAH

Miss Ray Frank is said to be the only woman who has spoken in a Jewish Temple since the days of Deborah. Barely out of her teens and still in the pages of the books in which she searches for inspiring ideas, she is addressing audiences of her people because she feels impelled to do so. She talks as easily, fluently and earnestly as she would to a half a dozen intimate friends in her own parlor.

She is described as a tall, slim girl with a figure that gives promise of striking womanhood, a face with fine sensitive lines, narrowing towards the chin, with a brow like a dreamer's, and above all a crown of short, raven black hair. In an address on "The Heart-Throbs of Israel," recently, she spoke as with a fervent love for the poets of Judea, declaring that she could see in their work nothing but truth and simplicity and the fountain head of all the true poetry that fills the world. The greatest poets had found their best ideas in the Chosen Book, and she read extracts to prove it. Miss Frank is warmly welcomed wherever she speaks.

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JEWISH

Sinai Congregation, Executive Board, Minutes, October 26, 1891.

The president (J. Gatzert) reported that about \$8,000 had been subscribed by the members of the Congregation on Kol Nidre evening to the U. H. C. of which sum, \$1,890 had been turned over to the treasurer of the U. H. C. and that he anticipated that the total subscription to said fund by the members of the Congregation would amount to \$10,000.

WPA (ILL.) PROJ. 30275



The Reform Advocate, wk. of Nov. 21, 1891.

[CONCERNING CHURCH MEMBERSHIP]

From The Editorial Notes By Dr. Hirsch

The system prevailing among our synagogues of counting only heads of families as members comes in for pointed criticisms not free from sarcasm. We can assure our fair opponent that with all her deep learning, she fails to understand the plan of operation which governs the fiscal policy of Jewish congregations. Women are not excluded as is proven by the fact that widows enjoy the same right as the men who are heads of families. Membership in Jewish congregations is a matter of financial obligations.

Outsiders should not confuse membership in the synagogue with what is implied by the same expression when used in reference to a church. Should, for instance, a single woman, or even a married woman, apply for membership in Sinai Congregation, there is nothing in our constitution to disbar her. She will assume a fixed financial responsibility and this is all the privilege which she, or any other member will enjoy, and which is not extended to those who are not members.

WPA (ILL.) PROJ. 30275

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JEWISH

NPA (ILL.) PROJ. 30275

The Occident, February 14, 1890.

### CONTRASTS.

The Inter-Oceanic city, already very famous among the civilized nations, is also fast becoming a far famed cosmopolitan center. Let but Congress once declare Chicago to be the site for the World's Exhibition and presto, our houses of worship, temples and synagogues will be thrown open to the Jewish people from all climes and countries where they pay homage and devotion to their God according to their heart's desires. Unlike other large communities, as in foreign countries, we have the most complex variety of beliefs and forms of worship; a most singular contrast may be observed as follows: Let us take some of our English speaking brethren to Dr. Hirsch's Sinai Temple any Sunday morning. A solemn awe pervades the Moorish auditorium. The simple pulpit betokens no silken or embroidered table spread, but the illustrious orator sits alone contemplating beside it - not in the regulation costume and without the talith, but in plain broad-cloth modern fashioned clothes, his swarthy aspect infuses a consciousness that he will say some things that will instruct as well as admonish. The great organ

The Occident, February 14, 1890.

will ere long intone its voluntary, and the artistic quartette render in perfect unison, the hymns appropriate for the usual services. Order, quiet and decorum reign supreme until the close of the services. Such is in brief the regime at this model temple. Jews and Gentiles fill the house to repletion and the orator discourses at times without bated breath for more than an hour; fettering his hearers with all that is philosophical, religious, historical or ethical and oft not without zest, sarcasm and infinite good humor - when he, himself, is not ruffled. By way of contrast, we will on the following Saturday go to the Beth Hamedrash Hagodol, or Kneseth Israel Temples, the first on Michigan avenue and the second on Canal street, and let us enter with hat on - otherwise the Shammes (Beadle) or some member will remind you that you are b'kales Rosh (bareheaded) which is heathenish. You must come at 9 a. m. for the Schachrith and Mussaf prayers are long. In both, a boys' choral accompanies the reader. The devotees reading with the Cantor, must stand up. No ladies accompany their gentlemen friends, fathers, husbands or brothers - they have a special quarter, usually in a gallery overhead - fenced off with wire gauze or wicker work, (an Oriental idea and possibly to avoid flirtation or "mashing") between the dusky worshippers). The male devotees in their Sabbath go-to-meeting garbs, are devout. They cover their heads with talithim (prayer shawls)



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JEWISH

MPA (ILL.) PROJ. 30275

The Occident, February 14, 1890.

and shake their upper bodies quite lustily - some forward and backward, others from right to left. One - in a basso-profundo, others with sharp tenor voices. The edifice at times sounds like the convocation of some Mohammedan Dervishes or a meeting of Voodoo Africans, who all join in one general palaver. The prayers in themselves are in beautifully constructed sentences, fervent and soul inspiring, but these devotees believe that the Jewish Jehovah would not understand them unless the regular Nigan (melody) was sung with it, an evidence that they do not know what they are praying or saying. On extra holidays the Raf (Rabbi) may deliver a derasha (sermon), but these discourses are unintelligible to any except those who understand their jargon language. These are our Simon-pure orthodox Jews - their ritual is Minhag Polen - and no abatement is permitted. Thus if some of our Russo-Polish, Galician, Rumanian, and other Oriental brethren come, we can take them to thirty such Minyans in our great Chicago.

The Occident, October 11, 1889.

In our last weeks issue, we indicated the supposed number of Minyanim that were in vogue in Chicago and the list was quite a formidable one. Since then we have been informed that there were more than thirty of such congregations.....all well attended.

It seems the Israelites of our suburban environs who are too far away from our city synagogues and temples, in order to hold divine services get up these Minyanim in their own midst and quite a demand was occasioned for Chazanim. (Cantors.)

A dealer in Esrogin ( Citrons) informs us that the demand is greater by half than that of last year. We learn also that the religious services are kept up constantly during the year. It is quite evident that Judaism is not decreasing, but augmenting.



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JEWISH

The Occident, October 11, 1889.

THE DONATIONS AT THE TEMPLES.

The annual donations extended to the United Hebrew Relief Association, resulted as follows on Kol Nidre evening:-

Sinai Temple, about	\$8,000.
Kehilath Anshe Mayriv, about	3,500.
Zion Congregation, about	2,000.
North Chicago Hebrew Congregation, about	500.
Total.....	<u>\$14,000.</u>

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**JEWISH**

**The Occident, July 27, 1888.**

**MINISTER WANTED.**

The Congregation B'nai Sholom, located on Michigan Avenue, Chicago, Ill., want a lecturer and reader (Minhag America) in the English and German languages for the coming holidays. To the right applicant, a permanent position will be guaranteed.

WPA (ILL.) PROJ. 30275

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JEWISH

WPA (ILL.) PROJ. 355

Sinai Congregation, Executive Board, Minutes, Oct. 24, 1887.

The President, Mr. J. L. Gatzert, stated that he was authorized by Dr. Hirsch to say, that if we substitute Thanksgiving Day services and the same are fairly well attended, he (Dr. Hirsch) would favor the said Thanksgiving Day in lieu of Succoth and Shmini Atzereth.

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JEWISH

NPA (ILL.) PROJ. 30275

Sinai Congregation, Executive Board Minutes, Mar. 28, 1887.

The President, Mr. Gatzert, as a committee of one, previously appointed, reported that he had an interview with our minister, the Rev. Dr. Hirsch in regard to celebrating the holidays on the Sundays preceeding or following, and that the Doctor was firm and inexorable in his views, that the same could and would not be done with his consent. The matter was therefore abandoned.



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JEWISH

77A (ILL.) PROJ. 30275

Sinai Congregation, Executive Board, Minutes, Dec. 28, 1885.

Dr. Hirsch reported to the Board that for the reason of a lack of worshippers, no services had been held on Saturdays for the past four weeks; that on each Sabbath morning, the Temple had been open, minister, sexton and choir were on hand, but no audience.



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JEWISH

WPA (ILL) PROJ. 30275

The Occident, Nov. 20, 1885.

"AUCH VON DER NATUR BELECKT."

The oldest Jewish congregation in Chicago, to wit: the K. K. Anshe Marriv, corner of 26th Street and Indiana Avenue, have at last awakened to a realization that there are some of its members whose vocation is such that they are precluded from attending services on Shabbes (Sabbath), wherefore the Rabbi of that congregation delivered a sermon in German last Saturday, the subject of which was to enable those that could not attend on Shabbes, to hear services on Sunday.

Now the pillars of that congregation, many of whom wield their millions and who have kept Shabbes with a grain of salt in the morning, listening to the services, but in the afternoon attending to their banking and financial affairs, begin to realize something of the beauties of civilization, and as the Germans say von der Cultur beleckt, and inspiring them to doff a little of the Jerusalemic regime, seem now inclined to concede to the non-millionaire element in that congregation a little of

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JEWISH

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The Occident, Nov. 20, 1885.

the divine inspiration which the millionaires have hitherto so complacently monopolized. Though the inception of Sunday services is but a straw in the great onward movement of Judaism for that congregation, it nevertheless shows that the Occident has had some influence to persuade the majority of that congregation to yield a tithe from its Jerusalemic diota, and we are heartily glad at it. Rabbi Samuel Sale might be prone to be within the van of progress, and may now have an opportunity to march with his pious children of Israel and assume a position in modern Judaism, for, where there is wealth there should be also intelligence, and his congregation ought to be endowed with both. It were, indeed, singular if the prominent members of the congregation should persistently close their temple doors on Sunday, while their nearest offshoot, the Sinai congregation, have made such signal success of its Sunday Sabbath services. They can no longer be blind to the fact that a good portion of the Anshe Maariv members, and certainly nearly

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JEWISH

The Occident, Nov. 20, 1885.

all of the younger element of that congregation attend the Sinai services Sundays. Some three years since The Occident pointed out this ultimate result, which happily now takes its trend in the ordinary course of events. The Anshe Maariv congregation has been at a standstill for many years, because its most intelligent element withdrew from it, hence that congregation nearly died from inanition.

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JEWISH

WPA (ILL) PROJ. 30275

The Occident, Oct. 3, 1884.

In spite of all earnest remonstrances and reminders we learn that plenty of private Minjanim (religious quorums) were arranged in the different sections of the city during the last holidays. The fact has been repeatedly pointed out to our correligionists that these private side-shows are an injury to our regular congregations, nay, that some of these minjanim are even a disgrace to Judaism and a libel on religion, but all these undeniable assertions, notwithstanding the disgraceful private speculations multiply with every year. Some of the patrons of these superfluous institutions try to explain the strange phenomenon in the following manner:

Owing to the fact that the Israelites of Chicago live so scattered all over the city, there were many private minjanim this year during Rosh Hashanah and Yom Kippur. In this regard it is getting worse every year. the area of the city is rapidly extending and the distances are naturally increasing. Many an Israelite would like to join a congregation, not only for the sake of attending divine worship at a regular respected

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The Occident, October 3, 1884.

house of prayer, but mostly for the sake of sending his children to the Sabbath school, yet it is almost impossible for them to do so, for they live a great distance away from any Sabbath school, and how can they send little children a distance of several miles, especially in the winter season?



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WPA (ILL.) PROJ. 30273  
JEWISH

Sinai Congregation, Executive Board, Minutes, Oct. 2, 1884.

Dr. Hirsch suggested the propriety and advisability to hold a union service at our temple on Sunday morning, October 26, 1884 in celebration of the one-hundredth birthday of Sir Moses Montifiore. Upon motion of A. Loeb, the suggestion of the Doctor was agreed to by the Board and Dr. Hirsch authorized to make all necessary arrangements.

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YIDDISH

The Jewish Occident, May 30, 1884.

[CERTAIN HEBREW PRAYERS ABOLISHED]

We are informed that the Sinai Congregation has resolved to abolish all the Hebrew prayers with the exception of Sheman and Borchoo, from their ritual. This congregation worships according to Minhag Einhorn, but from time to time new reforms are introduced. So has the reading of the weekly portion of the Torah been cut down to only a few verses which are selected by the Rabbi ad libitum and neither the three nor the seven yearly cycle is strictly followed.

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JEWISH

The Occident, Feb. 11, 1884.

Out of a Jewish population of perhaps thirty to forty thousand, the very insignificant number of about six or seven hundred in all have joined our congregations.

HPA (ILL) PROJ. 30275



WPA (ILL.) PROJ. 30275

The Occident, August 4, 1882.

## TO OUR BRETHREN ISRAELITES

It is well known to all that many disruptions and troubles were caused between families and quarrels in small congregations by men who call themselves Rabbis, who for the sake of a few dollars will divorce a husband who is in America from a wife in Poland, which brings ruination and misfortune to helpless and innocent children. And these self styled Rabbis for the sake of a few dollars will give Cabola or authorize men to be Shochtim (orthodox butchers), who know nothing of Shechites (orthodox animal slaughter). And for the purpose of abrogating these shameful deeds, and save the name of Judaism from disgrace, we, the Polish Congregation Baith Hadresh Hagodoul and other of our brethren of Chicago, have brought Rabbi Lisse from Poland.....a man, who besides the salary that he receives does not want to take anything from parties, for whom he has to act in his Rabbinical capacity. If a man is capable and worthy to be a Schochet he gives him Cabola gratis and the same in case of Gittin. We have made a contract with him for three years.

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JEWISH

WPA (ILL.) PROJ. 30274

Jewish Advance, Oct. 7, 1881.

Following the example of the Philadelphia congregations, Sinai Congregation took up on Yom Kippur the annual subscription of its members to the United Hebrew Relief Association, of this city. Dr. Hirsch's remarks on charity seemed to have had a good effect, as nearly \$4,000.00 were subscribed on the spot.



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JEWISH

Chicago, July 10, 1881

THE OCCIDENT, July 22, 1881

Dear Editor Occident:

I am one of the daughters of Judah born in this Country, my father migrating from Russian Poland, and as a natural result, I am reared as an orthodox Jewish girl. Having been educated in this Country where women, nay even girls strive with men for equal political rights and endeavor to compete with them in the field of science and education, it is, I believe, also natural that my mind does not observe everything that is orthodox.

For a while I looked upon reformed Judaism to make all things right and all crooked places straight. I am a constant reader of the Jewish journals, but my diligent reading of these excellent papers has destroyed my hopes. I saw that what we call reformed Judaism is not Judaism at all. Their sons and daughters with some of whom I am well acquainted, know nothing of Judaism, do not study its laws nor practice its precepts.

WPA (ILL) PROJ-30275

THE OCCIDENT, July 22, 1881

They go to their Synagogue or Temple and while there, pray by proxy. They are there the same as in the theatre, mere spectators and but one actor. They all hear and one prays for them all. They have crowned the Dr. (Hirsch?) with infallibility, which even the church of Rome could not during the whole of its existence ascribe to its Pope.....

WPA 67-1-101.30275



The Chicago Inter Ocean, February 26, 1880.

**THE FEAST OF PURIM.**

Today is the feast of Purim, which is celebrated by the Jews upon the 14th day of the month of Adar, according to the Hebrew calendar. It is celebrated only in a social way now, as orthodoxy has given way to reform. It is not a great many years since Purim was celebrated in the synagogues with most impressive services. The press of business interests has caused almost total cessation of such religious observances, the festivities being now confined to social amenities, principally masked balls.

The Occident, September 26, 1879.

A TIMELY SUGGESTION

Our orthodox Jewish brethren might, if they choose, take a gentle hint that the keeping of more than one day of Rosh Ha 'Shono, or more than seven days of Succoth, or Pesach, are all that is implied or required by the strictest interpretation of the Jewish tenets.

Modern Judaism has long since discarded the second or eighth day in these festivals. There are many good reasons why these superfluous appendages to the laws and rituals should be abrogated in this present enlightened age..... If, therefore, ancient Judaism has left us this burden-some relic of taking up half the year in feast and fast days, it can no longer be obligatory upon us to maintain such, as every head of a family is more or less dependent upon the labor or business vocations in which they are engaged.

Modern Judaism is prone to forego even the Sabbath day, for the same reason, if that could be changed to Sunday. It need not necessarily imply a yielding from the divine or sacred institution of our Jewish Sabbath, to the nation of Chukas ha' Goyim ( christian ritual) far from it.



The Occident, September 26, 1879.

It has not yet, nor will it ever be ascertained which is the first day-hence, the seventh day will remain forever a mystery. That it is divine to keep our Sabbath day holy is a well established law. It is the greatest moral tenet for all civilized nations and their religious beliefs. But a proper chronology is wanting entirely to say or indicate which of the days in the week is truly the first or seventh day. As a result of being interlinked with the people of other denominations among civilized nations per force even that day is sadly neglected. Hence, the great apathy in present Judaism.



The Chicago Tribune, Aug. 3rd, 1879.

THE JEWISH SABBATH.

In a recent number of the Jewish Record Dr. Samuel Hirsch replies to some strictures on his views on the Jewish Sabbath, from the pen of an orthodox writer over the signature of "Jewish Heart." He says:

"I assert that in order to celebrate the Sabbath it is equally necessary to work six days as not to work on the seventh day. The meaning of the fourth word is not "Six days thou mayest or thou mayest not work." The meaning is "Six days thou shalt labor." Were the meaning "you may or may not work," the whole sentence would become needless. It should then read "Remember the Sabbath-Day to keep it holy, on it thou shalt not do any work." Why the words "Six days thou shalt work?"

I maintain that working is religion, according to the Bible, and in accordance with the true idea of the Sabbath and with the whole of Judaism. God put man into the garden of Eden to till it and keep it. "Till the earth and subdue it!" is the first blessing, the first watchword given to mankind.

The Chicago Tribune, Aug. 3rd, 1879.

Man, does work because God worketh; work in imitation of thy God. "Walk in the ways of thy God." (Deut. X. 12.) In fact, what is Judaism? What is the idea of believing, in one God? Heathenism had a plurality of Gods, therefore selfish, needy Gods. Man must, in adoring his particular God, help the same against the attacks of another God, and his God must, in acknowledgement of these services, assist Man. Selfishness is the signal of heathenism. Judaism, acknowledges only the One, the Eternal. He needs nothing, all things belong to Him, are forever and ever in His possession. And nevertheless "He sleeps and slumbers not, the preserver of Israel." He elevates the humblest. He is always our Guardian, our Father. He worketh out of love, and so shall man work. Our faculties, our abilities do not belong to us. We have not the right to use or abuse, or not to use them at all. They belong to mankind. We are bound, by principle and out of religion, to employ all our faculties for the good of mankind. Therefore, working six days, not for lucre's sake, but to fulfill our duty, is religion, and therefore do not work on the one day. Through "thy not working on this day," even if refraining from work results in pecuniary loss, - you exercise yourself to work on the six days for duty's sake and not for gain. That is the true idea of the Sabbath.

WPA (ILL) PROJ 36275

The Chicago Tribune, Aug. 3rd, 1879.

Certainly it is an easy thing for me to exhort, to clamor "Keep the Sabbath." But why don't you ask how it comes that the Sabbath is not kept, all our preaching notwithstanding?

As long as the Jews lived together in Palestine, the observance of Saturday as the Sabbath was easy. During the Middle Ages, the same. The Jews were despised and oppressed. Every calling was forbidden to them except occupations thought so contemptible that no Christian would undertake them. The Jews, having consequently a monopoly for those callings, could keep the Sabbath. To-day, thank God, every field of labor is open to us, and as said above, our religion teaches us to employ our faculties for the purpose God gave them to us. Let us take an example. We take a manufacturer. He gives bread to hundreds of workingman. Do you deny his work is religion? That religion and Judaism exact of him to do what he does!. Shall he give work only five days and pay for six? How long in that case, before competition would crowd him out and leave his employees without work? Or should his workmen be satisfied with five days' work and five days' pay? Would that be fair or even possible?

WPA (ILL.) PROJ.

The Chicago Tribune, Aug. 3rd, 1879.

Shall he force his ~~non~~-Jewish employees to act against their conscience by making them work on Sunday? These are the exigencies and principles involved, which I mentioned before the Convention in New York.

WPA (ILL.) PROJ. 30270



The Chicago Tribune, June 22, 1879, 4:2.

DR. KOHLER

Considerable attention has been directed to the fact that several prominent clergy men of this city have recently determined to seek a fresh woods and pastures anew and there has been an effort to create the impression that this ministerial exodus is a reflection upon the ability and willingness of Chicago churches to sustain their pastors.

Within the last few days, however, not less than four eminent clergymen have been enticed away from their Chicago congregations. Robert Collyer, the Unitarian; Dr. Patton, the Presbyterian controversialist; Dr. Harris, the pastor of St. James' Episcopal Church; and Dr. Kohler, the Jewish Rabbi, seem to have decided with one accord to seek new spheres of usefulness.

As to Dr. Kohler, the Jewish Rabbi, he has the best reason of all for quitting Chicago. Two Sundays are too much for the most orthodox and most devout minister. We don't believe that any Christian clergyman could stand it. One day in seven set aside for Divine worship, whether it be the Sabbath (Saturday) or Sunday, the seventh or the first day in the week, - is a proper and salutary allotment, which both Jew and Christian believe to be of Divine origin; but the devotion of two days to church-

MPA (ILL.) PRO 30275



The Chicago Tribune, June 22, 1879, 4:2.

going is certainly exacting. Those Israelites may stand it who, being in doubt, go to church neither on Saturday nor on Sunday, but the Rabbi, who must put in an appearance on both days, is justified in looking up a congregation that will be satisfied with one day in the week. Chicago has reason to regret collectively, as the various congregations do individually, the loss of clergymen who have done such excellent service in this country.

WPA 614, 71000, 1021

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JEWISH

The Occident, June 13, 1879.

We are informed that over 2,000 Jewish families live on the Northwest side of Chicago, of whom but the very smallest portion belong to a congregation and these mostly visiting the place of worship twice a year.

There are over 3,000 Jewish children in Chicago who receive no religious instruction whatever.

MPA (171) p. 130213

I B 4

JEWISH

WPA (ILL.) PROJ. 30275

Sinai Congregation, Board of Directors, Minutes, Sept. 3, 1878.

On motion it was resolved, that during the services on the ensuing holidays, gentlemen who are neither members nor pew-holders shall not be admitted to the Temple except on special card of admission, to be issued by the Committee on Religious Worship.



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JEWISH

WPA (ILL.) PROJ. 30275

Sinai Congregation, Board of Directors, Minutes, July 29, 1878.

It was resolved, that no divine service be held on the usual days until Saturday August 31, and that the sexton shall convey personal information of this resolution to the members and pew-holders.

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JEWISH

Jewish Advance, July 19, 1878.

REVEREND ABRAHAM GOLDSCHMIDT, MOHEL

(Advertisement)

Reverend Abraham Goldschmidt, 751 Milwaukee Avenue, is very well-known. He is recommended to our brethren by the highest authorities as a most skillful Mohel [circumcision practitioner].

WPA (ILL.) PROJ. 30275



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JEWISH

Jewish Advance, June 21, 1878.

## CONFIRMATION

(Editorial)

One of the greatest triumphs of Reform Judaism is the introduction of the ceremony of confirmation on the Feast of Shavuoth. It is a triumph over the materialistic tendencies of the age inasmuch as it brings to the synagogue a number of worshippers who would ordinarily spend the day worshipping the Golden Calf--or Mammon.

The ceremony of Bar Mizvah [ceremony of confirmation when a Jewish boy is thirteen years old], which is still maintained by Orthodox Israelites, is devoid of significance. The boy who has attained his thirteenth year is called up to the Torah and recites a blessing. Sometimes he also makes a speech which is concocted by the teacher in highfalutin language. Sometimes this happens on a Sabbath when the portion read suits neither the person nor the occasion. And

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JEWISH

Jewish Advance, June 21, 1878.

if the Bar Mizvah gratified the private sentiments of the boy, there was nothing in the Orthodox ritual of a similar nature to impress the Jewish girl of her religious duties.

The ceremony of confirmation has remedied these deficiencies. It has elevated the idea of Bar Mizvah to a new height--giving it a greater significance in the eyes of Jewish boys and girls. Reform Judaism has saved Shavuoth for the synagogue. Otherwise it too would be lost to the synagogue--like the Sabbath days and the days of the other festivals [Editor's note: The writer is referring to the decline of synagogue attendance].

WPA (ILL.) PROJ. 30275

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JEWISH

WPA (ILL.) PROJ. 30275

Jewish Advance, June 14, 1878.

[CONFIRMATION SERVICES IN REFORM SYNAGOGUES]

Reverend Leibman Adler of Kehilath Anshe Mayriv has confirmed eight children--two girls and six boys. Reverend Doctor B. Felsenthal of Zion Congregation has confirmed ten children--five girls and five boys. Reverend Doctor K. Kohler of Chicago Sinai Congregation has confirmed fifteen children--nine girls and six boys. Reverend A. Norden of the North Side Congregation has confirmed eleven children--four girls and seven boys.

No confirmation service was held at the synagogue of Congregation Bnai Sholom.

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JEWISH

WPA (ILL.) PROJ. 30275

Sinai Congregation, Board of Directors Minutes, Sept. 24, 1877.

The president (G. Snyder) was requested to confer with Mr. Folk in reference to the non-efficiency of his choir and to express to him the disapprobation of the board of the efforts of the choir on Rosh Hoshonah and Iom Kippurim last.



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JEWISH

WPA (ILL.) PROJ. 30275

Sinai Congregation, Special Meeting, Minutes, Sept. 1, 1872.

.....the Committee (of the whole) voted on the question to instruct the Committee on Revision of the Constitution and By-Laws to recommend to the next General Meeting to strike out in our Constitution in Section 1 of Article 15, the word Biblical, and .....sixteen voted for the motion and twenty-six against it.....

The following Resolution was then unanimously passed: Whereas the proposed change in our Constitution regarding the observance of the Sabbath is not agreeable to many members therefore -

Be It Resolved:

1. That a better attendance at our public worship is henceforth expected, and thereby an interest and progress in Religion attained, whosoever advocated Saturday shall show it by example, and he who advocates Sunday shall not stay away, as an attendance will bring about mutual understanding and harmonious actions cherished by all.



ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED  
DATE 11-11-01 BY 60322

Sinai Congregation, Special Meeting, Minutes Sept. 1, 1872.

2. It is conceded on all sides that the light participation in our public worship is a detriment and reproach upon the congregation and Judaism, and that either one change or another must follow, therefore if public worship on Saturday is upheld by the members, the question of a change will rest, yet otherwise it will soon come up again as a natural consequence.
3. For the purpose of affording an opportunity to the youth to hear sometimes a word of religion, this congregation will as soon as possible arrange for a periodical Sunday service or lecture, and the members use their influence upon the youth to have them attend the same.

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JEWISH

Sinai Congregation, Special Meeting, Minutes, August 18, 1872.

It was moved and seconded to instruct the Committee to consider to strike out Section 1 of Article 15 of our Constitution referring to the Biblical Sabbath.

WPA (ILL.) PROJ. 30275



Sinai Congregation, Board of Directors, Minutes, July 28, 1872.

.....the report of the Committee on Funeral Regulations (was) acted upon, section by section. Report was then read and adopted as follows:

1. In the event of death of a member of this congregation, it shall be the duty of the family of the deceased, or one of their relatives, to inform as soon as possible the president or vice-president of the congregation, or any member of the Committee on Funerals, of such an event, and the person receiving such information shall without delay inform the Committee on Funerals of such death, and shall notify the minister, and through the Sexton the members of the congregation to attend the funeral.
2. It shall be the duty of one or more of the Committee on Funerals to repair at once to the house of mourning, and offer their services for the arrangements necessary to perform the funeral services.
3. Although, it is not part of the duties of the congregation to furnish

Sinai Congregation, Board of Directors, Minutes, July 28, 1872.

carriages, it shall be left to the discretion of the Committee on Funerals to furnish in exceptional cases not exceeding three (3) carriages, for the accommodation of the Funeral Committee and such members as desire to attend the funeral, at the expense of the congregation.

4. The Funeral Committee shall also see to it that the sexton notifies those members living nearest to the house of mourning to attend the customary evening prayers for the three evenings following the day of the funeral.

5. Not less than two members of the Committee on Funerals shall attend funerals in person.

I. ATTITUDES

C. Own and  
Other

National or Language Groups



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Sinai Congregation, Executive Board, Minutes, April JEWISH

[RECEPTION FOR G. A. R. POST]

Dr. Hirsch having reported that the G. A. R. Post, of which Mr. Eisenstaedt was a member, would attend the services on May 28, and it was ordered that said Post be welcomed and that the House Committee prepare a suitable reception.

INPA (111) Post 12275

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JEWISH

The Daily World, Feb. 17, 1937.

### JEWISH EMPLOYERS DISCRIMINATE AGAINST JEWISH WOMEN EMPLOYEES

If the Jewish employers, who engage women to manufacture dresses, waists and kimonos, would have such big hearts as they have memories, they would treat their employees more humanly.

Since a year ago, when the women employees of the above mentioned trades struck for human rights and better conditions, the bosses do not forget that the Jewish girls were the fighters for these rights. Now, when the Jewish girls want to work for them, they are not hired. The employers have a blacklist and they all agree not to give anyone work who sympathizes with the union.

Two bosses have especially distinguished themselves against the Jewish women: Mr. Herman Spivak of 228 Market Street and Arthur Weiss of 317 Market Street. The result is, that these shops are filled with Gentile girls--which is no crime, but they are not organized and they are exploited to the greatest

WPA (ILL) PROJ 30275

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JEWISH

The Daily World, Feb. 17, 1937.

degree. The Jewish girls are discriminated against for fear they will spread propaganda.

Local 100 of the International will do everything possible to fight these bosses and their actions toward Jewish women.

WPA (U.L.) PROJ. 86275

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JEWISH

Chicago Jewish Chronicle, November 17, 1933.

LET US RETAIN OUR SANITY.

AN EDITORIAL.

Conditions for the Jews in Germany are admittedly very bad. To remedy that condition to exert as much pressure as possible upon the Hitlerite government, various proposals are being offered to the Jewish community of Chicago - chiefly that of the formation of all - Jewish committees to further a boycott of Nazi products.

Let us examine this proposal - let us examine it in the light of four thousand years of recorded history. We Jews are not an upstart race, with only a short history and still shorter memories. We have suffered the oppression of taskmasters to whom Hitler is the veriest tyro.

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JEWISH

Chicago Jewish Chronicle, November 17, 1933.

We are told that the Jews should become a militant race once again, to fight back every attack. When war is declared by a common enemy on our people, we must, it is our duty, to fight back, for our own self-preservation.

With that sentiment we fully agree - but not with the means. Because Hitler declares a boycott on Jews, is our only defense to be a counter boycott? Shall we let a Hitler not only attack us, but also tell us with what weapons we are to fight him back? Yet that is exactly the attitude of those who want a private Nazi boycott in Chicago.

Let us not forget, at any time, that we are a minority people, and that our weapons cannot be the battalions of men and the battleships of the nation. Let us choose our own weapons, our own field of battle.

WPA (U.S.) PROJ. 2027



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JEWISH

Chicago Jewish Chronicle, November 17, 1933.

We have a very close analogy with what is happening to us now with what happened two thousand years ago. When Titus was destroying Jerusalem and burning the Second Temple, the vast Jewish populations outside of the Holy City were quiet. We know that the Jews in those days were considered to be among the best of soldiers - that they were much in demand for mercenaries. Yet instead of meeting the Roman legions on the battleground, as did the Zealots in Jerusalem, the Jews of that time had only to wait, as they did wait, to see time take its own revenge upon Rome. We are living today - Rome is not!

Shall we say now that the Jews of those days, whose proud descendants we are, were wrong - that those Jews should have flung themselves upon the famed short sword of the Roman, and thus abolish our people forever?

Chicago Jewish Chronicle, November 17, 1933.

Hitler is not fighting us on the field of battle - he is fighting with us commercially and economically. In any war, allies are very helpful - in most cases of decisive strength. There is a vast anti-pathy to Hitler and Hitlerism in the United States. Shall we forsake the strength of our allies. Let us merge ourselves in the general anti-Hitler movement in this country, where we can do a vast good, instead of privately fulminating in the secrecy of committee rooms, throwing our ability as orators and experts on parliamentary rule.

We Jews are supposed to be a commercial people. Let us act as such. Do not let our good judgment be overthrown by a passing squall. The boycott movement against the Nazis in this country has been impressively endorsed by such organizations as the American Federation of Labor and others. Their work, and the work of similar organizations, should be supported. But we have no need for private committees, each one

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JEWISH

Chicago Jewish Chronicle, November 17, 1933.

pulling in a different direction and suspicious of one another.

Our ancestors used good judgment two thousand years ago. Let us use equally good judgment today!

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JEWISH

Chicago Jewish Chronicle, October 13, 1933.

BOYCOTT SPEAKERS ORGANIZED IN CHICAGO.

A Speakers' Bureau has been organized by the Mid-West Region of the Committee for the Boycott of Nazi Products, 11 S. La Salle Street, in connection with the activities of the American League for the Defense of Jewish Rights of which Max M. Korshak is chairman, and Brig. Gen. J. V. Clinnin is vice-chairman. The Bureau will be under the direction of Ira Wolfe, well known industrial engineer, and also active in the Anti-Defamation League.

Complete instructions and information will be supplied to those interested in helping to break the Nazi movement in the United States.

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JEWISH

Chicago Jewish Chronicle, September 8, 1933.

CHICAGO DELEGATES TO GO TO ANTI - NAZI RALLY.

At a meeting at the Covenant Club last Friday the Chicago division of the American League for the Defense of Jewish Rights elected eighteen delegates to attend a convention of the League in New York City on September 10. Delegates from cities in all parts of the country are to gather to discuss the boycott situation of products of Nazi Germany.

The Chicago delegates are Ald. Jacob M. Avery, Gen. John V. Clinnin, Morris Katz, John Rissman, Dr. Samuel B. Hollander, H. B. Ritman, A. H. Rosenberg, Harry Lipsky, Louis Harrison, Jacob G. Grossberg, George A. Gordon, Joseph R. Dorfman, A. Paul Holleb, J. B. Berland, Joseph Weil, Abraham Feldman, A. Z. Halperin and Charles P. Schwartz.

WPA (ILL.) PROJ. 31214



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JEWISH

WPA (ILL.) PROJ. 30275

Chicago Jewish Chronicle, September 8, 1933.

Master in Chancery Max M. Korshak, presided at the meeting. The speakers, who included General Clinnin and Paul Hutchison, editor of the Christian Century, declared that there should be a universal boycott of Germany in condemnation of its treatment of Jews.

LETTER FROM LEVINSON.

Mr. Korshak received a letter from Mr. Salmon O. Levinson, noted peace worker, in which he said:

"I have followed Mr. Untermyer's activities with the keenest interest and great admiration. While in my international work I have opposed the theory of governmental boycott, I feel that there is a clearly defined distinction with reference to individuals in relation to the outrageous treatment of Jews in Nazi Germany. I feel all the more

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JEWISH

FOIPA (ALL) PROJ. 30273

Chicago Jewish Chronicle, September 8, 1933.

strongly on the subject because, for several years, I devoted a substantial part of my time here and in Europe in endeavoring to promote a settlement of the war legacies with an especial view to the liberation of Germany from the thraldom of the peace treaties.

"I am therefore disposed to support in substance a movement so courageously and effectively launched by Mr. Untermyer. It strikes me as the only natural defense that we can make to the uncivilized conduct of Hitler and his colleagues."

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JEVISH

Chicago Jewish Chronicle, August 25, 1933.

JOTTINGS

by

H. L. M.

In every part of the country, especially in large communities, organizations are being formed for the purpose of furthering the movement of boycotting the Hitler regime. Chicago thus far is, as usual, way behind. Nothing has been done in that direction. Why this backwardness? Why this inactivity? Why this silence? Chicago's four hundred thousand Jews are eagerly awaiting the call to fall in line and march along with the other communities, and do their part in paying the Nazis back in kind for what they are doing to our unfortunate co-religionists in Germany. The time has come when Chicago Jewry must do its share and not wait until it is prodded into action by New York, who do not know who is who or what is what in Chicago.

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JEWISHChicago Jewish Chronicle, August 25, 1933.

If this boycott movement in Chicago should become effective, the Kehillah, representatives of the B'nai B'rith, Women's Organizations, labor groups, the Rabbinate, and similar organizations, should be called in, so that all elements comprising Chicago Jewry are represented in the Worthy endeavor. If a thing is worth doing at all, it should be done quickly and thoroughly, without fanfares and publicity stunts. Just do it and that's all. Mr. Max M. Korshak called a preliminary conference where plans will be formulated for an active campaign in this direction.

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WPA FILE 10001 20775  
JEWISH

Chicago Jewish Chronicle, July 14, 1933.

JOTTINGS  
by  
H. L. M.

The 125,000 Jews gathered at one place for one purpose shows beyond the shadow of a doubt that the Jews of Chicago could be united under common leadership, in spite of the petty jealousies and differences of opinion.

"Jewish Day" brought that out most forcibly, boldly and convincingly, and those who have the interest of Chicago Jewry at heart should learn a lesson therefrom. It would be highly desirable that a move be made in the Fall to bring together the representatives of the various religious groups in Chicago Jewry, with a view to making a concerted effort to create mutual understanding and better feeling between them.



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JEWISH

Chicago Jewish Chronicle, July 14, 1933.

Why look for good will from "Goyim" when it is not found among ourselves? .  
Nothing was ever accomplished by divided opinion and divided effort.  
Get together, leaders of Israel!

Reform, Conservative and Orthodox Rabbis; you are all serving the same  
God. Why that division? Why that separatism? Why that distrust?  
Aren't we all responsible one for another?

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WPA FILE 1-PROJ 10071  
JEWISH

Chicago Jewish Chronicle, June 9, 1933.

BENJAMIN NATHAN CARDOZO

The shy personality that is Benjamin Nathan Cardozo was in Chicago this week to receive an honorary degree from the University of Chicago, and incidentally to address the alumni of the Law School of that institution.

We Jews have often been accused of being too social-minded, as contrasted to the rugged individualism of what we hope, indeed, is a past epoch. Yet it is an accusation in which we can indeed glory, for it is increasingly in evidence that our sole hope of escaping a glorious smashup lies in just that social-mindedness. As Justice Cardozo reminded the alumni, if the law does not keep pace with the people, then the people may do without the law. When special interests are being made to account for trusteeship, it is well to remember that fact when the cries about "unconstitutionality" rend the air.

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JEWISH

The Chicago Jewish Chronicle, June 9, 1933.

JOTTINGS

by

H. L. M

We are grateful to Samuel E. Epstein, law partner of Alderman Jacob M. Arvey, for calling our attention to the fact that Stephen Osusky, the delegate from Czechoslovakia, who appeared to be the most prominent advocate for the protection of Jewish rights at the recent Geneva Conference, was a former classmate of his at the University of Chicago Law School. He came here for the purpose of getting an education in an American university, completing his academic and law work in 1915. "It was remarkable," said Mr. Epstein, "that throughout his course at the University he associated with Jews and created life long friendships among them. I am not surprised after such association, that Steve Osusky has remained a true friend of our people, and at the first opportunity has spoken in their behalf."

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JEWISH

WPA (ILL) PROJ. 30275

Chicago Jewish Chronicle, June 2, 1933.

THE KALEIDOSCOPE  
by  
Abram.

The thrill of a lifetime. Walking down State Street the other evening we were attracted by the many banners and flags of all nations on the Marshall Field Store. Among the first three, the Jewish National Standard..... The blue and white with the Mogen David in the center.....What a welcome to the Nazi representatives who are somewhere hiding from the press and public right here in Chicago.....and to some of our Jews who are still trying to deny the nationhood of Israel.

Chicago as usual is way behind the times. New York and other large and smaller cities have definitely adopted the boycott program against German goods.

WPA (ILL) PROJ 3022

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JEWISH

Chicago Jewish Chronicle, June 2, 1933.

The effect of this move is illustrated by the numerous non-Jews who have joined the movement, Chicago Jewry, on the other hand, remains unmoved. It is practically the only city in the United States that has done nothing in the matter. The boycott movement throughout the United States has had a very beneficial effect upon the Nazis government in Germany, but our so-called Jewish leaders in this city are still in a state of innocuous desuetude. Silence weakens our position. We must assert our rights and strike back with the only weapons available. The non-Jewish population in this country sympathizes with the plight of the Jews in Germany and are willing to do their bit in checking this crime of the century. But our lukewarm elders are the least affected. It is about time that Chicago Jewry asserted its stand and this is as good a time as any.



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JEWISH

The Reform Advocate, October 3, 1931.

### Editorial.

The educational season has arrived. The season arrives of itself but it is problematic how far and how much of the educational will arrive this season. The American Jew has traveled very far in this country. His progress is not very different from the progress made by other groups. But he has found that his progress has been unimpeded in this country for the first time in a very long time and he should keep pace with all the rest. And so the American Jew has marched from the basement residence to the room behind the little grocery store, to the little stove-heated home for which the mother carried the coal and the water, to the steam-heated apartment in which there was considerable pride of achievement and home-feeling, to the suite in the splendid apartment for which the rent is probably paid out of the coupons of the mortgages held on the hotel - if they are being paid - and all along there was the steady march of material progress. It was a unique experience in Jewish life, this unimpeded march with plenty of opportunity for individual prowess. It is no wonder that as children with a new toy, American Judaism should have come to think very gratefully of its material possessions and rejoice in them.

The Reform Advocate, October 3, 1931.

For that march there did not come the call for organization. The land and its markets were open, the opportunities were there and each man - again as in all other groups - pushed out and reached and possessed for himself. The net result was a conglomeration of people who happened to be living together. They had to live together, business was not impeded but the social life was impeded. From the opening of the business hours to the last hour of business, America was one camp but with the close of business hours each group went to its tents. And under those conditions the word "community" might loosely be applied to the Jews who by force of circumstances lived together and moved together from one section of the city to another. The American Jewish community picked up something on the march and lost something as well. While the march could, until very recently, have been pictured as a glorious success, from one point of view, from another it was a dismal failure. And that other is the chief factor really, in the creation of a genuine community. There is no community as long as men and women just buy and sell real estate, or manufacture and sell. There is only a community when men and women will join in the maintenance of cultural and educational and religious work. There were days, of course, when the far-sighted men of America saw the need of this factor in the creation of a community. The blessing of their vision is the union of American Hebrew congregations. The Hebrew Union College, the Jewish Theological Seminary, the Jewish Institute of Religion and other

The Reform Advocate, October 3, 1931.

institutions in which Jewish knowledge is spread, and the Jewish tradition and spirit kept alive and enriched. But the march of the American Jew could still be described as a failure.

Parallel with the economic march was the educational march. The family living in the basement would not think of letting children grow up without some instruction in the history of the people to which both parents and children belonged. The instruction may have been, and from the point of view of these, our days, we can say that it was inadequate, but the proportion of the income of a family spent on the Jewish cause by an impoverished family struggling along was more than adequate. Families saved and stinted to pay the Hebrew teacher. In the little back room of a grocery store or in the home of a wage earner, there was always something laid aside each week for the support of the congregation, and again the proportion of the income used for educational purposes was very large. The ratio has been falling steadily, on the march, and we can say of American Jewry that it does not support its cultural, educational, religious spiritual work adequately. We have lost something on the march, and the loss shows itself these days. At the beginning, the first need that the poor Jew supplied was the affiliation with something. We are no poorer these days than we were in the beginning of

The Reform Advocate, October 3, 1931.

the march but the first thing to be slashed from the family budget is the amount, never set aside, just sent when the bill comes, contributed to the cultural work of Jewry. It is pathetic that this should be. We are not saying that the problem of providing just bread for the needy is not heavy these days. But we are saying that the cultural needs should not vanish. We shall impoverish the whole spirit of the Jew at very great risk.

Perhaps days like these show us how unorganized we are, and how little one section of the community helps another section. In the eyes of the world we possess virtues that we really do not have. The world thinks that we act as a body; the world thinks that if they have a rabbi on the committee, all of the Jewish community will contribute to a cause, and if they put a certain proportion of Jews on the governor's commission, the Jews have been lined up solidly for the cause. It is not so at all. We have no organization. If we had, we would not now be facing the danger of foreclosures in temples - one foreclosure is already recorded. We would not now be facing the need of cutting down on the work of the educational boards. The Christian community that is organized is not stopping its work in the home and foreign missions.



The Reform Advocate, October 3, 1931.

There are still men who give lavishly because they love the cause. Christianity has retained its missionary zeal. In Judaism, because we have lacked organization we let the congregations struggle along. If a congregation is rich it is rich for itself, and if it has a rabbi, its rabbi will be on all committees, because the non-Jew is shrewd and wants money and the rabbi can very well be used to get money. If a congregation is poor it struggles for itself. Now is the time for a group of men and women, who have the cause of Israel at heart to get together and discuss the whole situation of Judaism in these troublous times. If the pressure continues, there will be little left of all the cultural activities and some of these days they will have to be started from the bottom again. Financial stringency is hurting, but financial stinginess and lack of organization are hurting the community much more.



The Reform Advocate, September 26, 1931.

### EMPLOYMENT DISCRIMINATION AGAINST THE JEW.

"Nearly half of the Jews in America are subject to an economic and industrial boycott. There is a silent conspiracy of anti-Jewish employers." When such a statement can come from no less eminent an authority than Rabbi Stephen S. Wise, there can be no doubt in anybody's mind that employment discrimination against the Jew is a real problem. When it is almost the universal practice for Jewish graduates of normal schools to change their names in order to obtain jobs as teachers; when Jewish applicants at employment agencies are generally told to indicate their religious preference as that of some protestant denomination if they want to get a job, and when the heads of large business firms openly admit that they will not employ men with markedly Jewish characteristics, then it is high time that we pause and consider our position in "this land of liberty."

We find that, although the political emancipation of the Jew is already more than a century old, curiously enough America has during the last decade registered an increase of anti-Semitic feeling, as the interests of the activities of America have, during this period, been predominantly commercial and industrial, so this new flood of prejudice has found economic expression in the form of widespread employment discrimination against the Jew. There are

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tens of thousands of girls in New York City alone who are out of work for no other reason than that they are of the Jewish faith. And this condition is by no means confined to New York City or state. A prominent Gentile minister has declared, "In almost every land today, even though brutal forms of assault have ceased, the Jew suffers some sort of economic discrimination. In this respect America is no exception." In the face of this situation we may very well devote some of our thought to the problem of unemployment discrimination.

However, we must recognize that, although this particular policy in its specific application is a comparatively recent development, it is, in its essence no whit different than all the multifarious manifestations of prejudice which have been directed at the Jews in ages past. To pretend to find distinct and therefore rational causes for unemployment discrimination that are not bound up soul and fibre with the whole problem of prejudice against the Jew, involves a very narrow and archaic view of the psychological basis of human actions. Policies are merely the expressions of attitudes. Employment discrimination against the Jew is merely one manifestation of the anti-Semitic attitude.

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It will benefit no one for us to recite statistics, or narrate incidents, or classify kinds of discrimination. Neither the fact of employment discrimination against the Jew, nor the undesirableness of its existence can be questioned. But once we have diagnosed the disease, we are no longer interested in the symptoms, but demand to know the causes and cures.

However, the only way we can approach the causes of discrimination is to discover the causes of anti-Semitism; and the only hope that we can have of doing away with this policy must be in the possibility of changing the attitude that dictates it. So if our discussion is not to be a purely academic one, we must attempt to discover, if possible, a new approach to the age old problem of anti-Jewish.

WPA 111: 1001-2036

The Reform Advocate, June 13, 1931.

THE AMERICAN FLAG

by

Leopold Deutelbaum

How many are there who have given deep thought to the true significance of the "Star and Stripes"? Alas! too few Americans appreciate its real meaning and the message it conveys. In speaking of the American Flag, the question of its origin very naturally arises. Not quite one year after the signing of the Declaration of Independence, Congress passed a resolution providing that the nation should have a national flag, consisting of thirteen alternating red and white stripes and a blue field with thirteen stars. A committee composed of George Washington and two others was appointed to have such a flag made.

The design was carried to Betsy Ross in Philadelphia, and she made the first American flag. The flag was displayed for the first time June 14, 1777, and to commemorate the first appearance of our flag we now

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celebrate Flag Day. Several changes were made in the flag during the first ten years after its birth, but they were all abolished. It was finally decided to observe the admission of a state by adding one new star for each state on the Fourth of July following its admission.

The colors in our flag may be taken in a symbolic sense, the red representing the blood shed by our Revolutionary fathers and the ardent love of their country, the white symbolizing purity and the blue, truth. If we look into the past we see what great deeds the flag has inspired. The sight of our flag filled our soldiers with renewed hope and courage and has not infrequently changed seeming defeat into victory. How many thousands have laid down their lives that the flag might live?

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The sight of our flag fills our hearts with emotion, but we rarely appreciate its deeper significance. It symbolizes the thirteen colonies, the struggle, trials, and successes of our nation; in short, its whole history. The flag should spur us on to emulate the examples of our noble ancestors by trying to become useful and productive citizens of our glorious country.

The Jewish American, I am quite sure, experiences feelings of pride and patriotism on seeing the flag, only very much intensified. Reviled, hunted, and persecuted even to death for centuries by all the world, the Jew comes to America where he is accorded freedom, protection, and the same rights as are granted to people of other creeds. America has become the haven of refuge for our persecuted co-religionists and has granted them an equal chance to rise in the world. The flag of the United States should awaken within his bosom, feelings of love, loyalty and devotion to the flag and to the country which it represents.

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A great orator once said in speaking of the American flag, "The flag never did and I hope never may represent but one policy. That policy is individual manhood, the right to enjoy religious and civil liberty; the right to believe in and worship God according to the dictates of your own conscience; the right to stand protected equally before the law with every other man in the enjoyment of freedom, of personal rights, and of prosperity." This "Gorgeous Ensign of the Republic" symbolizes and protects the great ideas set forth so beautifully and graphically in our immortal Declaration of Independence and which lie at the very basis of our government, the enjoyment of life, liberty, and the pursuit of happiness.

This would be, if it is not already, the true message and significance of the flag to the Jewish American.

What feelings of pride, patriotism, and loyalty, does the Jewish American feel when on returning from traveling in a foreign land he sees as he enters New York Harbor, the Statue of Liberty, holding aloft the eternal torch of freedom and he sees also the American flag floating everywhere?

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JEWISH

The Reform Advocate, June 13, 1931.

EDITORIAL.

It is presumed in these editorial columns that there is such a purpose as the serving of the Jewish cause, and it is further presumed that the service of this cause is higher than the service of any individual interest which mechanically is one of the instruments whereby the Jewish cause is served. That of course does not mean that the effectiveness of any one of the items is to be minimized, but rather that the value of any item is judged by the contribution of steadiness and achievement that it may make to the all embracing purpose of the Jewish cause. Readers who totally disagree with this preamble need not read any further, unless they just want to see what can be said in advocacy of something which they had long ago given up as hopeless. The two presumptions are, however, fundamentally necessary for the further development of the subject.

American Judaism has taken on some of the methods of the business world. The theories under which men worked in the business world underlie also our religious constructions in this country. We certainly did lay stress on the individual prowess, and objected to any real pooling of the interests of all of the efforts and achievements of the individual person or organization.

WPA (111) PROJ 32275

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A constitution of the Union of American Hebrew Congregations very zealously safeguards the autonomy of the congregations who were listed under the banners of the Union. Orthodox congregations without even the semblance of a union organized whenever any individual thought the time had come when he might organize a congregation and assume the presidency. Whether the Jewish cause was being served by having a thousand struggling associations - Chev-roth - as in orthodoxy, or autonomous congregations as in Reform Judaism, few stopped to question. It is true that some people still had the memory of a "gemeinde" to which every Jew had to belong and by virtue of his adherence had certain rights and privileges and certain duties of support. These may also have had a memory of a community that supported all the rabbis as rabbis of the community, rather than of any one congregation and of schools that did not show wide difference as to purpose and methods. But such people were answered by the simple statement that this was America. And the answer meant that any plan of any other land was simply annihilated by the difference in geography.

Fortunately for Judaism in America, there never were any serious financial difficulties that had to be faced. There was plenty of money to support the institutions in a small way. There were of course occasions when some of the smaller sections of the community had their difficulties; they faced them



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alone. The larger organizations went their own way and rejoiced in their own success. The great cause of Israel was amply justified, so some congregations thought; if only they existed. They never dreamed of lending a helping hand to the pioneering and path-finding congregations. On the whole, however, the community went along. Occasionally a voice was raised in protest against the snugness of the large and the wealthy congregations, and point was made of the fact that pioneering congregations were subserving a purpose which the right congregations could not minimize.

Those days are gone, the protests are louder and we are wondering if, in the congregational life of the Jewish community of America, we are learning quickly enough what the present duty is. We are not thinking of the smaller Jewish communities where there is one Reform Congregation - that is the community. But even in the smaller Jewish communities we address the question to the small "Orthodox" and "Semi-Orthodox," or "Modern Orthodox," or "Moderately Conservative" and ask whether the time has not come to form out of all the stunted and sickly Chevroth a substantial congregation, capable of maintaining itself in honor and doing its work with some proud satisfaction.

Those days are gone. Judaism in its institutions has been hit as everything



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else has been hit. The congregational life cannot be stronger than the surrounding financial condition will make it, and who shall say that when great financial institutions are being swept aside that huts will not be overthrown, and equally as true, that when the huts meet the storm and are blown over that sooner or later the storm will touch the larger and the prouder institutions of a decade ago. Congregations are all in the same kind of a boat just now and we are wondering how long it will take for the Jewish community to consider that it is suicidal in the face of a storm to let a boat-load in a leaky boat go out and fight the storm. One by one the boat-loads in the leaky boats will come to grief. The Jewish cause is not being protected.

In a time like this the spiritual values have to be maintained. Without these values there is no use going on. This is a time when men and women have to gather all the strength that they have; strength of patience and endurance, of right valuations, or else our civilization, completely identified with our money, will go to smash. Days of prosperity could not bring the congregations together. They could get along without each other. Perhaps days of adversity will bring congregations - all of them humbled, together.

Out of days of trial we may emerge with a Jewish community really formed, with congregations allied and united, perhaps under the common board of management.

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At least the possibility of wresting this great achievement from these days of trial, we would suggest to the lay leaders of the community. We had once upon a time a Federation of Reform Synagogues. For years it has been inactive. A great emergency has arisen and it may stay with us for a while. In that emergency the Federation of Reform Synagogues ought to be called together, and the best brains and the best hearts should labor together to arrange for the continuance of the Jewish cause in its most effective fashion. If the Reform group can do it, then the Conservative group can do it and then the Orthodox group.

But whoever begins the building - the purpose is the building of a real Jewish community.

G. B. L.

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JEWISH

Reform Advocate, November 8, 1930. p.365.

## HATIKVAH AND REFORM.

There is a well known rabbinic tradition that Jerusalem was destroyed nineteen-hundred years ago because of a trivial incident for which a certain Kamtzo "bar Kamtzo" was responsible. The result here, as so often in Jewish and general history, was certainly out of all proportion to its alleged occasion. A somewhat kindred consequence seems to threaten just now in the pending discussion about the inclusion of "Hatikvah" in the revised Union Hymnal about to be published by the Central Conference of American Rabbis. Doubtless prompted by some Freudian impulse in which the thought is fathered by the wish, certain of our Zionist friends have already triumphantly acclaimed the mere suggestion of such a thing as the final surrender of Reform Judaism to the nationalistic platform of Zionism. Rather gleefully and prematurely, they clap their hands in celebration of what they believe to be the complete capitulation of Reform, because of the latter's tolerant entertainment of the sheer idea that Zionism's theme song could possibly find its way into the Reform liturgy. The situation certainly calls for some clarification and restatement.

What is the nature and content of "Hatikvah"? Its melody, as noted by the late Israel Abrahams ("By-paths in Hebraic Bookland," p.259 FF.), is reminiscent of

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a Polish folk-tune and an old Sephardic hymn. It is certainly inviting and alluring enough to the ear, and is even sung at the table in Jewish homes on Sabbath and holidays, to the words of Psalm 126. A Reform Hymnal could readily enough, therefore, accept "Hatikvah's" melody without the slightest offense to non-Zionist ears. But what of its words? "Hatikvah" (The Hope) is the burden of its series of stanzas. So long as Israel continues to pilgrim to the tombs of the fathers, so long as a single eye is left to shed its tear over the temple ruins, so long as the waters of the Jordan roll on to the Sea of Kinnereth, so long as a drop of blood still courses through Jewish veins, so long as Israel continues to hold its national aspirations - so long shall we hope for the fulfillment of these aspirations, so long will Israel hope for the return to and the rebuilding of the land of our fathers. But as Abrahams has pointedly asked, what is to be the purpose and the end of this return and rebuilding; what is the ultimate ideal at which it aims? No suggestions of Messianism or universalism here. Purely a physical rebuilding and nationalistic restoration; Palestine as the end, and nothing more. This is "Hatikvah," the hope and the end of Israel.

The futility, not to say ineptness of such a limited "hope" in the liturgical aspirations of Reform Judaism must be immediately obvious. For here is

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expressed a decisive difference between Zionism and Reform in their respective interpretations of Jewish history and Jewish destiny. In the philosophy of Reform, Palestine can no longer be the end of Israel, either as a religion or a people. "On the day when the temple was destroyed," reads the well-known Talmudic dictum, "the Messiah was born (YER.BER-II)." At best, Palestine can be only a means - one of the many in the so-called Diaspora - to what Orthodoxy and Reform alike call Messianism. But whatever the interpretation of Orthodox Judaism, the Messiah, for Reform, is not an individual person, a royal dynasty nor a political movement. It is an era of universal justice, righteousness and peace, in the realization of which Israel will continue to enact the leading and exemplary role. That role, we maintain, is not nationalistic as that term is defined by Zionism - although the Jew today may be, and is, a thorough-going national of every land, including Palestine. It is primarily spiritual, ethical, social; it is religious.

We may well concede that Israel today is something more than merely a religious community. It is a religion plus. A religious system which for numberless centuries has consistently indoctrinated the heart of, and life of its devotees, with certain spiritual, ethical, and social ideals, will inevitably inbreed



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in those devotees what modern psychology calls a psyche - a specific psychologic consciousness - along the lines of those ideals; it is psyche which constitutes the plus in the Jew's distinctiveness among the peoples.

But this plus, though distinctive, is still religious and not political in its aim, just as it is universalistic and not nationalistic in its scope. And in so far as Zionism can assist in the conversion and extension of this psychologic, religious consciousness. Reform certainly does not oppose nor resist it. On the contrary, it welcomes it. How genuine and effective that welcome is, has been amply demonstrated in the generous financial and moral support which the Reform synagogue has consistently given to the program of Palestinian agricultural, industrial, economic, and cultural rehabilitation throughout the post-war period.

Certainly it should be ungrudgingly admitted that, except for such support, the plight of Palestinian Jewry were far less tolerable than current reports would indicate. But when Zionism insists on interpreting Judaism and Jewish history in terms of political nationalism, and would lay claim to Palestine as "the" national homeland instead of "a" national homeland, akin to many others of modern Israel, it proclaims a philosophy that not only runs counter to the

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philosophy of Reform, but also jeopardizes the various hard won nationalisms of world-Israel, even as it unfortunately has already done in Palestine itself. Historically, it should not be forgotten, our modern Reform came into being concurrently with the growth of a newer conception of nationalism among civilized peoples. In spite of popular medieval conceptions still realistically current in lands where the Jew has become politically emancipated, this newer legal conception makes it not only possible but obligatory for the Jew to be a national of the land which is his home, in fullest consistency with the prophetic universalism of his ancestral faith.

Despite the sophistries and protestations of political Zionists to the contrary, therefore, a particularistic Jewish nationalism is inevitably in conflict, not only with the universalism of his religion, but also with the nationalism of the land in which he claims citizenship. It is no doubt true that there are Reform Jews, in America and elsewhere, who can outshout the eagle in the raucousness of their new found nationalism. We have also known some political Zionists whose eagle-screaming are no less vociferous; who in fact, have been able, successfully, to capitalize this new-found nationalism to the extent of climbing to American nationalistic positions by persuading the other fellow,

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if not themselves, of the utter "perishableness" of the thought that there could be such a thing as conflict between an American and a Palestinian nationalism.

Accordingly, it may be true that there are some American Reform Jews who like to conceive of America as an isolated chauvinistic nationalism, just as there are some American Zionists who love to glorify the unquestioned idealism and courage of pioneer Chalutzim, in leaving their native habitat for a Palestinian Zion while the glorifiers themselves, prefer to "sit tight" in the political luxury and physical ease of their own American Zion. Reform Judaism, however, insists on a nationalism, whether in America or in Palestine, that is universalistic, and not merely chauvinistic. A distinctive Jewish nationalism in America is no more consistent in its philosophy than is the supposititious American nationalism of the Klu Klux Klan. Whatever the case in other nationalities, America, as Israel without a universalistic consciousness, is essentially un-Jewish.

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JEWISH

The Reform Advocate, Vol. 75, p. 535, Wk. of May 26, 1928.

Under the will of Thomas Cusaek, a non-Jew, a \$50,000 trust fund was left to the Jewish Charities of Chicago. This bequest is one of the largest received by the Jewish Charities.

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JEWISH

Daily Jewish Forward, Apr. 18, 1928.

RABBI APPEALS FOR FRIENDSHIP BETWEEN JEWS AND CHRISTIANS;  
PROVES THAT JEWS DID NOT KILL JESUS

Rabbi Louis Mann of Chicago Sinai Congregation, in addressing a group of clergy in Chicago, appealed for friendship between Jews and Christians. He showed that for nineteen hundred years the Christians have hated the Jews because of the false assertion that they killed Jesus.

"Children are taught in all Christian schools to hate the Jews, the 'God Killers,'" said Rabbi Mann. "This, however, is false. The Jews did not kill Jesus; the Romans killed Him. It is a fact that Jesus fought for the Jews in their struggles. The Jews of that time were not endowed with the power to convict anyone to death. They did not have the right, speaking in general terms, to pass sentence on anyone. And yet, our race is condemned and cursed on account of this falsehood in all parts of the world."

The rabbi then appealed to the Christians that they should help undermine this superstition and create a friendly relationship between Jews and Christians.

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JEWISH

The Daily Jewish Courier, February 15, 1928.

LUCIUS L. SOLOMONS URGES RACIAL PRIDE AMONG JEWS.

Mr. Lucius L. Solomons, first vice president of the Independent Order B'nai B'rith, addressed members of the Order in Chicago at the Hotel La Salle commemorating the eighty-fifth anniversary of the organization.

In his address Mr. Solomons stated that Jews are regarded as inferior social beings because the Jew allows the critical world to judge him as a member of a race instead of as an individual.

"Under pressure of criticism," said Mr. Solomons, "the Jew has suffered, and doubly, because he has allowed himself to be judged as a class, not as an individual."

Mr. Solomons denounced Jewish authors, stage and motion picture producers who presented undesirables of their own race to the contempt of the Jews and the world. "The world unfortunately judges a race or class by its worst members," said Mr. Solomons.

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JEWISH

Courier, January 13, 1928.

DEBATE ON ASSIMILATION AT SINAI TEMPLE.

"Is the Assimilation of the Jew Desirable?" will be the subject of debate between Rabbi Solomon Goldman of Cleveland and Professor Edward Sapir of the University of Chicago, at Sinai Temple, 4600 Grand Boulevard, on Monday evening, January 16, at 8:15 o'clock.

Both men are unusually equipped to treat of the subject which has been of more than academic interest to both Jew and non-Jew alike. Professor Sapir is noted as one of the foremost anthropologists in the country, a man who has made profound research in the study of race problems. He is regarded as an expert in the fields of ethnology and anthropology.

Rabbi Goldman, who is affiliated with the conservative wing of American Judaism, and one of the younger men in the American Jewish pulpit has made a mark for himself. He is a keen and brilliant scholar. Both men will offer a splendid evening's intellectual program.

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JEWISH

Daily Jewish Courier, Apr. 18, 1924.

NEW YORK HEARS ABOUT THE SCANDALS IN OUR  
MOUNT SINAI HOSPITAL

by  
S. Loebner

That the Mount Sinai Hospital of Chicago has only contempt for the poor is well known to us, but an echo of this has just reached New York.

S. Rosenfeld, former editor of The Friend of St. Petersburg, Russia, and now one of the chief writers of The Day of New York, writes thus: "Something happened in Chicago's Jewish Mount Sinai Hospital which sounds unbelievable. A poor Jewish peddler, suffering from blood poison, rushed to the hospital. Not only did the hospital refuse to take him in, but he was not even given first aid, was not examined. They let him wait so long till it was impossible to help him any more. When he was brought a little later to the County Hospital, it was already too late and the poor Jew died. Had this happened

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JEWISH

Daily Jewish Courier, Apr. 18, 1924.

in Vilno, Cracow, or Berdichev [these are Russian and Polish cities], the manager of the hospital would have been the first person to be held responsible. Very likely he would have been dismissed from his office. Mount Sinai Hospital bears not only a Jewish name but it is a Jewish hospital, being kept by Jewish charity."

The writer in The Day sees that this charity institution with its high sounding name does not consider it necessary at all to serve the poor. Whoever can pay for his treatment at the hospital is admitted first. The managers of the hospital have not the slightest regard for Jewish public opinion in Chicago. The writer concludes: "Interesting facts are being told about the mismanagement and ill-treatment at the Mount Sinai Hospital. It is not worthwhile to tell them here because these stories might serve as an example for other Jewish leaders in other cities and other hospitals to follow."

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JEWISH

Daily Jewish Courier, Apr. 18, 1924.

Mount Sinai Hospital wrote last night another page in its book of scandals and crimes.

A pregnant woman, the wife of a Jewish letter carrier [named] Feingold, feeling severe labor pains, was brought at two o'clock in the morning to the hospital. She wanted to be in a Jewish hospital, among Jews, in the hospital where she had registered before. She needed immediate attention and a bed, but she received neither. She waited and waited, a la Berger, till finally someone came up to her and told her the old story: "We have no place". Sad, downhearted, the pregnant woman and her husband returned home. With the greatest difficulty she climbed the stairway up to the third floor where she lived. The effort left her entirely exhausted. She gave birth to a child a little later, without the aid of a physician, suffering from extraordinary and severe labor pains.

The physician who was supposed to assist her in delivering the baby went to

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the hospital. There he was told that she was at home. He rushed to her house but arrived too late.

They should have made place at the hospital for the pregnant woman and not to send her home when she was in a dangerous condition. Not only they did not make place for her but they did not even show her any pity. As a proof of their cruel attitude, let me tell you another story. A few weeks ago a newly born baby was put on ice while alive and died as a result. (We will tell you the details of this case at another opportunity.)

The mismanagement of the Mount Sinai Hospital causes us to be ashamed before the Jewish communities of America, retards the recovery of its patients, and sacrifices human lives. The sooner the president, Morris Kurzon, and his clique (the inner council of the fire trap on Rebecca Street (sic) and California Avenue) will withdraw, the better it will be for everybody. We

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Daily Jewish Courier, Apr. 18, 1924.

will never have, as long as they are there, the great, modern Jewish hospital for which there is on hand nearly three quarters of a million dollars raised by the drive led by Mr. Jacob M. Loeb. The Mount Sinai Hospital is in the way. Its "inner council" means trouble to our community. An appeal will have to be made, at the end, to the Jewish Charities, to stop giving a subsidy to that institution, because the subsidy is taken by it under false pretenses. The hospital is full of patients who can afford to pay, while the poor people are shown the door.

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JEWISH

Daily Jewish Courier, Apr. 23, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed



Not only I but all Keren Hayesod workers in Chicago are very much disappointed in the Agudas Achim North Shore Congregation, of which Dr. Sonderling is the rabbi. We thought that when the congregation would be united, it would be able to raise at least ten thousand dollars for the Keren Hayesod under the leadership of Dr. Sonderling, with its own strengthened forces, but it seems that it did not do anything at all. It is true that the new congregation has its own problems to solve, but which congregation is free from worries and problems? Is this a valid reason for not doing anything for the Keren Hayesod? The leaders of the old Agudas Achim Congregation always worked and contributed to the Keren Hayesod. Our mutual friend, Mr. Isidor Lieberman, is an experienced public worker who has always done whatever he could do for the Keren Hayesod. Why have they laid away their weapons this year and deserted? Why?

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JEWISH

Daily Jewish Forward, June 24, 1926.

WEALTHY JEW GIVES BANQUET FOR THE MANY DELEGATES OF  
THE CATHOLIC CONGRESS

Morris Joseph, president of Congregation Bnai Zion and one of the richest Jews in Chicago, gave a banquet in his home Wednesday evening in honor of the delegates to the Roman Catholic Congress which is being held in Chicago. The purpose of this banquet was to foster better relations between Jews and Roman Catholics. Rabbi Abram Hirschberg of Temple Sholom spoke on this subject.

Among the prominent Jews present at the banquet were Mr. and Mrs. Julius Rosenwald, Judge Henry Horner, Judge Hugo Pam, Judge Joseph David, Michael Rosenberg, and Alderman Jacob Arvey.

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JEWISH

Daily Jewish Forward, Nov. 9, 1926.

JUDGE DAVID REFUSES TO JOIN THE RECEPTION COMMITTEE FOR THE RUMANIAN  
QUEEN AS A PROTEST AGAINST THE PERSECUTION OF THE JEWS IN RUMANIA

The Chicago committee which is preparing the reception in honor of Queen Marie of Rumania has already disbanded. They are quarreling among themselves because they cannot decide who shall have the greatest honor at the ceremonies. The "battle" broke out between the self-appointed leaders of the local Rumanian Jews who wish to invite the Queen to their synagogue, and the "leaders" of the Rumanian Christians who wish her to enter their church first.

While this "battle" was raging, Judge [Joseph] David, who name was listed as a member of the reception committee for the Queen, made it known publicly yesterday that he refuses to participate in the ceremony because the Rumanian Government is anti-Semitic and because the Jews are horribly persecuted in Rumania. He also stated another reason why he refuses to permit his name to be listed on the reception committee: he is an American, and therefore, he does not want to bow before a king or a queen.

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JEWISH

Daily Jewish Forward, Nov. 9, 1926.

Mark Weissler, secretary of the Rumanian-Jewish organization, wrote a letter to Judge David and asked him if he wished to serve on the reception committee. Judge David wrote as follows:

"Dear Sir: I received your letter in which you invite me to be a member of the reception committee of the United Rumanian Jews of Illinois to greet the Rumanian Queen. In answer I wish to state that I, very positively, decline your invitation.

"I decline because of the following reasons:

1. The Jews are being horribly mistreated by the Rumanian Government-- a fanatical, intolerant, and persecutory Government.
2. I cannot, as an American citizen, pay any special tribute to a crowned ruler of any country. I absolutely agree with the resolution

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JEWISH

Daily Jewish Forward, Nov. 9, 1926.

adopted by the American Federatation of Labor Sunday concerning the visit of this queenly person; and am against the proposal that an American citizen should humble himself or flatter her. I, therefore, refuse to accept any invitation to greet the Queen.

"Respectfully yours,  
"Joseph David."

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JEWISH

Daily Jewish Forward, Nov. 12, 1926.

IN WHOSE NAME DOES THE JEWISH COMMITTEE INTEND TO BOW BEFORE THE QUEEN?

The days are finally drawing near when Chicago will also have the "great" privilege of meeting the Rumanian Queen who is visiting many cities in the United States accompanied by her Imperial suite. Chicago has been in a turmoil for the past few weeks about the manner in which Her Majesty should be greeted. The mayor of Chicago has announced that he will greet the Queen in a very simple and very plain manner. He will not only not bow down before her and kiss her hand but he will also not even dress formally for the occasion. There were some persons in the City Hall who ridiculed the entire affair. One remarked, for example, that he had tickets to a football game the same day, and that he would not give up the game to meet the Queen!

One can readily see, therefore, that to many Americans, and especially to those who occupy official positions, the entire performance is no more than a nuisance which must take place and which should be forgotten. We certainly

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JEWISH

Daily Jewish Forward, Nov. 12, 1926.

would not have taken up our valuable time to write an article about this nonsense if something hadn't occurred that deserves the undivided attention of our readers--that must be brought to light.

We mean, of course, the formation of a so-called Jewish committee which plans to prepare a special Jewish reception for the Rumanian Queen during her visit to Chicago. We do not know who authorized this committee to give a special Jewish reception for the Queen. We know that the committee is composed of Rumanian Jews. Still in all, we are not sure that even all the Rumanian Jews of Chicago are filled with so hypocritical a spirit that they are prepared to humble themselves by bowing before, and kissing the hand of, the Queen of that country which is the scene of so much Jewish bloodshed. We are more than certain that there is but a small and insignificant number among the Rumanian Jews of Chicago that is qualified to act so hypocritically. The Jewish committee probably consists of the common sort of mediator and politician who has no right to carry on such a scene in the name of the Rumanian Jews.

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Daily Jewish Forward, Nov. 12, 1926.

Yet this is not all. The so-called Jewish committee, according to a rumor, intends to represent not only the Rumanian Jews of Chicago and Illinois, but also the entire Jewish community. Among the members of the committee appear the names of several prominent Jews who are present at every public affair that concerns only important Jewish matters. Their names were mentioned very often during the great relief campaign. Moreover, if we are not mistaken, these very same individuals also participated in the gigantic demonstrations held by the American Jews to protest against the atrocities and bloody outrages committed against other Jews.

How such people are able to join a committee which plans to pay tribute to a Queen of a country whose Jewish policy they condemned so bitterly, is a thing that it is very hard to understand unless one considers the act as pure hypocrisy. Or maybe these people think that Jewish public opinion has fallen so low as to permit such arrogance and irresponsibility in people who have the nerve and the insolence to do such a thing in the name of all the Jews?

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Daily Jewish Forward, Nov. 12, 1926.

The people of the Jewish committee should have hidden their faces in shame when they heard the words of that proud Jewish judge, Joseph David of Chicago, as he explicitly refused to act as a member of their committee because, as an American and as a Jew he could not bow before an imperial woman in whose land Jews are being so horribly persecuted. We are positive that the action of Judge David has more beautifully and more proudly expressed the opinion of the Jewish population of Chicago than that of the so-called Jewish committee which thought that it would do the Jews in Rumania a favor by bowing before the Queen and kissing her hand.

The people on the committee should have understood long ago the uselessness of this type of Jewish mediation. It has never amounted to anything and has always ended with disgrace for the mediators and for those whom they represented. We say this because we believe that there are individuals on the Jewish committee who probably let their names be used out of pure and honest motives. They

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Daily Jewish Forward, Nov. 12, 1926.

probably thought that by giving a reception they would soften the Queen's heart and help the Jews in Rumania in this manner. However sincere their motives may have been, the nature of their action, permeated as it is with the ugly spirit of hypocrisy--from which our Jewish mediators should free themselves now--remains unchanged.

Forward, Dec. 4, 1926.

JEWS, CATHOLICS, AND PROTESTANTS ASSEMBLE AT HANUCCAH FESTIVAL  
TO PREACH LOVE AND TOLERANCE AMONG ALL RACES

A Hanuccah feast was served in the banquet hall of the Kehiloth Anshe Maariv Temple, the oldest Jewish Reform Congregation in Chicago, Thursday evening, where the main guests invited were Catholics and Protestants. It was a feast of "brotherhood" among the Jews and Christians and a great number of compliments were exchanged.

The Hanuccah feast was arranged by the Kehiloth Anshe Maariv Congregation. Seventy Jewish guests were invited. Each guest was to bring a Christian friend who was introduced as "my best Christian friend." At the head of the table were seated both rabbis of the temple, Tobias Scheolfarber and Solomon Freehof; the Catholic priest, Father Joseph Reiner, dean of Loyola University, and the Rev. Ralph Davis, pastor of Hyde Park Presbyterian Church. The feast lasted for three hours and the prelates praised the Jews in their speeches and, in return, the rabbis complimented the Christians.

Forward, Dec. 4. 1926.

Rev. Ralph Davis, who was introduced by the president of the Kehiloth Anshe Maariv as "our good friend and neighbor," gave a length talk in which he said that we should no longer think of the intolerant concepts of the Middle Ages, but to live in brotherly peace and to be related through common sympathies and friendship, and that one should respect the other's convictions.

Then, the Catholic priest, Father Reiner, dean of Loyola University, was introduced. He said he preaches intolerance, but only intolerance towards criminals, intolerance towards the immoral, and the home-destroyers.

Rabbi Freehof ended the speeches with these words: "How unimportant are the things that divide us and how great and important are the things we have in common."

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The Chicago Chronicle, Wk. of Dec. 28, 1923. Vol. 5, p.4.

EDITORIAL. LET'S HAVE THE CONGRESS CONFERENCE.

The American Jewish Congress is considering the advisability of calling a Midwestern conference here in the near future for the purpose of weighing and acting upon a number of pressing Jewish problems. These problems are both domestic and foreign, including such as the combatting of objectionable immigration legislation, now pending, and the aid of Jewish refugees in Europe, whose situation is critical.

Congressman Johnson's bill, now before Congress is viciously efficacious in its effect, which is quite obviously calculated to exclude immigrants from countries from which most of our Jewish influx has been coming. No true American Jew wants to have legislation enacted which embodies special favoritism to those of his own blood, but neither does he want it specially doctored to react against them. If the United States cannot absorb more aliens at this time, let Congress act to keep them out, but for our own self respect and in duty to our own, we ought to fight this activity of pretending patriots who imply that immigrants from certain countries are desirable, while for those from others (largely Jews) we have no room.



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The Chicago Chronicle, Wk. of Dec. 28, 1923. Vol. 5, p.4.

As to the case of the war victims of Europe, it is well known, if not appreciated, that their plight is as bad as ever, if not worse. From reliable reports, such as those of Dr. Nansen and other impartial observers, the liquidation of the Joint Distribution Committee comes at a very inopportune time. What will avail all its splendid work in the past if now the derelict masses of Eastern Europe are left to starve? The Jews of America must not desert them now.

To consider such grave problems as these, a Midwestern conference would not be amiss. The public may be jaded by years of talk of famine, cold, and disease, but the millions in stricken Europe suffering these horrors are much more fed up on them than we who have been merely talking about it, or at best, giving a little of our surplus.

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The Reform Advocate, Vol. 74, p. 619, Wk. of Jan. 7, 1928.

The Julius Rosenwald Fund is a foundation endowed by the Chicago philanthropist for the well being of mankind throughout the world and is the largest fund of its kind in the West. Notable recent gifts include \$2,000,000 toward the movement to colonize Jews upon farms, gifts to help build YMCA centers for negroes in 15 American cities, and \$3,000,000 pledged toward the Industrial Museum in Jackson Park.

The Reform Advocate, Vol. 74, pp.561-2, Week of Dec. 24, 1927.

[ AN OLD CONGREGATION CELEBRATES ]

The City Council has been asked in resolutions introduced by Alderman Leonard J. Grossman to do honor to K. A. M. Temple, which recently celebrated the 80th anniversary of its founding.

The aldermen were told that K. A. M. is the first Jewish temple not only in Chicago but in Illinois and the Northwest. Alderman Grossman stated that in view of its traditions and representative patriotic membership which organized the Jewish regiment during the Civil War, the City Council should vote a mark of respect for the historic anniversary of the temple.

The aldermen voted that Ald. Grossman's resolutions be written into the records of the City Council, and that a copy be forwarded to K. A. M. with the congratulations of the city.

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The Sunday Jewish Courier, July 10, 1927.

RELIGION AND "INTELLIGENTIA"

by

S. B. Komaiko

It is not my intention to propagate religion; I am not concerned to debate: "Will Orthodoxy Prevail in the Jewish Community"? or "Has Reform any Substance"? or "Will Conservatism Over-balance the other two Wings of Jewry"?

Our authority, also, for searching the depths of theology is limited, although heart and soul ever feel a spiritual satisfaction under the influence of faith.

Faith always supplied an urge to accomplish material things for the good and welfare of humanity. If Christianity is more passive than our faith, and Buddhism is altogether opposed to materialism-that alone shows that all faiths are more or less concerned with the "material" in our existence.

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The Sunday Jewish Courier, July 10, 1927.

Touching the matter superficially, I will return to our own situation. It will be interesting to the reader, whether he believes or disbelieves, to know facts that will convince him that religion is a powerful influence, a marvelous influence upon the home and upon education. Let us hark back thirty years - when the Jewish community of Chicago began to grow great; when our peddlers, old-country tailors or "made" tailors, began to bring their families over, and to establish homes for themselves and their wives and children. Somewhat later, entire families came, among whom were found the "intelligentsia" of Russia.

The peddlers, tailors, refined people from "home," "maskilim," all founded large congregations and small ones, which later grew into powerful organizations. The synagogues served as centers, wherein the Jewish life firmly imbedded itself in the new land. Later on there grew up Talmud Torahs, where the youth received a real Jewish up-bringing.



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The founding of mutual benefit societies is, in itself, a long chapter in the history of our community in Chicago. Then came Zionism - which not only received a dignified welcome in the synagogues, but also gained a large following among those who had cooled off in their attitude towards Jewish life. Zionism brought them back to the synagogue and the synagogue Jew raised children who had a feeling for Judaism.

The Jewish "Intelligentsia" of Russia which, in the "old" country had avoided the synagogue, did not, in the new land, "walk a mile" for a mincha. Like all other classes of Jews, they had their hard times under the new circumstances. The younger element worked by day and studied by night. Many of them attained prominence in various professions. At the time, when

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the synagogue Jew was enjoying the spiritual pleasure found in the synagogue and the lodge, where the orderliness of American life gradually penetrated, the "Intelligentsia" spent their time in their "circle" in an atmosphere into which Russia and its river Volga or Dnieper had been imported (mentally), where they chatted in Russian, and "chewed the rag," "kok-doma," like at home.

When an "intellectual" entered a profession he was well content to settle, in the Jewish neighborhood where he might earn his bread, but to take part in Jewish affairs, that was against his principles.

The average Jew raised a generation, who saw on the walls of their homes pictures of Reb Isaac Elchonon, of Moses Montefiore, and of others of the immortal Jewish great.

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The "intellectual" brought up his young to see, on the walls of "papa's" house, the pictures of Tolstoi Pushkin, Gorki, and if a bit socialistically inclined, a small one of Karl Marx.

We do not agree with the proverb that "time flies." Time is eternal but we run on, we grow older, we become aged. Those Jews of thirty years ago have grown old, the "intellectual" of that period was grown old, his responsibilities have been assumed by his children - by a new generation.

Now let us consider which of the children of the new generation are socially useful, which of them feel and understand their duties to their own community, in particular, and to their people, in general.

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It would be a difficult task to make a systematic canvass of the situation. It would be impossible to group all the children of such parents in order to show the actual effects of their activity and point of view.

We, ourselves, have contacted the children who have graduated from higher schools, colleges, universities, or prepared for certain professions, such as medicine, law, engineering, and so forth. In other words, we have made a pencil calculation of a number of "new generation" children of "Shul" fathers, who have received a higher education, and a similar calculation of children of "Intelligentsia" parentage, and without any difficulty the following unassailable conclusions were drawn:

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The young generation of the "Shul" fathers with diplomas on the wall, received religious training as children, grew up as sympathetic persons, Jews with heart and feeling - they can be met in all organized charity activities, in all Jewish movements; their personalities are effective not only in Jewish circles, but they gain glory for us in the general life of our freedom, blessed country.

Quite otherwise, however, are the children of the "Intelligentsia." It is easy to understand that life in America has deprived them of the glory of a Tolstoi, and of a Gorki, not to mention "Kok-doma" like at home. But nothing else that concerns spirit or ideal has been substituted for that. They have remained materialistically inclined, passive to the interests not only of their brethren, but to everything that might alleviate the distress of humanity.



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Their lives are devoted to golf clubs and to other activities that satisfy the race-conscious Jew.

Only then do they remind themselves that they are Jews, when father or mother pass away, and a stranger helps them say Kaddish.

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Daily Jewish Courier, Apr. 8, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

Dr Stone, a well-known Chicago clergyman, claims that eighty per cent of all Jews are infidels. He learned this news from the Protestant synod in Chicago. From which sources have the Protestants of Chicago learned what percentage of the Jews are believers and what percentage are not: From the missionaries, from the converted Jews who want to impress their bosses, the clergymen, with their importance. This is their source of information. Dr. Stone thinks as a Christian clergyman because Christianity differentiates between believers, infidels, heretics, heathens, and pagan but Judaism does not differentiate that way at all but says, "A Jew who has sinned is still a Jew". There are no infidels among Jews. If Dr. Stone is worried so much about infidels, let him first look around and see how many infidels there are among Christians. Not eighty but ninety-seven per cent.

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Daily Jewish Courier, Apr. 8, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

Go to the polls today and vote for any candidate you please, but do not forget that the important thing is that you should vote. If the Jews will not make any use of their right to vote, then they should not complain if Ford or any of his henchmen obtain political power.

Do not forget, on this occasion, to give your vote to our representative in Washington, Congressman [A.J.] Sabath, who has served well America and has served well the Jewish people. He is the only man in Washington who is influential enough to fight successfully against the anti-immigration bills, Congressman Sabath deserves that we should send him back to his seat in Washington.

Before you go about your business tomorrow do not forget to go and vote.

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Daily Jewish Courier, Mar. 28, 1924.

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THE HASTY PRESIDENT OF MOUNT SINAI  
HOSPITAL  
by  
S. Loebner

Morris Kurtzon, the hasty president of the Mount Sinai Hospital, an institution which shows that it regards the poor people as of minor importance by renting out its beds to the rich, is busy now issuing wild statements to justify the acts of the hospital in Berger's case.

Max Berger, possessing letters of recommendation from a newspaperman and a physician, was brought to the hospital for the treatment of a swollen foot. The swelling started on a toe which rubbed against the shoe. He waited in the hospital a few hours. A girl then came up to him and told him to go home, that there was no place for him. If Berger had been at least taken into the dispensary, his toe washed, treated, and bandaged, he would not have died in pain at the County Hospital. This proves that there is neither pity nor

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service at the Mount Sinai Hospital.

The Berger case is not the first incident in the annals of the Mount Sinai Hospital. Premature graves at Waldheim tell of other terrible mistreatments at the hospital.

Mr. Kurtzon now claims that Berger would have died anyway, because he was suffering from diabetes. Some pseudo labor leaders support his contention. Mr. Kurtzon explains the Courier's protest as a personal attack upon him. Collectors and emissaries of the hospital back him up in this statement.

The writer of these lines, who sent Berger to the hospital and who was the first one to take up his case, has never had any transactions with Mr. Kurtzon and hopes not to have any in the future. Dr. [S. M.] Melamed, the editor of the Courier, gave space on the English page of the Courier to Mr. Kurtzon's Mount Sinai Hospital report. Dr. Melamed did not make any comments on this



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report, though it contains vague and misleading statements. **This** proves that Dr. Melamed has nothing against Mr. Kurtzon personally.

All this blustering will not help Mr. Kurtzon. He must leave the Mount Sinai Hospital. He made a botch of his presidency of that institution. He does not know how a hospital should be managed and he will never know it because his spiritual equipment is much smaller than his great desire to be a public worker.

A hospital supported by charity must, first of all, make space for poor patients. It should be headed by wise people, with a sense of responsibility to the community, with a sense of mercy.

The Mount Sinai Hospital must have a different management and Mr. Kurtzon, its hasty president, must make room for it.

Daily Jewish Courier, Mar. 26, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

Now that Berger, the victim of criminal negligence on the part of the Mount Sinai Hospital, is dead, and the first excitement over his tragic death is over, it is time to speak plainly about our kosher hospital.

Chicago should and must have a great and beautiful kosher hospital, with a good and fine management. This kosher hospital, being primarily a charity hospital, should serve the interests of the poor people who cannot afford to pay.

The present kosher hospital is neither great nor beautiful, and its management is scandalous. It is not a hospital for the poor but for the rich, though it

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is being kept up by the [United Jewish] charities. It could be a beautiful hospital, it could serve the interests of the poor, and it could have the proper management even though it is a small hospital. The trouble with the Mount Sinai Hospital is that its management is bad. Not the spirit of charity, but the spirit of Sodom, reigns there. The manager of the hospital should have resigned after such a scandal. The president of the hospital could also make room for somebody else, because a man who is heading such an academic institution as a hospital ought to be an educated man. Business experience alone is not a sufficient qualification for holding an office like that. The [United Jewish] Charities have a right to demand that good management be introduced in the hospital because the present management is scandalous. Dr. Lewisohn, chief of the staff of the hospital, should make an investigation to find out who is responsible for the tragedy of poor Berger.

In short, the Augean stables must be cleaned; otherwise the scandals will never cease.

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Daily Jewish Courier, Mar. 24, 1924.

SODOM

(Editorial)

The tragic event at the County Hospital, where a poor Jew died of blood poison because the Mount Sinai Hospital did not admit him as a patient and did not even pay any attention to him, is not an isolated phenomenon. It deserves, however, to be seriously considered.

The Mount Sinai Hospital is a Jewish hospital and a charity hospital. The United [Jewish] Charities would not support it with sixty or seventy thousand dollars a year if it were not a charity hospital. Every member and every subscriber to the United Jewish Charities is a supporter of the Mount Sinai Hospital, and we, therefore, have to assume that the prime duty of the Mount Sinai Hospital is not to the rich, not to the middle classes, but to the poor. The rich and the middle classes can always find a place at a hospital. It is just the poor Jew who cannot always find a place at a hospital because

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he is poor, because he is a Jew, because he is lonely and has nobody to stand up for him. The Mount Sinai Hospital is, therefore, primarily but not exclusively for the poor sick Jews; after the requirements of the poor sick Jews have been satisfied, then the requirements of the rich or middle-class sick Jews can be considered. This is the way it should be. What sense is there to a Jewish charity hospital which does not first of all take care of the poor Jewish sick people?

It should be this way but it is not. In Mount Sinai Hospital one can find eighty or maybe ninety per cent of the patients to be well-to-do people; people of means, and only ten per cent poor people. That is why there was no place for the poor Berger when a tragedy befell him.

The people who think that by supporting the Mount Sinai Hospital they support a charity institution because poor, sick Jews are being taken care of there, live in a world of false illusions. They actually support a hospital which caters to the well-to-do classes.



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The Mount Sinai Hospital has three kinds of patients--those who pay from five to six dollars a day, those who pay three dollars a day, and those who do not pay anything. The first class of patients pays the full cost of their hospital care, those who pay only three dollars a day pay sixty per cent of the cost of their hospital care, and only the small number of patients who do not pay anything at all constitute real charity cases. The patients of the second class consist of people of means. When a patient can pay three or three and a half dollars a day, he can also pay five dollars a day and not be a charity patient. The patient, by paying three dollars a day, thinks that he has paid in full for his care. He has no idea that he is accepting charity. This class of patients, constituting one half or maybe a majority of all patients, absorbs the support which the hospital receives from the Jewish community. In other words, the community keeps up the hospital for a class of people which does not want any charity, which does not need any charity, and which has no idea that it is accepting charity. Because this class of people fills up the hospital, there is no place there for a poor man, even if he hovers between life and death.

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Do we live in Chicago or in Sodom? The Mount Sinai Hospital, which accepts money from the [United] Jewish Charities for patients who must not and should not accept any charity because they themselves can pay the full cost of their care, is not a charity hospital but a big community scandal. All those who take part in its management are responsible for this scandal.

The case of the poor Rumanian Jew who died of blood poison because the Mount Sinai Hospital ignored him, is a very ordinary case of murder. The Mount Sinai Hospital is directly responsible for his death. But how many similar tragic occurrences happen every year at the Mount Sinai Hospital? The tragic case of Berger became known because a member of the editorial staff of the Courier took the victim to the Mount Sinai Hospital and personally witnessed the entire tragedy. How many such tragedies remain unknown? How many poor, sick Jews in Chicago die prematurely because the Mount Sinai Hospital has no room for them, because it has filled most of its available space with patients who can pay and who do not want any charity?

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The United [Jewish] Charities must not ignore this tragic affair. It must conduct an investigation into the Mount Sinai Hospital to determine to what an extent it is a charity organization. If it is not a charity institution, it does not deserve to receive money from the [United Jewish] Charities. If it is a charity institution, how could a case like Berger's happen? What kind of a Sodom is this?

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Daily Jewish Courier, Mar. 21, 1924.

THE MOUNT SINAI HOSPITAL AND  
THE CHARITY THAT ONE FINDS THERE

by  
S. Loebner

Is the Mount Sinai Hospital a charity institution or not? Of course, it is a charity institution for sick people who can afford to pay the full price but do not and for the physicians of the staff to have their patients there. The hospital is not a big one and is fully occupied most of the time. A poor man is very seldom accepted there as a patient, but the managers, just the same, come with pretensions to the Jewish Charities and demand money; otherwise they threaten either to sever their connection with the United Jewish Charities and be on their own, or to close the institution entirely so that the sick Jews of Chicago will remain without kosher food.

Many complaints, oral and written, have been made to this office about the

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injustices of the Mount Sinai Hospital. The president and other officers of the institution always found excuses for the complaints. On Wednesday, March 12, however, something happened which compels us to bring into the open the status of the Mount Sinai Hospital.

A poor Jewish peddler had a swelling on his right foot caused by the toe rubbing against the shoe. The swelling grew and grew. He needed hospital treatment. A friend took pity upon the poor fellow and, after a telephone conversation with the office of the kosher hospital, gave him a note to the hospital and sent him there in a taxi. The poor man turned the note over to the office and sat down to wait. He waited and waited. His foot pained him greatly. The pain tore and pulled at his leg. The poor man is by nature a quiet, peaceful fellow, not an arrogant beggar. He controlled himself with all his might; did not moan and did not protest against the long waiting.

Finally about twelve o'clock, two whole hours later, a girl came to him and said: "Mister, we have no place. Leave us your telephone number and go home.



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We will call you up." As if he had come there to ask for a job!

The sick man, bent with pain, leaning upon a stick could hardly drag himself to the streetcar. The conductor, a Gentile, not only helped him to enter into the car, but let him ride free and gave him a transfer. The poor man was not even asked by the kosher hospital whether he had carfare .

To make a long story short, his pains became unbearable and he was taken to the County Hospital, which took him in without many questions being asked. It was already nighttime by then.

His blood became poisoned. The toe became black and the blackness began to spread over the foot. The doctors at the County Hospital first cauterized the toe, then a part of the foot. The poor Jewish peddler is now near death, if he has not already died while these lines were written.

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"Why was not this man brought to the hospital before? All he needed was a cleaning. He would not be now in this condition and a life could have been saved," the doctor at the Cook County Hospital exclaimed excitedly.

How can we tell the doctor that we have a Jewish Mount Sinai Hospital in Chicago, which has no place for poor Jews! It would be like spitting at ourselves. The doctor was begged to do everything possible to save the poor Jewish peddler. The doctor tried hard, but.....

The poor Jewish peddler is dying because they did not want to give him a little space at the Mount Sinai Hospital.

The Jewish Charities have an active worker, Mr. Louis Cohen, whose job is to investigate all of our institutions, to see which of them can be dispensed with, curtailed, and which need enlargement and improvement. Gratitude of Jewish Chicago awaits Mr. Cohen if, for a short while, he will lay aside all his other work and devote himself to investigate the Mount Sinai Hospital.

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JEWISH

Daily Jewish Courier, Mar. 20, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

The missionaries around Throop Street are very busy, but the Jews pretend not to be interested at all in this affair. Hundreds of Jewish children and Jewish mothers become the prey of missionaries, but a city of Jews sees this and keeps silent. The Association of Synagogues has already done something about this tragic condition, but it cannot do much alone because it is as yet too weak. Other Jewish organized bodies and groups should help in this struggle against the missionaries, who now constitute a real danger to the Jewish neighborhood. I have not heard up to now that the Association of Rabbis has done anything about this. I have no doubt that it can do something, because no synagogue will refuse to take part in this fight if it is asked to do so by the Association of Rabbis.

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Daily Jewish Courier, Mar. 14, 1924.

GOOD MORNING!

Dr. S. M. Melamed

The Jewish Theological College is the one great cultural institution which the Orthodox Jews of Chicago have built. The growth and development of this institution will be accepted as a proof that the Orthodoxy grows and develops. Conversely, if the Jewish Theological College stands still, it will be taken that Chicago Orthodoxy is standing still too. He who wants Orthodoxy to progress and not to retrogress must first of all participate in the membership drive of the Jewish Theological College. I think that the rabbis should be the first ones to desire that Orthodoxy should grow and they should deem it their prime duty as rabbis, as representatives of the Torah, as the leaders of Orthodoxy, to help the Jewish Theological College, to work for it, to take part now in the membership drive. When the Jewish Theological College will have three thousand members in good standing, it will be financially independent; otherwise it will always have financial troubles. The rabbis

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should be the first ones to see to it that the institution becomes financially independent, but what have the rabbis done up to now for the membership drive? How many hundreds of new members have they enrolled? No synagogue member will refuse to give his rabbi five or ten dollars as membership fee in the Jewish Theological College. There are in Chicago about thirty rabbis. Were these thirty rabbis to devote two days to the purpose of enrolling new members in the Jewish Theological College, they could easily enroll about a thousand new members. The institution would then know that it has a yearly income of ten to fifteen thousand dollars a year, its struggle for existence would ease up, and its leaders, instead of worrying about the budget, would be able to devote all their energies toward the intellectual development of the institution.

Now, my dear rabbis, permit me to ask you these questions: You claim that you are the representatives of the Torah, why then don't you throw yourselves, heart and soul, into the work for an institution which is devoted to the Torah only? If you rabbis would not work for such an institution, how can you expect the lay citizen to work for it? However, the sad truth is that the laymen who



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are connected with the institution work for it, but you rabbis, with the exception of one, are not doing anything for it. Excepting the chairman, there was not a single rabbi present at the last meeting of the board of directors of that institution.

Ought it to be this way?

A few of the citizens who are connected with the institution are doing their duty, but many citizens who, out of the kindness of their hearts, let themselves be elected directors, are not doing anything. They are never seen at the institution, they do not come to meetings, they do not help, they do not do anything, but they are directors. What for do we need forty-five directors who are not doing anything? Let the board of directors consist of ten or fifteen people who are doing something. We must not throw sand into the eyes of the people. A director who does not come to a meeting, who is not doing anything for the institution, should be given his walking papers, and the sooner he gets them the better it will be for the institution. Every director

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JEWISH

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Daily Jewish Courier, Mar. 14, 1924.

of the Jewish Theological College should enroll at least twenty-five new members. If he cannot do it, he has no right to be a director. He is then simply a "mister," without influence, without friends. Not only the Jewish Theological College but many other Jewish institutions should do a house cleaning in their boards of directors.

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JEWISH

The Sentinel, Wk. of August 3, 1923, Vols. 51-52, p.16.

The Moody Bible Institute claims the distinction of being the only Gentile educational institution in the United States to include a course in Yiddish. The students will be taught to talk in the modern Yiddish dialect. The course also contains instruction in the Hebrew Bible and in Rabbinics in which select portions of the Talmud and Rabbinical commentaries are discussed.

Jewish feasts and customs and Jewish history from the time of the Maccabees to the modern period are presented. The instructor is the Rev. Solomon Bernbaum.

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JEWISH

The Chicago Chronicle, Volume 5. Week of July 20, 1923, Page 4.

## NON-JEWISH GOLF

### EDITORIALS

Attempts to bar Jews from scholarly competitions, are common knowledge, but when it comes to athletics, women's athletics at that, they're something strange and new.

Six Jewish clubs are barred from entry into the annual tournament of the Western Women's Golf Association. The Jewish clubs may not compete because they hold only associate and not full membership in the Association. And to become a full member, a club, must have a membership acceptable to the executive committee of the Association.

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JEVISH

The Chicago Chronicle, Volume 5. Week of July 20, 1923, Page 4.

Two years ago, we are told by Mrs. Hathway Watson, former president, a vote was taken by the entire membership on the question of admitting the Jewish clubs ( the only associate clubs in the city) to full membership. The results of the vote must have been unsatisfactory to the Jewish clubs, who had urged it to be taken, for immediately they commenced sending in their resignations. The Ravisloe was first and was quickly followed by the Lake Shore, the Idlewild, and the Northmore.



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JEWISH

Daily Jewish Courier, June 4, 1923.

### THE INCOMPLETE JEW

(Editorial in English)

More than once have we insisted in this column that the root of anti-Semitism was to be found in the world status of the Jew. We hope we are as fully conscious as anyone can be of the splendid service individual Jews have given to humanity, and of all the remarkable parts they have played in the history of various countries. But the status of a people is not determined by the triumphs in any walk of life of the individuals comprising it. It is secured, and can never be otherwise secured than, by the part a people takes in its general contribution to the progress and the well-being of the world. How can this be accomplished by Jews, scattered as they are in every country and with no Jewish entity which their fellow men can recognize as Jewish? Suppose, for instance, the Jews in one country (say for the sake of argument) the Jews of America, through the opportunity afforded them by

Daily Jewish Courier, June 4, 1923.

freedom and liberty and absolute non-differentiation before the law, and through the good will toward them of their fellow citizens are able to do brilliant work and produce citizens of great credit and much renown. That will not perceptibly raise the Jewish status in general estimate, when you have comparatively only a handful of Jews in America in the splendid social condition which they enjoy, as compared with the enormous [number], say in Eastern Europe, treated somewhat worse than dogs. You may have a great community in America, prosperous and thriving. But counterweighing it you have the misery and poverty in which millions of Jews in other countries are sunk. Nor must it be forgotten that in those countries where Jews are free, at liberty and are prosperous, they are usually regarded only as citizens of the countries in which they dwell, and indeed usually like so to denominate themselves--English or American of the Jewish persuasion, for instance. But in countries where they are persecuted, in poverty and in distress, where they are harried and worried by inhuman brutality, there they are always pointed to as Jews and they themselves as citizens with the countries that treat them

Daily Jewish Courier, June 4, 1923.

thus badly. Thus the Jew is always known to the world at his worst and not at his best. And thus it comes about that whatever Jews do in present circumstances for the benefit of mankind at large, for the good of the states in which they dwell, in whatever realm of thought or activity they may labor, they cannot by themselves sensibly raise the world status of the Jew. It is impossible to create a Jewish cult when you have only Jews who are overlaid with a veneer of Englishry in England, or whose ideas and ideals are interwoven with Americanism in the United States. It is just as difficult for a Jew to be a really complete Jew in England or America or any other country as it is (save in point of citizen duty) for him to be a complete Englishman, Frenchman, American, or whatever it may be. And since no Jew can be a Jew (except in point of religion, which is only one facet of Judaism, albeit a most important one) and at the same time an Englishman, a Frenchman, or an American, it follows that his status as a Jew is necessarily in constant prejudice.

Daily Jewish Courier, June 4, 1923.

The creation in Palestine of a Jewish Commonwealth or a Jewish National Home would remedy this deficiency. It would enable Jews to be completely Jews, to develop a Jewish cult and to give to the world some great national service in some aspect of activity or thought, which could not be regarded by the world as otherwise than Jewish. If Einstein had been a member of a Jewish Commonwealth he would have been known as a Jewish philosopher, not as a German or as a Swiss, as he has been called by newspapers in England for instance, which admiring him, did not like to give Germany credit for him. The same with Bergson. On the other hand, even though we are but at the very beginning and engaged upon almost the mere nucleus of the future Jewish Commonwealth, Herbert Samuel, despite his British training and despite the fact that he is in British employ, is recognized as a Jewish Statesman. It is surely not difficult to see that the establishment of a Jewish entity--Commonwealth, National Home, whatever it may be called--is the one means whereby the Jewish status the world over can be raised--the only means whereby the status of the Jewish people can be enhanced. It is hence the most effective

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measure for combating anti-Semitism which at root is, as we say, due to the low world status of Jews in the countries in which they dwell, and in turn is ascribable to such facts of their situation as we have roughly sketched.

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JEWISH

Daily Jewish Courier, May 25, 1923.

GOOD MORNING!

by

Dr. S. M. Melamed

A New York jury, before whom the question was considered whether the popular trashy play by Sholom Ash, "God of Revenge," is moral or immoral, issued a verdict that the play is wholly immoral and must not be produced. The New Yorkers are not Puritans and are liberal-minded when dealing with such questions. Once again in thirty years they have condemned a play as immoral, and the yellow comrades [by yellow comrades the writer is referring to the writers of the Jewish Forward] who consider this play as a literary masterpiece, because it fits their paper so well, will be unable to claim that homicide on literary justice has been committed. The Italians who still remember the immoral stories of Boccaccio are also not Puritanical; yet they tabooed that filthy play because they have literary taste and can distinguish between literature and psychological pornography. The New York

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JEWISH

Daily Jewish Courier, May 25, 1923.

. decision against Sholom Ash's filthy play deals a death blow to all Yiddish trashy literature which is patronized by the Bintel Zeitung [sarcastically meaning the Forward].

Daily Jewish Courier, May 10, 1923.

GOOD MORNING!

by

Dr. S.M. Melamed

The missionaries are complaining of poor business. Jews are not converting themselves, leaving them without a stitch of work, and if the missionaries are unable to prove to their bread givers--the Missionary Society--that they are rescuing a certain quota of souls each year, **they** risk the chance of losing their jobs. For that reason, to them the question of saving more Jewish souls is really a bread and butter question. The missionaries want to earn a living. One earns a living from stealing horses, another from white slavery, a third from saving souls for Christianity. The thing that counts is to earn a living.

My friend, Dr. David Neimark, the noted Hebrew philosopher, whom ugly fate has driven to Cincinnati as professor of that rabbinical factory, writes to me that Dr. Mann, successor to Dr. Emil G. Hirsch, is not only a rabbi but a man who has already written essays on Bergson's philosophy and its relationship to Judaism. Therefore, he is a Jewish scholar. I must say that to write

Daily Jewish Courier, May 10, 1923.

such essays is not one of the most difficult tasks, and I will find in the local Hebrew Theological College at least five boys who can write them. Yet, that still doesn't make them Jewish scholars. I remember that my first literary assignment was to write an essay on Shakespeare as a statesman. Yet I have never believed that I am a Shakespearian critic. Whatever a young student may write is of little consequence! It may be true that Dr. Mann is a great physicist, mathematician, or biologist, but he is not a Jewish scholar, because the Cincinnati seminary does not produce any Jewish scholars. No one knew that better than the late Dr. Emil G. Hirsch, who was the first to call the Hebrew Union College a rabbinical factory. Not only the students of the Hebrew Theological College but even the professors themselves are not well posted in Hebrew literature. This does not mean, however, that Dr. Mann cannot be the desirable rabbi.

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JEWISH

Daily Jewish Courier, May 9, 1923.

DO NOT SLEEP!

(Editorial)

In Chicago there are about two hundred thousand Orthodox Jews and they are all fast asleep.

The majority of Jews in Chicago are Orthodox and they are doing as much as nothing to propagate their ideals and traditions.

Chicago has the strongest Orthodox group in America, and when one observes how this strong group administers its affairs, one is overcome by a feeling of despair. There is no authority in the community; there is no feeling of responsibility; there is no sincerity, or inadequate sincerity, and the whole standard of life is ridiculously low.

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JEWISH

Daily Jewish Courier, May 9, 1923.

The Chicago Jews are surely proud of their recent accomplishment for the Keren Hayesod [exchequer for the World Zionist Organization]. They have good grounds to be proud, if they compare their present activity with that of last year. But, after all, what does the sum of fifty thousand dollars amount to for a community of two hundred thousand people? The Chicago Jews are charitable. Among the Orthodox Jews in Chicago there are some millionaires, and the number of those who possess a half or a quarter million dollars is legion. Yet, is the sum of fifty thousand dollars for the greatest and noblest of all Jewish causes a large sum? This proves one thing, to wit: that their standard is very low and that they see no further than their noses.

The Orthodox Jews in Chicago could have given a half million dollars for the Keren Hayesod without becoming any poorer. They could have spent fifty thousand dollars on a decent Kehilah [organized synagogue] organization without becoming any poorer. They could have maintained with their own means another ten

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first-class Talmud Torahs (Hebrew Schools) without becoming any poorer.

It cannot be said that the Orthodox Jews in Chicago are niggards. They are not. It cannot be said that they are halfhearted. They are not. And it cannot be said that they are not devoted to everything that is Jewish. They mean well with their people and with their Judaism, but they are great sleepers. By the time an Orthodox group gets ready to do anything, by the time it formulates its plans, and by the time it realizes its plans, endless time slips by and then not all is done well or properly.

One good thing can be said about the Reform Jews. Whenever they undertake anything, they do it well and thoroughly. They have system in their work; they are methodical in their work, and, above all, they do the work. But our Orthodox Jews, and especially the Orthodox leaders, do not do their work thoroughly, and what is still worse, they do nothing. They have pocketsful

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to one hundred thousand dollars per annum, and the sixty thousand dollars for the maintenance of the Hebrew Theological College is being contributed by a handful of Orthodox Jews. Thus, if the Orthodox Jews in Chicago want to accomplish something, they can. But they are sleeping, and while asleep, they are digging a grave for the Orthodox Jewry in the second largest Jewish community of the world.

What has become of the United Rabbinate?

What has become of the Union of Synagogue Presidents?

Why are the leaders of the Chicago Orthodoxy sleeping?

How long will they still sleep?

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JEWISH

Daily Jewish Courier, Apr. 27, 1923.

FROM THE EVE OF SABBATH TO THE EVE OF SABBATH

The dictionary has become richer with a new word: White Protestant Civilization. The Protestant Civilization is the credendum of many patriotic Americans. The Ku Klux Klan wants to protect the Protestant Civilization; Mr. Henry Ford's agents want to protect the Protestant Civilization; the foes of immigration want to protect the Protestant Civilization, and every reactionary force in the country is now speaking of the White Protestant Civilization.

The Czarist government wanted to uphold and protect the Greek Orthodox Civilization; the Spanish Inquisition wanted to protect the Roman Catholic Civilization, and Soviet Russia of today wants to protect the red atheistic-communistic civilization of the commissars. The black, the red, the white, the yellow--all wish to protect the civilization of their own color and in order to protect the color of their civilization they are willing to commit great crimes--to undermine the foundation of every civilization.

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When you hear of a person who wishes to protect this or that civilization, you may rest assured that that protector of civilization is a beast of prey. The "protector" of the White Protestant Civilization is the same beast of prey as is the protector of the Black Catholic Civilization or as the protector of the Red Atheistic Civilization.

All of them are archenemies of every civilization. By nature he [the protector of civilization] is a savage and a violent person--at any rate, the antithesis of a civilized man, because the truly civilized person is against violent acts and against imposing forcefully a certain conviction or belief upon another group of people. The truly civilized person does not hate his fellow men, because he has his own political, religious, and philosophic convictions. Hatred is fostered by the savage, the uncivilized, in whom the spirit of the barbarian is still alive. The civilization of a certain color is for him merely a veil, a shield, behind which are concealed bestial inclinations. Whenever you hear a person speak of protecting a civilization, shun him as



Daily Jewish Courier, Apr. 27, 1923.

you would shun a beast of prey.

Civilization does not have any color. It is neither yellow nor green; white nor black; red nor grey--it is the total amount of all human endeavor and human acts for a better and more beautiful world. Civilization is not a monopoly of any color and of any race. There was a great civilization in America before the white people ever knew about the existence of this continent. There was a great and highly developed civilization in Asia when the peoples of Europe did not differ much from animals and beasts. There was a great civilization in North Africa while the peoples of other countries and continents could not distinguish between man and beast.

There is no Protestant, no Greek Orthodox, or no Roman Catholic civilization, because civilization has as much to do with religion as snow has with confections. Civilization is the product of the human tendency to make

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the world better, more beautiful, and more comfortable--and such a tendency lives in every person--in one it lives in a greater degree; in another, in a lesser. Only among animals and beasts does this tendency not live. By that token of reason, civilization is a purely human affair and all men are peers in the corporation which is called civilization.

In America the spirit of civilization lives in many--it lives in the Protestant as in the Catholic; in the Jew as in the pagan. And there are such [pagans] in America. The White Protestant civilization exists only in their obscure fantasy, because Catholics and Jews have no less contributed to this civilization than Protestants. The Protestants have not fixed their seal on the American civilization, because it [American civilization] is very little Protestant or Puritanical and is a great deal universal and worldly. If this or that great inventor or discoverer, who opened new worlds for American civilization through his invention or discovery was a Protestant, his invention or discovery is as little Protestant as the invention or discovery of a Catholic is Catholic.

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Daily Jewish Courier, Apr. 27, 1923.

Galileo was a Catholic, i. e., born of Catholic parents and brought up with the Catholic religion, yet no one will assert that the works produced by Galileo are Catholic. Einstein is a Jew, but his great contribution to civilization has very little to do with his Judaism. Leibnitz, Newton and Darwin were Protestants, but their discoveries and inventions which have contributed so much to civilization have nothing to do with their Protestantism. Just as Mendelyeev's theory has nothing to do with Greek Orthodoxy, so has civilization **developed** independent of religion and has little bearing with religion. It has some bearing with race, because there are productive and unproductive races--a race that is not productive can be attributed to certain living conditions such as environment, education, geographical conditions, etc. A race can be noncreative in one country and very creative in another country. But civilization certainly has nothing to do with religion, and when you hear of a "match" between religion and civilization, you should know that that match is not a match, but a reactionary conspiracy or an outburst of barbarous forces. So remember.

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JEWISH

Daily Jewish Courier, Apr. 27, 1923.

GOOD MORNING!

by

Dr. S. M. Melamed

The Hebrew teachers of Chicago are very fine people and fine Hebraists, but they are not fine Jews. Otherwise, they would do something for the Keren Hayesod (exchequer of World Zionist Organization). All elements in the community, rabbis, laymen, scholars, welfare workers, and even children, are participating in the drive, but not the Hebrew teachers, even though they are always talking about Hebrew culture and Jewish nationalism. Who is a hotter nationalist than a Hebrew teacher? But when it comes to do national work, he tells someone else to do it and he himself evades the work. The Hebrew teachers of Chicago could have raised at least, a few thousand dollars for the Keren Hayesod. The all important thing is not the sum that they could have raised, but the example they could have set for the children whom they teach. But **now**? Nothing.

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Daily Jewish Courier, Apr. 27, 1923.

When one has any suspicion on someone else, and if such suspicion afterwards proves groundless, one should have the courage to publicly admit it. I had suspected Rabbi Ephraim Epstein of doing nothing for the Keren Hayesod and I was pleasantly disappointed when I learned that he is active and is doing his duty. I had suspected Rabbi A. R. Mushkin of doing a great deal but found out that he is doing nothing, notwithstanding that he is at the head of the Misrachi (religious wing of the Zionist movement) in Chicago.

According to the latest census, there are in all 120,000 Jews in Canada, i.e., less than one half the Jews of Chicago. But the 120,000 Jews in Canada are doing a great deal more constructive work than the Jews in the entire Middle West. In Canada there are well-organized Jewish communities. The Jewish children in Canada receive a good Jewish education, and Canada contributes to the Keren Hayesod exactly four times as much as Chicago, even though the Canadian Jews are not so well off as the Chicago Jews. They are, however, conscientious Jews.

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JEWISH

Daily Jewish Courier, Apr. 24, 1923.

FORWARD BOOSTS PADEREWSKI

In last Friday's, April 20; issue of the New York Forward, an announcement to this effect appeared in the theatre section: "Paderewski's Four Concerts".

Under this caption, it is told that Paderewski will conduct a concert Sunday evening at Carnegie Hall, New York. Then three concerts will follow in Brooklyn, New Jersey and Boston.

We need not tell the Jewish reader who Paderewski is. He is the former Polish premier under whose administration pogroms broke out in Pinsk, Wilno, and Chenstekov. In 1912 Paderewski founded in Warsaw the hooligan newspaper Dva Groshe, which is still instigating pogroms on Jews. Paderewski founded in Warsaw another reactionary newspaper, Jest Paspolita, a large newspaper which is doing much harm to the Jews.

It is a shameful betrayal for a Jewish newspaper to boost the former Polish premier at a time when the Polish Jews are carrying on a bitter struggle against

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Daily Jewish Courier, Apr. 24, 1923.

Paderewski's Party, the Narodovtzes, against the pogroms instigated by Paderewski's newspapers.

Now, when on the streets of Warsaw Jews blood is flowing, when Jewish refugees are crying unto Heaven that the Polish government has driven them from the land so cruelly, it is a disgraceful conspiracy to boost the former Polish premier, whose party is in power in Poland and whose newspapers are continuing their reactionary work.

One may hold many points of view on Paderewski as a pianist, but since 1912 a Jewish newspaper has never given Paderewski any publicity--Paderewski who publishes pogrom-sheets with the money he makes on concerts. The Forward has done this.

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Daily Jewish Courier, Apr. 23, 1923.

THE SELF-DEFENSE OF POLISH JEWS AND OUR TASK

by

Dr. A. Margolin



The condition of the Jews in Poland has again assumed a critical character. The edict to expel [Jewish] Ukranian refugees has been pressed by the government official organs most cruelly, causing the economic ruin of foreign Jews. And the Warsaw Jews who tried to protect their unfortunate brethren were severely punished. Together with this national catastrophe, under the pretext of revenge for the execution of Bishop Bushkevitch, the political and social conditions of the Polish Jews themselves have become so aggravated that they no longer expect any protection against violence from the law, but are rather appealing to their own defenseless people for self-defense. The Warsaw pogrom, which was a result of Premier Sirkorski's encouraging politics in relation to the anti-Semitic Rozvoynicks [?], the pogroms in Mlava, Pozen, and Bromberg, awakened the Jewish representatives of the Sejm



Daily Jewish Courier, Apr. 23, 1923.

[Polish Parliament] and of the Warsaw Jewish community from their dream that the Polish reactionaries will protect them against injustice and that the Polish Parliament will help them in their fight for humanity and justice.

The Polish Parliament has, by a large majority of votes, abandoned the "urgent interpellation" of the Jewish deputies regarding the Warsaw pogrom, and has, contrariwise, urged President Waitchechowski's government to immediately rid Poland of Jewish refugees. Fortunately, Russia pardoned the unfortunate, "illegal" emigrants and permitted them to return to their homes. Germany opened her doors to a small portion of them and the Jewish Colonization Organization took them under its supervision. The condition of the Polish Jews proper has, at the same time, become hopeless. The Jewish representatives in both legislative chambers of Poland have, as a protest against injustice, left the session of the reactionary Parliament and have, at a protest meeting in a theater, under the watchword "Self-defense for the defenseless," adopted damning resolutions against the action of the

Daily Jewish Courier, Apr. 23, 1923.



**Warsaw Administration and of the Parliament.**

The Warsaw [Jewish] communal administration, the erstwhile fortress of assimilation and Chassidic hypocrisy, proclaimed, as a protest, a one-day strike in all Jewish business places and factories.

In one word, the entire thinking Polish Jewry has openly taken a stand against the governments anti-Semitic policy and against the criminal acts of the organized Polish reaction.

Not once has the history of Jewish life in the "liberated" Poland for the past five years brought about such a powerful and organized resistance of the Jewish citizenry against persecution, injustice, and pogroms as have the recent deplorable events in Poland, in which Sikorski's barbaric administration lined up with the hoodlums and the instigators of the boycott and refused to protect Jewish citizens against violent attacks.



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Daily Jewish Courier, Apr. 23, 1923.

The independent political action and the united front of the Polish Jewry against the government-sanctioned anti-Semitism and the Polish reaction even frightened somewhat the Polish Rusvoynicks themselves.

Paderewski's pogrom-sheet, Jetch Pas Polita, attacked the Jewish protest demonstrations ferociously and designated them as "conspiracies against the government," because they intended to arouse public sentiment abroad against Poland....and the reactionary newspaper, therefore, demanded that the government severely punish the Jewish deputies of the Parliament, who had organized these protest demonstrations. This, of course, is nonsense!

The organized Jewry "abroad" can deal a mighty blow to the Polish government because of its criminal politics against Jewish citizens and, by taking a firm collective stand against the Polish pogrom policy, it can protect our brothers in the anti-Semitic country from further suffering and maltreatment on the part of Sirkorski's reaction.

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Daily Jewish Courier, Apr. 23, 1923.

The Polish National Committee in America, at its last convention in Cleveland, resolved to raise ten million dollars in this country to aid both Polish Relief and Polish government finances.

It would be no more than right that the Jewish Congress Committee in New York should, at once, call to the attention of the Polish National Committee, which seeks to raise in America financial support for the Polish Government, the scandalous politics of the Sikorski's administration in relation to the Polish Jews and the recent organized pogroms in Poland.

The Jewish Congress Committee must demand of the Polish National Committee in America that it should influence the Sikorski's government to halt its Anti-Semitic, volcanic, and barbarous mistreatment of its Jewish citizens, because the families, sons and daughters, brothers and sisters, of the Polish Jews are free American citizens and will not permit the Warsaw government to help organize Anti-Jewish boycotts and pogroms with the

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financial aid of America. This should be the first political step of the organized Jewry in America to help our brethren in Poland in their deplorable condition and to strengthen their courageous hands for further independent struggles against active official anti-Semitism. Such a political step will yield favorable results for the defenseless Jew in Poland, because it will show Paderewski's press that its fear for the reverberation of the Warsaw Jewish protests has not been in vain.

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Sunday Jewish Courier, Apr. 22, 1923.

### **MEDITATIONS OF THE DAY**

(In English)

A bill aimed at the Ku Klux Klan is now in the process of becoming a law in the legislature of Illinois.

The Ku Klux Klan has been so discredited by recent events that it is easy to conclude that no need exists for legislation that shall make its activities more harmless. The fact of the matter is, however, that it is a sinister force, working in the dark, and one that today actually determines the actions of governors and national representatives in Congress. Only the fullest alertness will defeat its program of expansion, at the expense of the liberties of America. A bill, similar to the one now discussed for passage in the state legislature, if passed and made law in the states now dominated or threatened by domination of the Klan, would put the latter out of business. The Federal government is lukewarm on the subject and the states must each legislate to

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Sunday Jewish Courier, Apr. 22, 1923.

protect themselves. We need no Fascists in America and legislative action should be aware of the danger, if it wishes to preserve the interests of the people at large and of the founders of the Republic.

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JEWISH

Daily Jewish Courier, Apr. 17, 1923.

NOT HISTORY, NOT INFORMATION--BUT CHEAP VULGARITY

(Editorial)

It has often been claimed that the Encyclopedia Britannica is not always true to its mission; that its information is often inconsistent with historical facts; that some of its collaborators hold their own opinions, their own sympathies or antipathies higher than the truth.

That this assertion is true can be seen by its biographical sketch of Newton D. Baker. So erroneous, so dishonest and false was its information concerning the former American Secretary of War that thunderous protests were raised last year throughout the country, demanding that the article on Mr. Baker be removed from the Encyclopedia.

But never has this assertion been so boldly confirmed, never has its information proved so partial, so abominably false as in the case of its information

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concerning the Jews in Poland.

In its latest edition, which contains events from 1910 to 1921, under the caption "Jewish Question," written by Jeffry Drage, vice-president of the English Royal Statistical Society, the following information on the Jews in Poland is given through the Encyclopedia. (We have not as yet seen this new edition. We take the contents from the Friday issue of the New York World.)

"One of the most important questions which should be considered by the new Polish State is that of the Jews. The large majority in Poland are Eastern Jews who are in language, in religion, and in customs different from the rest of the population. Their language is Yiddish, close to a German dialect; their clothing is characteristic to themselves proper, and their wrong habits and low standard of conduct is neither European nor modern.

"The Eastern Jew is, in essence, a businessman or an agent, but not a producer.

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The shop owners in the cities are mostly Jews. They are a race for themselves. Hated and despised by the rest of the population, they are devoted to their religion, which is a primitive type of Judaism.

"The Czarist government has driven them from Russia. These exiled Jews formed a party to help Russia. They established a Jewish press which had openly opposed Polish autonomy. Prior to the War, the Poles attacked the Jews through boycotts, the only means with which one subjugated race can fight another.

"During and after the War the enmity against the Jews enhanced, first, through the fact that in the German occupations Jews became loyal allies of the Germans; second, through their affection for Bolshevism. The results of the latter were that in 1918 and 1919 from two to three hundred thousand Jews were killed. The Jewish press has greatly exaggerated this.

"They form a large mass of filth and utter destitution. They traffic in all

Daily Jewish Courier, Apr. 17, 1923.

sorts of illegal and intriguing businesses. They are devoted to their primitive religion. If they become rich they lose all sense of compassion for their brethren. Nobody who knows Poland is surprised by the Polish demand to get rid of this corrupt influence."

Neither the Russian "black hundred", nor the German anti-Semites, nor the anti-Semites of Austria, of Hungary, and of all other countries have ever dared to heap upon the Jew more aspersions, more lies, than does this article in the Encyclopedia Britannica.

The New York World reports that the New York Jews are embittered against this article; that they repudiate all statements as false and calumnious; that they ask: Why is the language of the Jews in Poland, their religion, and their customs so peculiar? Is the standard of the Poles, which have led to the plundering of Jewish wealth and to outright murder, both European and modern? Is not a businessman a producer? And since when is the type of Judaism to which the

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Polish Jews are devoted more primitive than the type of Christianity to which the Poles are devoted?

We do not believe that by merely asking questions and answering them or by flinging back the vile calumnies have the Jews in the English-speaking countries done their duty. We believe that never before have the Jews in England and America been confronted with a greater duty than the one of taking their stand for the protection of Jewish honor and for the protection of the existence of millions of Jews at the present moment.

It should not be forgotten that these accusations against millions of Jews, instigating Poland to get rid of them, are not published in a magazine nor in a newspaper, which can be answered in like terms, but they are published in an encyclopedia. Yes, in the largest encyclopedia, from which millions of people in the English-speaking countries take their information today, tomorrow, next year, and fifty years hence. If such an article is to remain in the



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encyclopedia, it will mean generations of weeping; it will mean a frenzied racial hatred for all time to be; it will mean pogrom and massacres not only for the present, but for generations to come. And the Jews in the English-speaking countries cannot, should not, and must not justify themselves by merely answering and repudiating these accusations in some magazine or newspaper articles.

A protest must be raised--an open protest to have these disgraceful calumnies removed from the encyclopedia. Let it cost what it may. A protest to the governments of England and America, if necessary; a protest in court; a protest to arouse public opinion in the two countries of democracy and justice against injustice.

A protest to have these disgraceful, vile, and mean accusations removed from the encyclopedia is now the duty of English and American influential Jews.

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JEWISH

The Sentinel, Wk. of April 6, 1923, Vols. 49-50, p.39.

The Sears-Roebuck Y. M. C. A. has invited Rabbi Leon Fram of Temple Judea to conduct a Bible class composed of Christians and Jews.

This is the first time in Chicago and perhaps in all America, that a rabbi has been asked to hold a Bible class under the auspices of the Y. M. C. A. It is an evidence of broad-mindedness in which Gentile and Jew might well rejoice.

Rabbi Fram received the Rabbinical degree in 1920 and has been the spiritual leader of Temple Judea since his graduation from the Hebrew Union College.

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THE POLISH JEW

(Editorial)

The latest victim of anti-Semitic propaganda in America is the Polish Jew. The anti-Semitic writers have recently directed their venom at the Polish Jews and are attempting to paint him as an unmitigated scoundrel. According to the theories of these anti-Semitic publicists, the Polish Jew is the worst of all the Jews and he deserves to be hated. He is the cause of all the trouble in Eastern and Central Europe, as well as of all the trouble from which mankind is suffering.

It is not difficult to point out the source of this attack upon the Polish Jews. The first person who attacked the Polish Jews in the American press, is a bosom friend of Mr. Morgenthau, who has also sharply criticized the Polish Jews. Morgenthau is very angry at the Polish Jews because they unmasked him and showed that the major part of his report is based on lies, and that he behaved in Poland

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like an archenemy of Israel. To what extent Mr. Morgenthau himself had a hand in this baiting of the Polish Jew, we do not know, but as Mr. Hendrick is the author of the anti-Semitic article on the Polish Jews, and as it is known that Mr. Morgenthau is the owner of the newspaper in which the article appeared, Mr. Morgenthau cannot free himself of the suspicion that he himself has had some hand in this propaganda.

Even if Mr. Morgenthau has had no hand in this propaganda against the Polish Jews, the source of the propaganda is still obvious. Mr. Hendrick, the writer of the article against the Polish Jews, was the "editor" of Mr. Morgenthau's report on the Polish pogroms, and Mr. Hendrick has good connections in Poland and with Polish politicians. If we know this, then we know everything about the source of this vile propaganda.

Whatever the substance of the anti-Semitic complaints against the Polish Jews

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may be, it will be enough to point out that what is now being said about the Polish Jew, has been said about the Russian, the German, the French Jew, etc. The French anti-Semites claim that the Jews in all other countries are all right, but the Alsatian Jews are no good. The German anti-Semites say that the English Jews are all right, but the German Jews are no good. The Russian and Polish anti-Semites claim that the Jews in Western Europe are the best people in the world, but the Russian and Polish Jews are corrupt and must be annihilated. It stands to reason that the French anti-Semite hates the German, Russian, and English Jews as much as the Alsatian Jews, and that the Russian and Polish anti-Semites hate the Western European Jews no less than they do the Russian and Polish Jews. Remembering, however, the maxim of the English statesman, Burke, i.e., that we should not and must not accuse a whole people, the anti-Semites utilize the hypocritical pretext that they do not mean all the Jews, but rather a certain class of Jews.

The Polish Jew is no different from the Jews in any other country, and if he has outstanding, individual characteristics, it is because he has lived in an



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atmosphere of oppression for many hundreds of years. As far as ability and general aptitude are concerned, the Polish Jew is as capable and as talented as the Jew of any other country. He is a son of the Jewish people, and he shares in common what all Jews share. In many respects the Polish Jew is abler than the Jew in any other country. Artistically, he is more talented than, for example, the Lithuanian Jew. As a businessman, he is better qualified than the Jew of many other countries because for many centuries, the Polish Jew was the business agent for the Pole, and he trained the only commercial class in Poland. As a result of a unique position in the economic life of Poland, a strong commercial spirit developed within him and this, at any rate, is not a liability. In modern times, Polish Jewry has produced great men in all walks of life. It will suffice to mention that the greatest philosopher of our time, Henri Bergson, whom the French acclaim as their greatest writer today, is a Polish Jew and the grandson of a Hasidic rabbi. Neither Poland nor the Jews need be ashamed of Henri Bergson. The Polish Jews have produced a number of great painters, sculptors, musicians, and writers, and they have contributed

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as much to modern literature and art as any other great Jewish group. Now, when the anti-Semites in America attack the Polish Jew and paint him as some sort of demon, they have no more and no less justification than when they attack the German or English or American Jew. It is stupid on the part of some Jewish publicists to defend the Polish Jew by proving that he is not as bad as he is portrayed. The only answer that we should make to the anti-Semites who are attacking the Polish Jew, is that the Polish Jew is a Jew like all other Jews.

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FOUNDATIONS FOR A JEWISH ART

(Editorial In English)

A universal art is impossible. Though we may keep on forever dreaming about a brotherhood of man, which should embrace the whole world of man, it must remain nothing but a chimera of the imagination. Internationalism is perhaps only a dream, and so far at least it has proven to be incompatible with the greatest creative manifestation.

The Jewish people, dispersed all over the globe, have lived a fragmentary life everywhere. To the creation of something organic in the field of art and literature, one must bring to bear a personality whole in its nature. The average Jew has gone to school in many nations and has not had the opportunity of being the product of a single influence. He has imbibed, let us say, something of his own culture, something of the trends of thought, past and present, of the European peoples; if he be a resident of America, he is an American, to

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boot. He has become, therefore, all in all a cosmopolite being, which is to say that he has become not a single but whole personality, but a link of many fragments. If born with a gift for seeing things whole, he, nevertheless, remains a patched-up individual in the end, in that he is taught to think now in the one, now in the other medium.

We believe and we have some grounds for believing that the Jewish people is a gifted people. We believe this to be true not only of the past, but also of the present. Unlike some peoples, like the Greeks who live on their past reputation, the Jewish people have done sufficient creative work to entitle us to a place in the sun of the present. We have been a nervous, passionate, and ubiquitous people. We have fought for spiritual equality in every clime, in every atmosphere, under the most diverse and difficult conditions. We have overcome obstacles that would have halted the advance of other peoples. We have, so to speak, not only built our barricades for purposes of defense, but we have also ascended our barricades and overleaped them for purposes of offense.

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This offense has not been of a military nature, of course, and, therefore, not of a destructive character. It has rather been an offense against the negative elements in nature and in life which have obstructed the development of forces working to the best interests of humanity. It is impossible that such a people should have its soil lie fallow and be unproductive.

It is our contention that the opposite is true; that what we need is but to overcome this fragmentary life of ours, to make our life whole, and to be unafraid of the traits characteristic of us. When we were truly our own in whole and not in part, we produced the Bible. We must be our own again. The lurid blackness and grime of the ghetto is not really ours. Ours is the warm blood of an eastern people, which has at the same time both the southern genius for vivid and concrete creation and at the same time the northern dynamic power for concentration and for detail. We can, therefore, create an art which should embody our characteristic traits. Though there is a deep underlying current of lyrical melancholy in the Jewish temperament, we are no pessimists. On the contrary, we have the optimism both of the dreamer who sees better visions for



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the future and of the practical-minded man who clammers up the mountain though the climbing is painful, full of obstacles, and at times almost impossible. The Jewish people have a strong will to live. If we had not possessed this trait, we would long ago have perished as a people. These are qualities of pregnant value to a development of the arts. The dominant trait of Russian music is its emotional expression. In that respect we are much akin to the Russian people. Jewish genius in the plastic arts has shown an almost abnormal interest in color. It is far from being pale and vague in its work; it has made its characters burst out of the canvas with an almost three-dimensional life. Our melancholy is intense, and one that pulsates with life. There is a harshness in our make-up too which has its merits for art purposes. It has the expression of a people with strong reactions to their environment. There is a sculptural projection in this trait. In music, it gives us an element of solidity, which helps us even in the expression of a mere emotion. Instead of sounding hollow and appearing to be a music without content, it has a tone of concrete realism which makes the music solid and almost graspable.

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Then too our emotion is not vague but picturesque. The fevered life of the ghetto may under present conditions be something of an unhealthy life, but it is characteristic of the people who are restive and taut to do things. The Jewish imagination is strong with local color. There is no mind more universal than ours, but we combine with this type of mind a strong interest in realism, which we find immediately about us. Our life is lurid only in the sense that we have lacked opportunity. We are always, as a matter of fact, striving to escape the gloom surrounding us. We are always stretching out toward the larger world outside. We are always looking to escape from our own milieu.

We have not done the creative work we are capable of doing solely because we have led a fragmentary life; we have been a house divided against itself. We have submerged our individuality in a life alien to our individuality, with the result that we have been trying to act a role unsuited to us. Everyone realizes the absurdity of an actor playing a part unsuited to him. A debutante could hardly play the role of a grandmother, and the man who plays Hamlet could hardly make a success as a vaudevillian. We have been trying to

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play different parts at different theaters. As a matter of fact, there is only one theater that is our own. The sooner we will cease trying the imitation of art models foreign to our temperament and mentality, the sooner will we be able to give expression to the temperament and mentality we can actually call our own. In the eighteenth century, Jean Jacques Rousseau created the slogan, "back to nature". This has been a watchword of inestimable worth since. Some romanticists may have gone too far with their fine frenzies; nevertheless, their contribution was of genuine worth. We must make a slogan of significance to us. We must resurrect an ancient principle that has become very true in our case. We must be true to ourselves. Only by being true to ourselves, can we be genuinely creative. Creation implies sincerity. We have meant to be sincere, but with foreign trappings we cannot possibly represent our part truly. Our trappings must be wholly our own. We must be ourselves.

The Chicago Chronicle, Wk. of March 2, 1923. Vol. 4, p.4.

EDITORIAL.

A UNIVERSITY CLUB.

For a long time in Chicago, there were many places and many neighborhoods from which Jews were barred. Jews were not admitted to certain clubs; were not allowed to buy property in certain sections of the city; were refused admission to rent apartments, etc. Gradually, however, a more broad-minded attitude is beginning to spread itself among those who were intolerant of the proximity of the Jew. Whether it is because of the Jew's increasing wealth, or because of the spirit of the times, we can not say.

There is, however, still one institution in Chicago where the fear of being besmirched by a contact, however distant, with the Jew, is still rampant. This is the University Club of Chicago, composed of graduates of universities the country over. However, we have no quarrel with the University Club. We turn to a much more serious need of Chicago Jewry. This is a university club for Jews, where graduates from different universities of the country may come together to exchange views and experiences; where young men of the community, fresh from the universities, may be inducted into communal work, for their own good, and for everyone's good. This may seem a rather large order, but a club like this is needed; and a club like this will come. And the sooner it comes, the better Chicago will be.



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GOOD MORNING  
by  
Dr. S. M. Melamed

Professor Horace Kallen, Henry Hurwitz, and other learned students of Judaism, have undertaken to ferret out the causes of anti-Semitism existing throughout the world in general and America in particular. They claim that Christianity and Christian religious instructions are responsible for anti-Semitism. They claim that hatred toward the Jews and toward everything pertaining to Judaism is implanted in the Christian child from the time he is a small child. Anti-Semitism will exist as long as this is true.

What, then, shall we do? Can we abolish Christianity? Can we abolish instruction in the Christian religion? I would like to ask these men who know so much about Judaism a few puzzling questions.

If it is true, as they claim, that Christianity alone is responsible for anti-

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Semitism, why did the Greeks and the Romans, who were not Christians, hate the Jews? Apparently, there weren't any fewer anti-Semitic propagandists in ancient Rome than there are today in Germany and France. The Romans knew nothing about Christianity, and yet, they hated the Jews. Later, when they became aware of Christianity, their hatred toward the Jews increased because they believed that Christianity was a Jewish religion. The same holds true of the Greeks.

If it is true that the Christian catechism is responsible for anti-Semitism, then why are there so many anti-Semites in France where the youth are not reared as Christians? Why are there so many anti-Semites who know no more about Christianity than they do about Buddhism?

True, the Christian religion and Christian mythology have contributed a great deal to the dissemination and encouragement of anti-Semitism. But it is historically false and sociologically fallacious to assert that hatred toward the Jews originates from Christianity alone. Do the Mohammedans love us?

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Didn't Mohammed himself cast aspersions upon us, and haven't contemporary Arabian pogromists the same psychology and the same ideology as the Christian pogromists in all the countries of Europe and America?

The truth is that we are hated because we have no national home, because we are a people in the Diaspora. We are not trusted anywhere because people are inclined to mistrust anyone who has no home. People are inclined to regard tramps with suspicion. As a people, we are tramps because we have no permanent address. How does the world look upon an individual who has no permanent address? So long as we, as a people, have no permanent address, we will be mistrusted, suspected, and hated, and we will be made the scapegoat for every crime in the history of the world. When Jews have a homeland, they will probably not be loved, but they won't be regarded with suspicion. There is only one way to destroy anti-Semitism: A Jewish Homeland.

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## THE VIGOR OF JEWS

(Editorial)

Our report from Vienna regarding the almost incredible physical strength which a Russian Jew is demonstrating daily before thousands of people attending a circus there, has more than a local significance. Not only does this phenomenon confirm the ancient Biblical story of Samson's strength, it also explains many other things. Every anthropologist will acknowledge the fact that just as a mentally sound people can produce intellectual giants, so a physically strong and sound people can produce physical giants.

Anti-Semitic scientists have sought for a number of years to convince the world that we [Jews], have not only degenerated intellectually as a people, but physically as well, and that we are even inferior, as compared to other peoples. When anti-Semites assert this, it is an accusation; when Jews

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assert this, it is a superstition.

The Jews are not physically inferior to other peoples; proportionately they are much stronger and healthier than any other race because our struggle for existence has always been so bitter that only the strongest could have endured it. A weak people would have fallen by the wayside. It is sheer superstition to assert that the Diaspora has weakened us physically. Only recently, hundreds of thousands of young Jewish men of Eastern Europe performed deeds of heroism on the battlefields. If the Jews were not such a strong and powerful race physically, they would have perished long ago.

The fact is that the Jews are much stronger physically than is generally realized. If the story of Samson has a symbolic significance, that significance is that the Jews are a very strong race physically because the process of selection has been carried further among the Jews than among other peoples.

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### PREACHER PRAISES JEWS

In his sermon at the Morse Avenue Church, in Rogers Park, Reverend S. F. Lang stoutly defended the Jewish morale, and, among other things, said:

"The Christians who evacuate or shun districts where Jews reside, set a very poor example of true Christianity. Wherever Jews come, they bring light and life, and we should welcome them with open arms."

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Daily Jewish Courier, Jan. 8, 1923.

WHAT DO YOU KNOW ABOUT JUDAISM?

by

Dr. S. M. Melamed

At one time, all the Jews knew what Judaism meant. Even if they were not familiar with the writings in Jewish books, they knew what the Jewish laws and traditions were. But as time went on, the Jews "progressed" a great deal, and today there are Jews who know much less about Judaism than a "Sabbath Goy" in the Old Country did. The freedom that Jews enjoy today throughout the world means--in many cases--freedom from Judaism.

If there have ever been categories and types of knowledge--today we have categories and types of ignorance. I felt inclined to classify this phenomenon in the life of our people, and started to study the ignorance prevailing among the Jews and to divide the different kinds of ignorance into specific groups. I believe that you will be interested in the results of my "findings".

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The "most modern" Jews in Chicago--and I believe that this is true all over America--are those whose Jewish vocabulary consists of two words: gefullte fish and Mazel Tov (good luck or congratulations). They picked up the word gefullte fish in vaudeville shows, and Mazel Tov from their Gentile friends, who associate with Jews.

A second category of "modern Jews in Chicago" knows more about Judaism. Their vocabulary consists of five words: gefullte fish, Mazel Tov, Yom Tov (Holiday), kosher ham and--Ganef (thief).

A third category--somewhat old-fashioned--have a large Jewish vocabulary: gefullte fish, Mazel Tov, Yom Tov, kosher ham, kosher hot dogs, Mitzvah (good deed, or act of faith, or commandment), Cholent (food roasted in a covered pot), sacramental wine, Shul (synagogue), noodle soup, and Simhah (festival).

A fourth category has a really extensive vocabulary and brags about its "knowledge". Its vocabulary consists of the following twenty-five words: gefullte

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fish, Mazel Tov, Yom Tov, kosher, trefa, Mizvoh, Cholent, Mashkeh (liquor), Ganef, noodle soup, Simhah, Shabas, Palit (escape), pinochle, Hazir (pork), Behama (dumb animal), Lathen (to steal), potato pancakes, sacramental wine, onions, Mazoth, and Mazah balls.

The "scholars" know a great deal more. They know what the following words mean: Shaytel (wig), Davnen (to pray), Tefilin (phylacteries), Nezuzah (religious symbol nailed on doorpost to guard the home against evil), Mazah Farfel (ground Mazah used in soup), cheese Blinzes (pancakes), Havdalah (prayer to indicate that the Sabbath is over), Kidush (prayer over the wine recited on Friday evening before the first Sabbath meal), Kalah (bride), Hasanah (wedding), Mehutan (very close relative of either bride or groom), Hasan (bridegroom), Shoteh (simpleton), etc.

They have learned these words and use them at the wrong time. Recently I happened to interview a young Jewish man from the South, who presented himself as a great connoisseur of Judaism. He was full of Torah (Knowledge). I

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listened to him use his knowledge of Yiddish and I was reminded of Sholom Aleichem's celebrated writings.....When he spoke of real estate, the young man remarked boldly, "And the Hasanah (wedding) was complete." When I asked him what a real-estate deal had to do with a wedding, he answered, "Well, isn't the closing of a real-estate deal a wedding?" He knew that Hasanah meant "wedding" in English, but he also believed that wedding had another meaning, i. e., the closing of a real-estate deal. I spoke to him a little more and found that he was familiar with the word Tisha Be-Av /Editor's note: Fast day in commemoration of the destruction of Jerusalem/. But he thought that Tisha Be-Av was the day on which a mother-in-law paid a visit to her daughter and son-in-law. When I explained the real meaning of Tisha Be-Av, he said angrily, "That's all bunk; I know better".

In the course of my talk with the young man, who claims to be a scholar, and who sometimes delivers a sermon when the rabbi is either ill or on vacation, I learned a great many new Hebrew words. That is to say, I learned, for the

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first time, how a great many Hebrew words were interpreted by a modern American "scholar":

Tisha Be-Av--the day when the mother-in-law pays a visit.

Simhath Torah (Festival of rejoicing over the Torah)--the day when the mother-in-law leaves.

Kidush--highball.

Havdalah--the last drink before the party breaks up.

Minyan (the prescribed number of worshippers for a public service)--a meeting of the board of directors.

Halel (special Hallelujah prayer)--surplus stocks and dividends.

Leshana Tovah (A Happy New Year)--a good balance sheet.

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Hurban (reference to the destruction of the Temple)--bankrupt.

Miese Mashkeh (poor liquor)--castor oil.

Bahur (young man)--a policeman or a good pinochle player.

Zaroth (worries)--a large bill from a department store.

Rishuth (injustice)--a slip of a motorcycle cop.

Yeshuah (salvation)--bail.

Kinin (lice)--small change.

Trefa (nonkosher)--"moonshine".

Had Sholom Aleichem spent his life in America, he would have given a great deal of his time to the new Jewish philology of the American scholars and

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would have compiled an American-Yiddish dictionary worth reading.

The thousands of American Jews who do know something about Judaism and have a Yiddish vocabulary, should thank the vaudeville shows, where they often hear Jewish words spoken by their Gentile friends, and also their grandpa and grandma. If it weren't for these educational agencies, thousands and tens of thousands of American Jews would not even know what gefullte fish meant.

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Sunday Jewish Courier, Jan. 7, 1923.

## FEAR

(Editorial in English)

Unless you appreciate the state of mind, the background of prejudice, the subconscious influences that enter into the making of an obstinate dogma, you cannot understand the continued opposition to Zionism by the small group of American reform Jews who go ahead protesting that they cannot join in building the Jewish National Home in Palestine. They say: "Build houses or establish banks, create industries, make it a center of religious life, make it a home; but do not, for God's sake, make it the Jewish National Home." If you will only do this, they may eventually come along and help, but still with reservations, denying the thought behind the building.

It is a strange attitude.

The anti-Zionist reform Jews are not strangers to Jewish interests. They

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are part and parcel of that stream of Jewish life that maintained during the Goluth [Diaspora] all the institutions that Jewish life could maintain in the face of the oppression and persecution. Within the limits of what they regard as being Jewish, they are generous and self-sacrificing. They are what is called good Jews. They have been the founders of orphan asylums, homes for the aged and hospitals; they have established charity organizations; they have joined with zeal in every Jewish defense or apologia. They understand the domestic features of Jewish life pretty well. There (sic) desire to Americanize the new immigrants--the immigrants themselves have gone far ahead of their teachers now--came from an interest in the immediate comfort and well being of those new comers. If they were moving toward assimilation they did not know it. They were trying to make Jewish life harmonize with what they thought was American life. They adapted themselves to new conditions, probably not out of a feeling of **servility**, but because they thought adaptation to be the way to harmony and comfort. They wanted all Jews in America to be comfortable, the new comer included.

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What they lacked was imagination, the sense of historic relations. They saw not the whole of Jewish life, but the fragment in which they happened to be lodged at that time. A decade of instruction and guidance in adjustment--a period of shrinking and accommodation--had dried up their feeling of universal solidarity and assertiveness. The obligation close at hand, the one thing that could be touched, they appreciated, they sympathized with, they gave generously to. But speak to them of the complicated, far-reaching influences of Jewish life, the future that could be created for the whole Jewish people, and they wondered at you for going so far afield when there was so much to be done right around the corner. They not only did not see the far-off, but they resented its intrusion. They regard past Jewish history as a book that had been closed. They could not see in what way they were connected with Jewish historical processes.

The basis of their attitude was fear. They understood remedies, making the best of things. They knew the meaning of orphan asylums, homes for the aged, hospitals, charities. They understood, a little more vaguely, learning



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literature, the thing that had to be done to certain Jewish rights. But when you reached conceptions of Jewish life that embraced the whole of the Jewish people, that involved strife and struggle, the assertion of rights, conflict to attain it, the new forms, new ideas, they could not understand why these things were necessary for the retention the (sic) comforts of the moment. Their eye-sight was to (sic) weak. Their vision became blurred. They were afraid of the unknown and the unborn.

You know children who are afraid of the dark. They have fears that are born out of pre-natal influences. There are adults who carry with them inherited fears. They cannot understand why certain things frighten them. They do not know why certain signs weaken (sic) in them distrust or suspicion. The dark is full of hobgoblins in whom they do not believe, yet fear.

The anti-Zionist reform Jews have inherited a fear of what the development of a strong Jewish life may create. All the distrust of past Jewish life goes into the making of that fear. All the complications of past Jewish

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life, its tragedies, its difficulties, its extensive wretchedness, its ups and downs, have instilled a feeling of horror when thinking of the Jewish people again resuming functions that they have once possessed. They have gotten out of the habit of thinking of Jews in this connection. All the greatness of the past is submerged in this subconscious fear of the consequences. Life has lost a residuum in their souls of the darkness of the past. It is this fear that animates their opposition to Zionism. It is fear of the complications that may be created, the dangers involved. It is fear of struggles that are not now foreseen but are sensed in advance, atavistically, in the establishment of a National Home for the Jewish people in Palestine.

That is why our efforts to argue with our brethren of this group have proven to be of no avail. The controversy has been carried on for over twenty years. On every point logic and truth seem to have been with us. All the questions raised have been dissipated. Have we a national language? Are we a people? Is Palestine large enough to hold the Jewish people? Can the Jewish people.

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Sunday Jewish Courier, Jan. 7, 1923.

be organized? Is Zionism a practical movement? Can Jews actually build a National Home? Will governments give us recognition? All of this is settled. What was controversial material has been established as fact. The world recognizes us as a people. It has given us the opportunity, long desired and long expressed, to establish ourselves once more in our own land. The world recognizes all the claims that we have made and has opened the doors of Palestine to our practical efforts. All of this is real. The fringes of the unknown are gradually disappearing. Palestine has entered into our consciousness, and this contact with reality should dissipate all fear, but the anti-Zionist reform Jews hold to their opinion and oppose our rhyme or reason because they cannot dislodge the fear that is the basis of their opposition.

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JEWISH

Forward, Oct. 7, 1922.

The reactionary Courier showers the Cloak-Maker's Union with new prevarications. The Courier received a sharp and well earned answer to its lies, by Comrade Max Brodsky, secretary-treasurer of Local 100, International Ladies Garment Workers Union. The answer speaks for itself.

Brodsky's Statement.

"I deny all statements that were published in the Courier under my name. I am absolutely not responsible for yesterday's scribbling in this paper, in which an attempt was made to justify itself by using my name. I want to emphasize that whatever the Courier wrote about me is a **lie**.

"First of all, the Courier wanted to show that I was a candidate for secretary-treasurer of **the Joint** Board on the left-wing ticket; the Courier also tortures itself in proving that in the Joint Board can be found two sections, a left-wing and a right-wing. I deny this.

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JEWISH

Forward, Oct. 7, 1922.

"It is also said in the Courier that Schoolman and those who supported Rosen's candidates, compelled me to withdraw my candidacy as secretary-treasurer of the Joint Board. This is not true. The truth is as follows: Brother Fogel, manager of the labor department of the Joint Board, proposed that both candidates should withdraw in order to avoid certain misunderstandings. I immediately accepted Brother Fogel's proposal and resigned. When I was, later, renominated I refused to accept the nomination. **However**, Brother Rosen remained a candidate and the result was that Conefsky was elected. This is the truth, not as the Courier had written."



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JEWISH

Daily Jewish Courier, Apr. 16, 1923.

## THE POPE'S APPEAL TO JEWS

(Editorial)

The statement made by a Catholic prelate to the effect that the Pope "feels" that the anti-religious Campaign on the part of the Bolsheviks is influenced by Russian Jews and that the Jews of America should therefore exercise their influence upon their "co-religionists" in Moscow to stop the persecution of Christian clergymen, is full of venomous anti-Semitism and Jesuitical hypocrisy, which calls for a sharp reply of protest.

Actually, there is little difference between the Pope's "appeal" to the American Jews that they influence the Bolsheviks to stop persecuting the Christian Clergymen, and the demand of the Polish anti-Semites that the rabbis of Poland be interned as pawns for the exculpation of the Catholic clergy in Moscow. Both aim to make the Jews of the whole world responsible

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Daily Jewish Courier, Apr. 16, 1923.

for the acts of the Bolsheviks in Russia.

The "Holy Father" in Rome has already evinced his anti-Semitic inclinations by his position against the Palestine Mandate. The statement he now makes puts him on an equal footing with the leader of the Warsaw "Rozwoy" ? by whom he was, for some good reason, intimately befriended when he was papal ambassador in Warsaw.

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JEWISH

Daily Jewish Courier, Jan. 7, 1923.

GOOD MORNING!

by

Dr. S. M. Melamed

The Jewish comrades in New York are commemorating the anniversaries of the deaths of Karl Liebknecht and Rosa Luxemburg. Have you ever heard of the Jewish comrades in New York observing the anniversaries of the victims of Fastov, Kishenev, or Homel? Have you ever heard of them shedding a tear for the 300,000 pogrom victims in the Ukraine?

.....

When Dr. Shmarya Levin visited Chicago sixteen years ago, the German Jews lavished great honors upon him. Today they are indifferent to Dr. Levin, because they now have something [else] to occupy themselves with, i. e., relief. Seventeen years ago, the German Jews in America felt that something was lacking in their lives. They were looking for something new. As Jews

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IV they felt that their lives were empty, and they began to flirt with Zionism. Today the essential factor in their lives is "relief". For this reason, they are indifferent to Zionism today, and are no longer interested in Dr. Levin.

Please realize what this means: Relief--a remedy for Judaism.

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JEWISH

Daily Jewish Forward, Sept. 26, 1922.

COURIER PUBLISHES FALSE STATEMENT ABOUT THE CLOAKMAKERS UNION

A bit of "news" appeared in the Daily Jewish Courier yesterday. It announced that a local of the Cloakmakers Union will hold a meeting stating, in the meantime, what will be discussed at the meeting and what will be determined--i.e., reporting everything in such a way that it will be detrimental to the Union and may result in destroying the Union. The Courier is up to its old tricks again.

Comrade H. Schoolman, vice-president and district supervisor of the International Ladies Garment Workers Union submitted an explanation to the Forward upon being informed of the false accusations made by the Courier. He will, once and for all, nail the Courier to the wall. We know that his friends will support him in his campaign against those who attempt to sabotage the Union. Here is his statement:

"Dear Editor of the Forward: I do not know who informs the Courier with what occurs in the Cloakmakers Union since I personally refuse to have anything to do with their "official labor editor" simply because he inserts additional

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Daily Jewish Forward, Sept. 26, 1922.

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material regardless of what he is told. Very often his supplementary remarks are just lies. However, whoever wrote the last report about the Union certainly did not know what he was talking about.

"The reporter probably heard that a special meeting was to be held by Local 5 at which certain clauses of the recent agreement and the resignation of the chairman were to be discussed. He then went ahead and wrote that the meeting would deal with Schoolman, although he knew that Schoolman was not concerned with the election for the new chairman since he represents, at present, not any particular local nor the Chicago Joint Board, but the whole International in the middle west. Moreover, he also stated that the Raincoat Makers Union, Local 5, was suspended because it opposed the movement to reorganize the Joint Board and to create the office of secretary. Did he know that the problem of reorganizing the Joint Board and of appointing a secretary was considered by the General Board before it was known that Local 5 did not favor the proposals? Thirdly, the reporter stated, 'wisely' so to speak, that the disturbances at the meetings of the Joint Board were caused by Schoolman because a majority of those

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present were not his personal friends. He failed to state that because a majority were not Schoolman's friends four months have elapsed and no secretary has yet been appointed.....Lastly, the reporter also informs the readers of the Courier that no organizational work can be accomplished until a secretary of the Joint Board is appointed. The truth of the matter is that an organizer was appointed and that many preparations are being made. The work is being done as well as can be expected.

"Altogether it seems as if many have united to destroy that which it took so much effort to build up. In that respect the conservative Courier marches side by side with the so-called 'reds'. It is nauseating to see these poisonous prevaricators create hatred among several innocent members in such an unprecedented manner. And who instigates this hatred? The Courier and the "left wingers" have united to destroy the organization which is so necessary and so important in our life."

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JEWISH

Daily Jewish Courier, Aug. 24, 1922.

[JEWISH SUPERSTITIONS]

by

Dr. S. M. Melamed

The Chicago Jews are really fine, likeable people, as fine and likeable as they were in the old country.....The Chicago Jews are not fanatics; on the contrary, they are very liberal people. For instance, a Jew who lives in the Lawndale district is a member of an Orthodox synagogue, but as soon as he moves to the North Side, he becomes a member of a Reform temple. Many Chicago Jews are not particular about their articles of faith, and they are not fanatical adherents of a certain set of principles. However, there are a few principles in which the Chicago Jews firmly believe. These principles are:

1. That every dead body must be brought to the synagogue and a funeral oration must be delivered; otherwise the soul of the dead person will not go to heaven by express train.

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JEWISH.

Daily Jewish Courier, Aug. 24, 1922.

2. That weddings and wedding suppers must be held in a Down-Town hotel; otherwise the newlyweds will be unhappy.
3. That the newly arrived immigrants, the greenhorns, have no brains, and that all wisdom is lodged in the Chicago Jews.
4. That Shnevr Zalmen [J. Loebner] fights the world every Wednesday, with his Galician Jews.
5. That during the rending of the Torah, one should chatter and gossip.
6. That by giving to charity, one becomes poor.
7. That every Reform rabbi is an educated man.
8. That the editor of a Jewish newspaper is a public errand-boy.

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Daily Jewish Courier, Aug. 24, 1922.

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9. That with his twenty-five or fifty-dollar donation to the Keren Hayesod ["exchequer" of World Zionist Organization], he [the Jew] is making the Jewish people happy, he is building Palestine, and fulfilling all of his Jewish duties; he thereby deserves a million dollars' worth of publicity and ten million dollars' worth of Paradise.

10. That it is better [to have] money without a man than [to have] a man without money.

If my dearly beloved Chicago Jews will ever get rid of these superstitions, they will really become civilized.

Will we ever live to see that day?

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JEWISH

Forward, June 27, 1922.

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Sidney Hillman's Speech. - Tailor Corporation for Russia.

" I believe that the Soviet government is able enough to take care of the conditions in Russia. There are certain things that Russia is not interested in, things which leaders here look at as very important. The Russian government is very little interested in this or in any other ism.

" The government of Russia has huge wealth sources of which many are in the ground, and it will require plenty of energy and exertion to bring this wealth to the surface. Those treasures are there for some one just to come and take them - today these treasures are Russia's own. Russia has the capital, inherited capital, which has not been touched as yet. She has the people to do the work and she also has the most able government. I believe that all capital that will be invested in Russia is as well protected and guaranteed, as the capital invested in other countries of Europe.

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Forward, June 27, 1922.

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I discussed the question of investing capital with the representatives of the Russian government, I visited factories, interested myself in tailoring and weaving mills. There are clothing factories that employ over a thousand people each, over a dozen factories are operating in Moscow and Petrograd alone. If our girls would sew the buttons as they are sewn there, in the same time that it takes them there, our price committee would be busy every day. Clothes are being made there that could be worn here in America. Weaving factories are of the latest model there. What they need is capital to develop their industries.

"After the long conferences we held, the representatives of Soviet Russia have offered us concessions, that is, not to the Amalgamated Clothing workers, but to a corporation, which we are to organize, in which workers of all organizations, and people who believe it their duty to help, will become members. The Russian government will turn over to this corporation, in partnership, nine clothing and weaving factories employing at

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Forward, June 27, 1922.

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present over several thousand workers. The real value of the property, buildings, and stock, is between five and ten million rubels, or about \$5,000,000 which will make it possible to start work. Under this concession we will have many privileges. Delegates, I appeal to you, in the name of humanity, in the name of everything that should be dear to every one. I assure you that through your example you will influence others to do likewise. You are sending a message to the world, that we workers are taking upon ourselves the responsibility of rebuilding the world, in order to save civilization for every one alike."

Daily Jewish Courier, May 21, 1922.

SUPPORT THE FEDERATED AND USE YOUR  
INFLUENCE FOR THE GOOD OF THE COMMUNITY

(Editorial in English)

The Federated Orthodox Charities of Chicago has a membership of 8,300; the Associated has a membership of 6,000, but still the Federated, although its budget is very moderate, is always in financial straits, while the Associated with less members is flourishing financially. It is also good to bear in mind that a great many south and north side Jews also support the Federated in spite of the fact that they are not Orthodox Jews--in any meaning of the term. They do it because they feel it their duty to come to the aid of an organization that is doing so much good among a vast section of our people in Chicago. Of course it is also true that a great many Orthodox Jews support the Associated. Among the prominent members of the Associated will be found men and women who are also highly prominent among the Orthodox Jews and preside over the destinies of the Orthodox community. We need only mention the

Daily Jewish Courier, May 21, 1922.

names of James Davis, Samuel Phillipson, B. Horwich, M. Ph. Ginzburg, and many others, who contribute liberally to the Associated. But the fact remains that while the Associated is very seldom short of funds, although its membership is not as large as that of the Federated, the Federated is always in financial straits and must resort to drives and campaigns to make both ends meet. How is this remarkable phenomenon to be explained?

It is true that the west side Jews are by no means as wealthy, or even half as wealthy, as the Jews of the north and the south side, but as a whole they are a well-to-do people and can be considered a good middle-class group. Since they are large in numbers, they should at least contribute \$300,000 a year to the Federated, so that the main charity organization of the Orthodox community be in a position not only to pay its bills but to expand and develop. But it seems to us--and this is also the impression of our people in the north and in the south Sides--that the West side Jews do not do all they can for the Federated, and as a matter of fact they do not do their plain duty towards the main charity organization of the Orthodox community. Men who are in a position



Daily Jewish Courier, May 21, 1922.

to contribute a hundred dollars a year, give only ten or twenty dollars a year; a man who could easily give fifty dollars a year is satisfied with giving five or ten dollars a year, and the result is that there is a vast membership but no money. This results in the necessity of resorting to special drives to which the non-Orthodox element also contributes.

Altogether it is a very deplorable state of affairs. The plain fact is that the Orthodox Jews in Chicago, forming the majority of the Jewry, are economically so situated that they can very well maintain the Federated and supply it with all the funds it needs, and they do not do it. They are relying on us to do it. But since the greatest donors have most influence, it goes without saying that the mass of Orthodox Jews in the city of Chicago has less influence on the development of the Federated and all its policies than it ought to, because in proportion it gives less than it ought to. The results, of course, are plain. The Federated, the main Orthodox charity organization in Chicago, established by the Orthodox Jews and for the Orthodox Jews is not controlled by purely Orthodox elements. We do not say that those in control of the Federated are not alive

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to their task, as leaders of an Orthodox organization. They are all able men and very devoted to the great cause, but they are not leaders of Orthodoxy and do not claim to represent Orthodoxy. They say, however, that those who represent Orthodoxy in Chicago should be more closely connected with the Federated, and if they are not, it is because they do not do their duty towards the Federated and do not want to assume responsibility. To these people we say this: If you want to run the Federated in your spirit, support the Federated, give all you can to the Federated, in money and time, and then you will have all the control you want to; but as long as you do not do for the Federated as much as others do, you must not bear a grudge against those who are in control of the Federated, although they are not as Orthodox as you are. They give their money and time and are willing to assume responsibility, nay they are compelled to assume responsibility because you try to evade responsibility. Give as much to the Federated as they do and you will be in their place. Double or treble your membership dues, give more of your time and energy to the Federated, and you will be gladly admitted to leadership. [Editor's note: This article is in English originally. It has not been edited in the usual manner.]

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Forward. May 15, 1922.

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The Truth About the Courier Circulation.

At last we have the opportunity to prove to the world the truth of the Courier circulation. One of their own former employees, who has been with them for nine years and the only one who supplies all the news stands and stores where newspapers are sold, took an oath that the Courier has a circulation of a little over 7,400, in the Jewish districts of the West Side and the Douglas Park district, North West Side. The South Side is not included, but every one knows, that the South Side has a very small percentage of Jews who read Jewish papers, therefore, the circulation on the South Side cannot be very great.

Read the following Affidavit:

State of Illinois )  
County of Cook } S.S.

Charles Roeske, being first duly sworn on oath, deposes and says that he resides in the city of Chicago, and that he is in the newspaper delivery business. That he was employed by the Jewish Daily Courier of the city of Chicago as the sole distributor and collector of all the papers published by the said newspaper to the Jewish sections on the West Side, North West Side, Lawndale district,

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Albany Park, and the North Side of the city of Chicago, and that he handled all of the collections which he made from the people to whom papers were delivered, and turned over all collections to Jewish Daily Courier.

He further states that during the month of March, 1922, he turned over to the said Jewish Courier all the money collected for papers delivered by him for the week ending March 1st, 1922, the sum of \$444.25 and for the week ending March 8th, \$442.25 which represented the full amount of net paid circulation of the said publication.

Affiant further states that the wholesale price charged by them to the news-dealers was \$1.00 a hundred copies, and that the net paid circulation handled by him during the week ending March 1st, 1922, was 44,425 copies, or a daily average of 7,407 copies, and that the week ending March 8th, 1922, was 44,225; being a daily average of 7,371 copies circulation, said paper being published six days a week.

Affiant further states that he was employed by the Jewish Daily Courier in the capacity of sole distributor of their paper for the last nine years, having resigned this position in March, 1922.

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Affiant further states that he has in possession numerous return paid checks and many other records as further proof that the Jewish Daily Courier had never, at any time during his employ, even had half of the circulation claimed by the said paper.

Further Affiant sayeth not.

Chas. Raeski.

Subscribed and sworn to before me a Notary, this 3th day of May, A.D. 1922.

Seal

Samuel Chapman.  
Notary Public.



Forward, April 16, 1922.

A very important problem faces the Jewish working class of Chicago and that is: What can be done to make our masses citizens of this country?

The working class, as a whole, has not solved this problem. A branch of the Workmen's Circle, the Young American branch 227, - which is composed of intelligent American young people, has undertaken this work on a small scale. It opened a League (naturalizations aid) and for a short time contributed good work. One Workmen's Circle branch, regardless of how intelligent its group is could not carry on this work. The League dissolved and the Jewish working masses, again, remain without such an institution.

Because such an institution is necessary, the City Central Committee of the Jewish Socialist Alliance has therefore, determined to start a movement similar to a movement carried on in New York 13 years ago, and have determined to call a conference to hasten such a movement.

In order to begin the work immediately, it decided to open offices on certain days in the Douglas Park district and the North West Side. It was also

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determined to do the work in cooperation with the Young American branch to which a committee was sent. The Young American branch accepted the invitation of the Jewish Socialist Alliance and will begin work tomorrow. The League of the Workmen's Circle Lyceum will be opened tomorrow. The plans for the conference will be drawn by a committee of the Alliance and the Young American branch.

The office in the Workmen's Circle Lyceum will be open every Monday, Wednesday, and Thursday. Attorney E. Marcus will be in charge of the office. The office on the North West Side will be in the Socialist Institute.

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JEWISH

Daily Jewish Courier, Apr. 6, 1922.

## THE GENTLEMEN OF THE NORTH SIDE

(Editorial in English)

There are many Jews on the North Side of Chicago, wealthy and rich Jews, who seem to have forgotten that the North Side is a part of the City of Chicago, and that the North Side Jews are members of the Chicago Jewish community, although not members in good standing. The gentlemen of the North Side seem to have forgotten that they, too, have some duties and obligations to perform, we mean of course Jewish duties and Jewish obligations. The gentlemen of the North Side must not imagine for one single moment that making money and playing pinochle are the only two objects of life. They must bear in mind that a man is not a money-making machine and not a pinochle hyena. They must not always think of themselves and of their pleasures. Being men of wealth, they must also help to carry the financial burdens of the community, and must from time to time think of the fate and future of their people abroad.

We have a new Ghetto on the North Side, and a wealthy Ghetto too. Jews who

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Daily Jewish Courier, Apr. 6, 1922.

have been living for years on the West Side have suddenly discovered that they can no longer live in the Ghetto and must move North. They are moving North, they are moving by the score and by the hundreds, and settling on the North Side they free themselves from their Jewish duties and Jewish obligations. Not only do they not pay any attention to the Jewish education of their children, but they get out of touch with Jewish life as well, and the more modern and fashionable among them, even join Reform Temples, although in the heart (sic) of their hearts they hate Reformed Judaism and all that goes with it, but they believe it to be their duty to be fashionable and to be up-to-date. In many cases they become ex-Jews altogether, as soon as they reach the North Side. This is of course altogether ungentlemanly. This is upstart life. Men of good taste, good education, and good breeding, do not do it.

There must be at least from fifty to sixty thousand Jews on the North Side of Chicago. Unlike the West Side Jews, who are not all well to do, the gentlemen on the North Side are all well to do, or they could not afford to live on the North Side. How many modern Jewish schools are there on the North Side of Chicago? Is there any Jewish cultural center on the North Side of Chicago? To our knowledge there is not

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even a Zionist district on the North Side. As far as we are informed, the Zionist district is just now in the stage of formation, thanks to the efforts of Rabbis Langh and Lassen, and Messrs. Phillipson and Mann. If not for their efforts, the North Side of Chicago would to the present day be a **Zionist** wilderness, and to be sure, many of the Jews on the North Side have Jewish tradition and know something about matters Jewish, and cannot claim that they are not Zionists because they know nothing about it.

The North Side of Chicago has, as a unit, not contributed one single cent for the Keren Hayesod ["exchequer" of World Zionist Organization]. Tonight an attempt will be made to induce a group of North Side Jews to do something for the Keren Hayesod. Whether the attempt will be successful or not is hard to foretell. We dare say that the Jews on the North Side of Chicago can give ten times as much for the Keren Hayesod as can the Jews on the West Side, because the gentlemen of the North Side are all economically settled, are all wealthy or rich, and they could well afford to enrich the Keren Hayesod with one hundred or two hundred thousand dollars, but to be sure they won't do it. If everything goes well tonight, ten or fifteen thousand dollars will be collected from a small group of

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Daily Jewish Courier, Apr. 6, 1922.

people whose heart is on the West Side. The bulk of the North Side Jewry is not interested in the Keren Hayesod, because it is not interested in anything Jewish. It is only interested in good times, in making money, in pinochle, and in pleasures, and all these things combined cannot restore Palestine. Most of the North Side Jews pay a visit to the Almighty once a year, visit the Temple on Yom Kippur, and pay a definite sum to either charity and are through with their Jewish duties, and God knows that the North Side Jews alone could finance twenty new colonies in Palestine and could finance ten up-to-date modern Hebrew schools in their neighborhood, but what is the use talking. They are all busy making money or losing money--most of them can even afford this pleasure and still be wealthy people--they are all enjoying the movies and the pinochle games, joyrides, parties, etc., and as to their Jewish duties, they wait for the next Yom Kippur. They probably think that since the Almighty Lord's profession is forgiveness, he will forgive them anyhow--a very cheap conception of God.

Is there nobody on the North Side to stir up those pinochle playing gentlemen and joyriding dames, and to arouse them to their consciousness of their duties as Jews and Jewesses? What do you say Rabbi Langh, and what do you think Rabbi Lassen?

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I D 2 a(2)Forward Mar. 8, 1922

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The clockmakers suffered during the last few seasons due to insufficient work in their trade and, therefore, many clockmakers were unemployed for many months.

The executive board of the clockmakers local unions have therefore, determined to recommend to their members that a large fund be created in order to improve the clockmakers as much as possible.

One of the most popular plans that will be proposed at a mass meeting to be called soon, is that every member who is employed, should give a certain percentage of his earnings to establish his financial security during employment. This proposal is being highly praised in the clockmaker circles and, if it should be adopted, it will demonstrate the true spirit of unionfraternity.

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JEWISH

Daily Jewish Courier, Mar. 3, 1922.

## THE NINETEEN THOUSAND

(Editorial)

Nineteen thousand Chicago Jews took part in the last relief drive. If we consider every one of the nineteen thousand relief subscribers as the head of a family of five, it would appear that ninety-five thousand Jews in Chicago participated in the relief drive.

There are between three and four hundred thousand Jews in Chicago. There are between seventy and eighty thousand Jewish families in Chicago. The last relief drive was organized magnificently. All the communal workers of the city and all the representatives of large and small organizations participated in the drive. After all the effort, struggle, hard, ceaseless labor, we succeeded in reaching, for relief purposes, only one out of every four Jews. Considering the number of Jews in Chicago, at least fifty thousand Jews should have participated in the drive--actually only nineteen thousand took part.

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Daily Jewish Courier, Mar. 3, 1922.

Chicago gave more than its quota to the relief. Originally its quota was one million dollars, later it was raised to one and one-half million dollars, but Chicago actually gave a million and eight hundred thousand dollars. If at least eighty per cent of all the Jews in Chicago had participated in the relief drive, then Chicago would have given not a million and eight hundred thousand dollars, but five million dollars.

Why were not at least twenty thousand more Jews in Chicago reached for relief purposes?

Chicago has about thirty thousand Jewish workers who can give nothing or very little. Just the same, we believe that if the Jewish workers of Chicago were especially organized for the relief drive, they would have given something. When thirty thousand Jewish workers are organized for a definite philanthropic purpose, they can accomplish a great deal, irrespective of their individual contributions. Among our workers there are many idealists, men of great souls. Many Jewish workers of Chicago, when they were properly organized, collectively

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or individually, would have surprised our rich people with their spirit of sacrifice and idealism. The fact that the People's Relief Committee is not doing anything and is broke is not the fault of the Jewish workers; it is the fault of a few politicians who have discredited and destroyed the People's Relief Committee.

But even if we were to eliminate entirely the Jewish workers from our calculations, there still should have been more than nineteen thousand relief subscribers in Chicago. The question arises: where are the great Jewish masses of Chicago who cannot be reached even by as brilliant an organization of a campaign as the last one was?

In 1907, Prince Buelow, chancellor of the German Empire, called for new elections to the German Reichstag. He knew the strength of the opposition parties very well; he knew exactly how many members they would elect to the Reichstag because the German political parties are stable, and political landslides did not happen in imperial Germany the way they often happen in democratic countries.

When Prince Buelow was asked why he dissolved the old Reichstag and what



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guarantees he had that the new Reichstag would differ from the old, he replied: "I will not appeal to the voters because they have already decided how to vote. I will appeal to the nonvoters, to those who never participate in any election; they are the great mass of nonparty people and I will draw them into the campaign." The result of the election was that two million people who had never before participated in any political election, were drawn into that political campaign and they gave the new Reichstag an entirely different complexion. The Social Democrats and the Catholic Center lost about sixty deputies. The sixty newly elected deputies were not in opposition to the government, and, with their help, Prince Buelow continued to rule.

Every nation has a party of indifferent citizens, a party of nonvoters. We Jews have a party of nongivers and it is our strongest party, strongest numerically but not morally. This party of nongivers is the strongest in Chicago.

There are tens of thousands of Jews in Chicago, often well-to-do and rich Jews,

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Daily Jewish Courier, Mar. 3, 1922.

who are absolutely dead as far as Jewish life is concerned. They never give a cent to any charity. They are a dead mass, a dead weight.

The Jews in Chicago who give, give plenty, and often they give more than their means permit. If Chicago does not give as much as it should, it is due to the fact that we have such a large party of nongivers here, a party which is numerically larger than the party of givers. Of course in other cities, particularly in New York, the party of nongivers is larger than in Chicago, but even in Chicago it is large enough.

Every civic worker in Chicago is asking himself these questions: How can we transform the party of nongivers into a party of givers? How can we reach every Jew in Chicago in behalf of Jewish charity and Jewish public affairs?

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Daily Jewish Courier, Feb. 14, 1922.

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## THEY DO IT ALL RIGHT IN KOVNO

(Editorial in English)

Kovno, the capital of Lithuania, has a Jewish population of from twenty-five to thirty thousand. The majority of the Kovno Jews are by no means well to do, and a great many of them are actually paupers, but these twenty-five thousand Jews in Kovno are maintaining fifteen Jewish public schools, three Yeshivahs, one teachers' seminary, and now they have established a faculty for higher Jewish learning, and have pledged to support it to the extent of two hundred thousand marks annually. Besides, there are in Kovno a number of other Jewish educational establishments, and any number of Jewish Kindergartens. All these institutions are not supported by voluntary contributions, as is the case in America, but are supported by the community.

In Chicago there are more than three hundred thousand Jews, and most of the Chicago Jews are well to do; even the poor cannot be called paupers, and these

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three hundred thousand Jews in Chicago do not support even ten Talmud Torahs, do not support one teachers' seminary, do not maintain kindergartens, and do not support a faculty for Jewish learning. They may do so in the future, and we hope they will, but at the present they must be appealed to, to support anything.

How is it that twenty five thousand poor Jews in Kovno can do more for Jewish education and Jewish culture than three hundred thousand wealthy Jews in Chicago? How is it that Kovno Jewry can maintain a faculty for higher Jewish learning, make such men as Albert Einstein and Simon Dubnow take an interest in their Jewish faculty, while the Chicago Jews can do nothing of the sort? How is it that the poor Kovno Jews can care educationally for every Jewish child, while the Chicago Jews do not care educationally for even twenty per cent of the Jewish children? The answer to these questions seems to us simple enough. The Jews in Kovno are communally well organized, and are animated by strong Jewish sentiments, while the Chicago Jews are communally not organized and are not animated by Jewish idealism and Jewish sentiments. The Jews in

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Kovno want to be happy, not only as human beings, but as Jews as well. They want to live a Jewish life, and they want to perpetuate their Judaism. They want to bring up their children as Jews, and to do that they give them the best sort of Jewish education possible. The Chicago Jews on the other hand, are only anxious to be happy as human beings and most of them do not give a tumble for Judaism. Outside of charity, they do nothing for Judaism. They are not anxious to perpetuate it, or at least they do nothing to perpetuate it, and hence they do not give their children Jewish education. They do not care for the Judaism of the next generation. Most of our people here are anxious to have a good time; that is all. What they call a good time is mostly a cheap affair. In Kovno they are also anxious to have a good time, and are surely anxious to be happy, but there they know that unless they are happy as Jews too, they cannot be happy as human beings either--hence their keen desire to be happy as both.

This explains best why the poor Jews in Kovno can do a thousand times more for Jewish education and Jewish culture than the three hundred thousand wealthy



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Chicago Jews. Then, of course, we must take into consideration that the Kovno Jews are communally organized, while the Chicago Jews are not. In Kovno there is an organized Jewish community, an organized Rabbinate, an organized Beth Din, an organized Kashruth, and an organized Jewish life. Here no Jewish community exists, and only one out of twenty belongs to a Jewish congregation, and probably only one in fifty takes an interest in a Jewish congregation. Without a communal organization to cope with communal problems, and without any higher communal authority in existence to enforce the will of the majority, Chicago with its three hundred thousand well-to-do Jews cannot do as much as can Kovno with its twenty-five thousand poor Jews.

They can do it in Kovno all right, because in Kovno they are serious-minded Jews; they cannot do anything in Chicago, because in Chicago they are not serious-minded Jews. That is all there is to it.

The spirit of anarchy with which Jewish life in the city is permeated is bound to perpetuate itself, unless we establish some sort of a communal

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organization to enforce the will of the majority of Chicago Jews.

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Daily Forward, Feb. 7, 1933.

### IN THE JEWISH WORLD

In an article on Ford, in the World, the opinion is expressed that Ford started his anti-Semitic propaganda not because he is an anti-Semite at heart, but because he believed that he would ride into the White House on the horse of anti-Semitism. He is just like many other self-made millionaires.

The article says Ford is suffering from the malady of "Presidentism," and that to be president of the United States is his life's ambition. With this in view, he always comes out with new ideas and projects on how to make our country, and particularly the whole world, happy.

He does not care how much his fanatical plans will cost him; he does not care if his plans are simply empty dreams. His purpose is to gain popularity, to be a successful great man and a friend of the nation. When he reaches this aim, he will be ready for his life's ambition, i.e., to become president of the United States.

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He believes that his anti-Semitic propaganda will help a great deal in making him beloved by the American people. It is a maxim of the Talmud, that whosoever persecutes or troubles the Jew, rises to fame. So, of course, Ford's figures are right, but here in America, in the land of the Free, Jew-bating does not click. With his anti-Semitic propaganda, Ford failed to acquire the friendship of, or the followers among, the American masses.

Most of the American newspapers resented his anti-Semitic propaganda, lies, and false accusations, with condemnation and contempt, and he was compelled to abandon it.

If there ever was a remote possibility of his achieving his life's-ambition, it has now disappeared forever. Instead of making him a great man, his lies and false accusations towards Jews show that every intelligent citizen realizes how common, ignorant, and uneducated he is.

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Daily Forward, Feb. 7, 1936.

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And the result is that those who thought of him as being an outstanding, high-class gentleman of high ideals, look upon him now as a demagogue and egoist, and who is always ready to commit any sort of wrong or vicious act in order to achieve his selfish aim.

It would appear that every Jew should be quite pleased now that Ford was forced to abandon his anti-Semitic propaganda, but this is not altogether the case. There are many Jews who cry and mourn because Ford, in his Dearborn Independent, has discontinued his writings on Jew-baiting. No sensationalism would prove unprofitable to some people. There are many small weekly publications scattered all over the land which have very few readers on account of their very little importance. The publishers of these small weekly papers had to put up a continual struggle in order to make ends meet until the Dearborn Independent came out with Ford's anti-Semitic propaganda.



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The appearance of the Dearborn Independent, with its Jew-bating, was just like a godsend to these small weekly newspapers. They immediately began a counter-attack in their weeklies against Ford's lies and false accusations, and the patronage of readers began to grow by leaps and bounds. Great success was in store for them, so it seemed. But when Ford stopped his Jew-bating in his Dearborn Independent, these small weeklies had to resume the struggle again, for the patronage had fallen off immediately, as they had no one to fight with through their columns.

It appears now that the stopping of Ford's Jew-bating in his publication, is in itself a new form of anti-Semitism. Ford could not stand to see the small weekly papers thriving and carrying on such a successful agitation against him, so he decided to stop his anti-Semitic propaganda. This thing should have been investigated. If Ford's motive was to take away the livelihood of these Jewish publications, it is the duty of the Jewish people to look out for the interest of these publishers, for they stand the sacrifices of anti-Semitism.

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Daily Jewish Courier, Jan. 27, 1922.

# ENCOURAGING REPORTS

(Editorial)

We are rich in poor people but we are also rich in millionaires--that helps a little; we are rich in misers but we are also rich in great philanthropists--that is a small comfort; we are rich in troubles but we are also rich in great deeds--that is a great comfort. We have so much misery, we have so many open wounds on our nation's body--but Israel is not yet lost. We have many great Jews with great hearts--every true Jew has a great heart--who do not stop giving and who keep on giving for all kinds of Jewish public purposes, and thus we somehow manage to pull through, and thus fate compensates us morally for our physical sufferings, for our great misery.

The Armenians have suffered as much as we, during and after the World War; they were ruined by the War and by the mass slaughter. But they do not have a Julius Rosenwald, and the Armenians in America, who are almost all well-to-do,

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IV do not collect millions for Armenian relief. Other small nations have also suffered from the War, but none of them have the moral compensation for their sufferings that we have. Our nation is suffering terribly at this time--now when it attempts to rise to its feet, it feels as though its entire body were full of wounds and it can hardly get up. But our moral satisfaction is in proportion to our misery--the Jewish heart never beat as warmly as it does now.

Few of us realize what it means to raise fourteen million dollars in this lean year. Just the same, we are raising the money, and before the year is over, we will have collected the entire sum of fourteen million dollars. Many of us thought that our great efforts for the relief work would hurt our local charities--but what is the truth of the matter? The more we give for relief, the more we give for local charities. This is a happy event of which we may all be proud.

Before us are the annual reports of many of Chicago's Jewish philanthropic institutions and of many charity organizations of other cities. All these

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IV reports are very comforting and cheering because they prove that American Jewry is making great progress in all fields of Jewish philanthropy, despite the last few lean years and despite our efforts in behalf of the relief and Keren Hayesod. Almost all of Chicago's Orthodox charities have greatly increased their income during the last year and all the recent reports of the charity federations have been very encouraging. It seems that the productive work of our local charities has had a good influence upon our relief work and vice versa. The reports that now come in about the activity of all of our philanthropic forces are very encouraging, and we have a right to be proud of our work and achievement during the last year. Such reports are, even in normal times, a great comfort and a great inspiration to a nation, but in times of misery and sufferings, such reports are doubly encouraging and doubly inspiring; they give the sufferers courage to bear their misfortunes, and the workers courage to go on with their work.

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Daily Forward, Jan. 10, 1922.

### IN THE JEWISH WORLD

The Jewish race is blessed with many people of great knowledge who are constantly on the look-out for new discoveries, new solution to the Jewish problem; especially do they seek ways to eliminate anti-Semitism from their midst.

One of these outstanding scholars is Doctor Alexander Lyons, of the Eighth Avenue Temple in Brooklyn, N. Y. Reverend Doctor Lyons, you must know, is not only a Rabbi of the temple but also publisher and editor of a newspaper. The name of the paper is, The Supplement.

In this newspaper, he declared a holy war against the Jewish beard. The Jewish beard is a victim of present circumstances. We have barely caught our breaths from the murderous attacks on the Jewish beards in Poland, and now a Rabbi, one of our own people steps out in the open with a declaration of war against the Jewish beards in America. But Rabbi Lyons by no means is an enemy of Israel; in fact, he is just the opposite.



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It is because of his sincere love for his Jewish brethren that he puts up this fight against the Jewish beards in America. He states the cause of anti-semitism in this country is due to the beard. The American looks upon the bearded Jew as a freak, and is suspicious of him. Just let the Jews shave their beards off, and you will soon see the dislikes and prejudices of the Americans against the Jew will disappear. There will be no more anti-semitism in America.

No one else, heretofore, ever thought of such an easy way to get rid of anti-semitism in America; for one can think of no other faults that our enemies can hold against us. Mr. Ford and the other anti-semites, have no other complaints against the Jews except for their beards. So we see it very clearly, just as two and two make four, that all we have to do to protect ourselves against anti-semitism is to get after the old fashioned Jews and induce them to make the small sacrifice of shaving their beards off.



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Forward, November 12, 1921.

What the Jewish Trade Unions Should Do

A few words regarding Jewish Unions in general. - By Ziskind.

At this moment when the Chicago Cloakmakers are preparing for a battle, which is expected to be one of the bitterest and most severe in the history of Workers' battles, it is important to say a few words to the Jewish trade unions regarding conditions in the Labor Movement, and what the unions ought to do. To the active members of unions affiliated with the United Hebrew Trades, it is no secret that the Jewish unions are in a very poor condition, both materially and spiritually; each union has its own pack of troubles, and worries over its own existence.

It has been forgotten that there is such a thing as a general labor-movement. Not one union has any time to think that there are other Jewish unions, and were there not a central Jewish Workers Body that meets every two weeks and receives reports from the delegates, there would be no sign of the

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United Hebrew Trades movement. The time has now come to remind the Jewish trade unions, and especially their officials and active workers, that the way things are going now, the organized Jewish labor-movement will not make any progress from any standpoint.

It is true that your own Union comes first, but there must be a place in the program of labor organization to unite all the unions for the general workers interests, materially, culturally, industrially, and politically. Such connections, such unity of interests do not exist among our various Jewish trade unions, and when the delegates of the United Hebrew Trades meet, there is very little spoken of general principles and material interests, and less and less are such questions being brought to the organizations by the delegates.

At the meetings of the individual trade unions there seems to be little that indicates a general labor movement with mutual class interests. From the minute the meeting is opened until its closing only matters of local interest

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are discussed, but the members do not stop to consider that they are a branch of a labor movement, which thought they must bear in mind if they want to be considered an honest-to-God labor organization.

It is possible that I have aroused anger for exposing the faults of our Jewish-unions, but the truth must be told and I have decided to talk things over with the Jewish trade unions, or rather, with the active administrative spirits of our locals, and see if it is possible to rouse them from their long sleep and bring more life, more spirit, more activity and greater class-consciousness in the life of the Chicago Jewish Workers.

Such a thing as a united Jewish trade union movement exists not only for the unions themselves, but for the greater interest of the labor class.

The first question I would ask these unions is: Are they interested in the approaching battle that faces the Cloakmakers? Do they intend to discuss

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the reasons and the motives of the fight that the bosses are forcing upon them? Do they realize what it means, and do they feel the imminence of the struggle - for if it does break out it will involve the existence of all other unions that are in the same position.

It is time for the Jewish organization to discuss this question seriously. They must not forget that the Cloakmakers' battle threatens the existence of all the Jewish unions.

With a strike only a few weeks off, the Jewish trade unions should raise the question and decide what to do when the fight does break out. The unions must take a stand and instruct their delegates to the United Hebrew Trades, so that the central labor-body will carry out their decision.

The existing conditions in the cloak trade gives the Jewish Trade Unions an opportunity to turn over a new leaf in the history of Jewish labor-movement on the subject of mutual support, for that is the basic principle of the labor move-



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ment, the foundation upon which the future human society must be built, and that spirit is missing.

Another question that our Trade Unions must take up is the cultural and spiritual side of the Jewish labor movement which is being neglected by all the unions, with but few exceptions.

The Jewish trade unions, as they now function with regard to spiritual, cultural, and social-education, can exist a thousand years, and will show no signs of progress in the direction of class freedom. What do our Jewish trade unions do to educate their members in the ideas, principles, and theories of class struggle? Nothing! The Jewish unions do not spend one-cent for educational work. They do not arrange lectures for their meetings. They do not educate their members in anything that deals with the labor movement.

They do not discuss the problems that face the labor organizations, nor do they speak about current questions, whether of local, national, or international importance.

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At the union meetings there is neither time nor desire for such debates.

The members come to the meetings; they yell, they insult one another; make motions and points of order, insult the leaders and officers and call them grafters, and that is the way the meetings end.

But questions such as the railroad strike and why it did not materialize, the armament conference and its meaning to the Worker, taxation which enriches the Government and enslaves the masses, municipal-ownership, crime and graft, and other economic, social and political problems are completely ignored. I am pointing out these facts to the Jewish unions, because the gentile unions discuss such subjects and they submit resolutions to the American Federation of Labor.

To my sorrow I must say that the Jewish unions interest themselves very little with the general Workers' movement.

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This condition is not a healthy one and must be altered. Naturally, it remains for the United Hebrew Trades to discuss these important problems.

Now is the proper time; the conditions and the circumstances demand it. Let us place the Jewish unions on the spiritual and cultural basis upon which it must and will stand.

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# WHAT IS THE AMERICAN PLAN

by

Morris Ziskind

Which truthfully is the open shop? No need of a better explanation, than was given by the capitalistic defender of this plan. We therefore submit a resolution adopted at the National Conference of state manufacturers held January 21, 1921, in Chicago, when the national campaign started for the open shop.

Whereas a fundamental principle in this country recognizes that all law abiding citizens, or inhabitants have the right to work when they please, and for whom they please, and at whatever conditions arranged between them and the one giving them the work, without anyone else to try and arrange things better for them, therefore, be it resolved that we declare our aim to defend the fundamental principles of the American plan of employing throughout the life of the open shops.

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Be it further resolved that we urge our members to receive through discussion and education, the active help of the workers, business men, bankers, professional people and all other elements for the American ideals of the open shop.

Here we have, clearly and concisely, the fundamental concepts of the open shop as it was expressed by a representative of the manufacturers organization of this country. One of the delegates claimed that he has no trouble with his factory workers. He has signs in every department, which read: This is an American shop, operating on an American plan, by Americans. In these twelve words are expressed the ideal of the open shop on the true American plan. You can readily see where our manufacturers stand or what they think of collective bargaining or the closed shop, industrial democracy, and other nice phrases which are being used to influence the American people.

In its statement of principles, the **M**anufacturers Association of **San** Diego



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gives a clear idea as to what the open shop is, and what it means for the workers. 1. Employ workers, men and women, whether they are members of a union or not. 2. Protect the wages of these workers, according to their ability and experience in the industry. 3. Pay your workers wages as high as circumstances will permit. 4. Give them regular working hours, and have the best working conditions. 5. Expect from each worker an honest day's work, according to his best ability. 6. Protect the rights of each worker and the right to earn enough to live. 7. Recognize the rights of each worker to bring his complaints, grievances, and questions regarding wages, individually or in groups, through a committee. 8. Refuse the right of any outsider or union representative to interfere in questions between the employer and employee. 9. Justice and square deal for every one and special privileges for no one. 10. Help every organization, capitalist or workers, which stands for law and order and for the rights of the American citizen.

From these ten commandments, we deduce that the open shops are similar

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to those shops in which the workers are not organized. Each individual worker arranges his own conditions with his boss or his representative. This is the contrary of collective bargaining. The worker has no voice in the matter of wages, hours or conditions. The boss is the dictator; he operates his business to satisfy and benefit himself. The employers, with their natural false phrases, claim that in their open shops, union men can work as well as non-union men; but the truth is that a union man cannot work there unless it is kept a secret, so that no one will know that there are any union people in the shop.

What is the aim and idea of a union? A trade union is an organization of men and women working in the same trade who organize themselves of their own free will, in a common interest. They pay dues, conduct meetings, accept their constitution and laws, and regulate all the laws by which they are governed. They elect officers and accept their policies. A trade union is the most democratic organization in existence. further more

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a trade union makes all efforts to let the public know of all its policies and aims. The aim of a union is to take in as members all persons working for a living, the great majority of the people, because the workers must be organized in unions, if they want to defend their interests against the great organized combines of capital who control all the large industries.

Here we see the vast difference between a union and a manufacturers association. A trade union which is 100% organized has the greater majority of people, speaks for itself, and is American through and through. The main purpose of a trade union is to tabulate union shops. This means to make an agreement with the employers, as to the conditions under which the members of the union shall work. The union claims that such dealings with the boss is just, right and American.

Now let us see. What do we derive from the name American? We mean one who is born in or is a citizen of the United States and does his share in building American Institutions and principles. He is a citizen, a member

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of society, and accepts the benefits of living in America. He must also assume the responsibilities, pay taxes, and obey the laws. What does the union say?

The union says, that every person working in a shop, where the working conditions, hours and wages have been rectified by the efforts of the union, shall become a member of the union, pay the dues and share the responsibility with the members. If he receives the benefits of the union won for him, he should become a member. The non-union man is an industrial alien.

What is the main object of a union? Just this - to bring about greater comforts, better pay, shorter hours, better conditions, and a longer life to all that **work**. Does not all this conform with the idea advanced by the American government, to provide for the general welfare? Can all these objectives be attained by the workers through competing with one another? No. The non-union man in the non-union shop is not American.

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The trade union and the union shop are the true guides for Americanism.

Why blame America, when the non-union man or woman work for themselves and stand **alone** in the non-union or open shop? What new lesson have we workers learned in the open shops? None. They are against **Americanizing**, they are outside the labor movement, they do not organize, they do not unite with their co-workers, and they are of no help to their co-workers.

It is the trade unions that have developed the American ideal, that all must stand **united** and carry out the will of the entire membership. It is the trade union that **puts life** into the idea that while doing good for yourself you can do it for all the others.

The open shop movement is directed against all of us, whether union members or not. It is the aim of the capitalists and employers to reduce wages, to make conditions miserable, to take away the rights that the union has won for us. It means to reduce the workers to such an extent that



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we will be looked upon as slaves, under the disguise of Americanism and an American plan that is not American, and is the very reverse of true American traditions and principles of citizenship and democracy.

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WHATEVER WE DO IS NOT SATISFACTORY

(Editorial in English)

It is often interesting to observe not only how the Jewish mind works but how its activity and movement affect the non-Jewish world, and how again the reaction caused by the movements of the Jewish mind in turn affect Jewish life.

The Jewish mind has a mechanism of its own and the qualities and features are individual and striking. It is often self-contradictory. The Jewish mind is critical and skeptical but at the same time optimistic, it is elegiac and at the same time full of virility. It tends to extremes. The sages of the Talmud already knew that the Jews loved the parable, the paradoxical and were inclined to exaggerate matters. We are in the main a subjective and an individualistic people. And queer enough this individualistic people has produced Karl Marx, the murderer of individualism. This ultra-subjective people produced Ferdinand Lasalle, the founder of social democracy in Europe. The Jews, a monotheistic people, have

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produced a Spinoza, the philosopher of Pantheism and we, the conservative and often only too conservative people always produced men and women who head revolutionary movements, and revolutionary tendencies in art, literature and science, philosophy and statesmanship. Since the days of Philo of Alexandria and of St. Paul, Jews have always been leaders of the great revolutionary tendencies of history.

The movements of the Jewish mind because of its unique peculiarities are naturally apt to cause reactions, to invite opposition and to call forth the strongest contradictions and the fact is that whenever a great representative of the Jewish mind appears, one can already see in the background dark figures with faces expressing ire and anger! We dare say that we pay more for every great individuality we produce than any other people does. We pay with the blood of the masses and the wealth of our classes.

Our mind works differently than theirs. They call it revolutionary and destructive though the appearance of every great Jew has always proved to be a milestone in the history of human progress. We have acquired the reputation of producing

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destructive elements and the Gentile world calls us to accountability for our so-called destructive minds. A few illustrations will suffice to prove this sufficiently.

Baruch Spinoza has largely contributed to the undermining of dogmatic and historical religion. The effects of his teachings on the synagogue have not been less disastrous than on the church. The synagogue to prove its negative attitude to Spinoza, excommunicated him, but for more than a hundred years we have been made to suffer for Spinoza. In the history of anti-Semitic propaganda in the eighteenth century, the chapter Spinoza is the greatest and to the present day we have not yet expiated for Spinoza's "crime". Immanuel Kant's hatred against the Jews can be traced to his bitter opposition to Spinoza and all the anti-Semitic propagandists in Germany to the present day present Kant as their state witness against Jews. Kant is saint of all the German nationalists. They may not know nothing about Kant's philosophy but they know that Kant hated the Jews and Judaism. Whenever they need his testimony against the Jews, they exhume and present him before the bar of public

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opinion. However, Kant is only one case in point. Throughout the latter half of the eighteenth century, the quarrel about Spinoza was in fact a quarrel about the Jews. Spinoza had provoked all the reactionary forces of the church and all the religious bigots. Instead of trying to refute Spinoza's doctrine, they picked up the quarrel with the Jews, making the Jewish people responsible for the deeds of Spinoza.

In the nineteenth century, history has witnessed many quarrels and disputes about the Jews which had their origin in the activities and achievements of certain Jewish personalities. The most disputed Jews in the nineteenth century are Ludwig Boerne, Henrich Heine, Karl Marx, and Ferdinand Lasalle. In the anti-Semitic bookkeeping, we have all these four men on the debit side and to the present day, the reaction these great Jews have caused can be felt. Nor have we reason to believe that this reaction will die out soon. Ludwig Boerne, one of the greatest German prose writers, was the advocate of democracy and republicanism. He had nothing to do with Jews and Judaism, for he actually embraced Christianity while still a young man and never returned to the fold. His entire

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life was dedicated to the political uplift and purification of Germany. He was a great German patriot. But still having been a Jew by race, his mind had all the characteristics of the Jew. His sarcasm, his sharp analysis, his biting criticism, his peculiar satire, can be spoken of as typically Jewish. It was of course the patriot Boerne who made himself immortal in the history of Germany, but the great prose writer Berne who acquired immortality is the Jew Boerne. It was his Jewish mind and its expression that invited contradiction, hatred and opposition. In the third decade of the nineteenth century, Boerne's name in Germany aroused as much opposition and bitterness as Trotzky's name today and to avenge Berne's "crime" many a Jew was killed in Germany and after his life as the result of his influence of anti-Semitic propagandists, journalists and politicians, whose ire was aroused by the appearance of Ludwig Boerne.

There is a library of anti-Heine publication in Germany and Austria. Not scores but hundreds of books have been written against Heine and the underlying idea of all these books is Heine, the Jew, Heine, the destructive mind, Heine, the

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anti-German, Heine, the parasite, etc. How many minds of innocent young men and women have been poisoned by these books against Heine? How many anti-Semitic agitators have been inspired by these books against the greatest of our poets and how many Jews had to lose their lives and their property because of the activities of these anti-Semitic propagandists whose ire was kindled by the appearance of Heine?

But the reaction caused by the appearance of Boerne and Heine and its effect on Jewish life is infinitely small in comparison with the terrible reaction caused by the appearance of Karl Marx. Indirectly Karl Marx became the gravedigger of tens of thousands of Jews. Only recently two hundred thousand Jews have been murdered in the Ukraine. The slogan of the murderers was "Kill the Bolshevists". Bolshevism, so at least, the Bolsheviks assert, is applied Marxism. Intellectually, at least, Karl Marx represented the source of Bolshevism, and this source of Bolshevism became the source of misfortune and pain for million [s] of Jews. The ascendancy of Bolshevism has naturally called forth many dark forces and anti-Semites everywhere, and entire nations have gone

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mad with Jew-hatred. Ask a Pole why he hates the Jews [and he will tell you] because they are Bolsheviks. Ask a non-Bolshevik Russian, or a representative of any nationality in Central or Eastern Europe and he will tell [you] that he hates the Jews because they are responsible for radicalism, socialism, Bolshevism, etc. In his heart of hearts, he may know that the average Jew with whom he comes in daily contact is conservative, God-fearing, and law abiding and has nothing in common with radicalism. A Pole must be a lunatic to believe that the Chassidic Jew whom he meets every day is a radical but still the same Pole would kill all the Chassidic Jews only because Bolshevism can be traced to a Jew, Trotzky, who denies his Judaism and has divorced himself from Jewish life, has applied the teachings of Karl Marx to Russian life.

It is still an unsettled question whether Bela Kuhn the leader of the Hungarian Bolsheviks, is a Jew or not. His friends claim he is not, the Hungarian reactionaries however, claim that he is and thousands of Jews in Hungary have been killed because of Bela Kuhn. Bavaria is rampant with anti-Semitism today because Eisner, the first Premier of Bavaria, was a Jew and a socialist. There are thousands of

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socialists in Bavaria and there are Gentile socialists there who are more radical and more destructive than Eisner ever was. But Eisner was a Jew and therefore the Jews in Bavaria must suffer. In the realm of science, art, and literature we observe a similar play of forces. It is not so long ago that the public was surprised to learn through newspapers that Albert Einstein, the greatest living scientist and the discoverer of the theory of relativity, was threatened in public by university students at an open mass meeting. What was Einstein's crime? He is a great representative of the Jewish mind. He is a revolutionary mind in his own field of activity, in the field of physics and mathematics and Sir Oliver Lodge, the famous English scientist, although a man of moderate judgment and tactfulness, was not ashamed of calling Einstein a scientific Bolshevist and making him look as contemptible as possible. Those who believe that men like Einstein who is an abstract thinker and has nothing to do with politics at all, is on the credit side of the anti-Semitic bookkeeping are mistaken. He is also on the debit side, because he is expressive of the Jewish mind, thorough and cutting.

Great Jewish artists like Bakst, Reinhart and Lieberman, who have revolutionized



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art by their new ideas and new methods of work, who have thus inaugurated new chapters in the history of histrionic art, painting and scenic art, have also aroused as much ire and opposition, contradiction and anger among the Gentile artists as have the Jewish statesmen and Jewish economists and philosophers. So when the Jewish mind is active and in motion it causes terrible reactions and the reactions in turn not only affect Jewish life, but are very often responsible for the loss of hundreds of thousands of Jews. But when the Jewish mind is not active and does not participate in the progress of the world and is thrown back on its own resources and is confined within the narrow walls of the Ghetto as is still the case in many places in Eastern Europe or as was the case hundreds of years ago in Western Europe, they say that we are strangers in their midst and accuse us of being a mass of dead weight. This was the accusation leveled against us by men like Voltaire, and Herder. If we remain within our narrow walls, we are not good and if we get out in the street and take a part in general life, we are no good either. In the one case as in the other, we invite their contempt or their ire and the one as well as the other has often proved to be fatal to us. We are always moving in this vicious circle. And we



are always placed before the tragic alternative, and this we dare say is a very tragic fate of a people.

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## ALL BECAUSE WE ARE HOMELESS

(Editorial)

Dr. Oscar Levy, the famous English Nietzsche-translator and a scholar of international reputation, has been expelled from England after nearly twenty-five years residence in London. Dr. Levy is a German Jew, and has settled in England a quarter of a century mainly because he could not live in the anti-Semitic atmosphere of Germany. He lived in England all these years quietly and happily, and was very popular with English intellectuals and scholars. He has rendered great service to English literature by translating Nietzsche's works into English, and he has also written many essays and treatises of a scholarly nature, and has become, so to speak, the literary ambassador of Germany. In England, Dr. Levy is a typical representative of the cultural mediator. Dr. Oscar Levy is not a man of politics, and has never meddled in politics. He was only engaged in scholarly and literary work, and

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has done nothing to warrant his expulsion from England. Instead of that he is guilty of the crime of being a German Jew.

A punishment similar to that of Levy has been meted out to the greatest Jewish man of letters living, Dr. Max Nordau. Dr. Max Nordau is a citizen of Germany, but has spent forty years of his life in France. He has not changed his citizenship because he does not believe in such changes. He is primarily a German writer, and believes that a German writer, if a German citizen, should retain his German citizenship. The great Heinrich Heine was very much criticized by the Germans, because while in distress he accepted a subsidy from the French government, and Max Nordau deemed it more compatible with his dignity as a German writer of international reputation not to lend color to the belief that he is forsaking the country of which he is a citizen and that he is favoring the French. Dr. Nordau was by no means an admirer of Kaiserism and the German imperialists. He was known in Germany as a leader

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of the liberal intellectuals, and had never anything in common with those men of letters in Germany who are constantly busily engaged in patrioteering. The French knew perfectly well that Max Nordau was not a Kaiserist, but when the war broke out, he was expelled from France, and was in addition made a pauper. The French government has confiscated all his property.

After the war came to an end, Max Nordau petitioned the French government to permit him to return to France, because having spent forty years of his life in France he could not possibly return to Germany. To all practical intents and purposes, he is a Frenchman. His habits of life are French, and a man of seventy-five does not change his habits any more. The French government complied with his request, and gave him permission to return to France, but the French press and public have given him a very cold reception. To the present day he is the target of the French anti-Semites and reactionaries, but he is at the same time also a target of the German anti-Semites and reactionaries. The French say that he is a German native, and the Germans accuse him of disloyalty to their country.

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Max Nordau in Paris, like Oscar Levy in London, has rendered great service to the French literature. He is considered by French scholars and men of letters the shining star on the firmament of French literature. He is a member of the most important French academic institutions, and an officer of the French Academy. In addition he is one of the best known neurologists in France and is considered by men like Clemenceau and Briand. Every people should be proud of having a man like Max Nordau in its midst, for he is one of the pillars of world literature. But still if not for the intervention of influential Zionist leaders, he would not even be permitted to return to France. Having been permitted to return to France, he is constantly the subject of attacks and to insults by anti-Semitic ruffians.

Oscar Levy and Max Nordau are not the only great Jewish writers who are homeless and have to live like the wandering Jews because the Jewish people is homeless. There are any number of them in Austria and Hungary, in Germany



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and in Poland, in Italy and Czech-Slovakia and even in Roumania. The greatest Roumanian scholar of our days, Dr. Moses Gastor, had to spend most of his life in England, because Roumania would not have him. He was expelled from Roumania, and in England he is to the present day considered a Roumanian. Dr. Feldman, the great Polish Jewish writer, is not accepted by the Polish as one of theirs, because he writes German, and he is not accepted by the Germans because he is a Polish Jew, and in the end he has to lead a life of a wandering Jew. The same holds good of many other brilliant Jewish minds in many European countries. Because the Jewish nation is homeless, many of its great sons are homeless too. The real great Jewish mind, the creative Jewish mind, always feels the tragedy of the Jewish people, and this tragic feeling causes him to be restless, to be a wandering Jew. Circumstances are often such that he cannot stay in the country of his nativity, and he is not accepted by any other country either. He is, therefore, never settled in life. But when the Jews will have their own country, and when they will lead the life of a normal people, the great Jewish minds will no longer be compelled to lead a life of the wandering. They will live with their people, in their people's country and their creations will be Jewish creations.

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### THINGS AS THEY ARE

(Editorial in English)



The reality of the American nation is one hundred and ten million people, living in this God-blessed country under a liberal constitution. The reality of the French nation is thirty-eight million Frenchmen, living on French soil under a republican form of government and the reality of each and every nation consists of the people, plus the country, plus the form of life. What is the reality of the Jewish people? The Jews live in thirty-six different countries, subject to thirty-six forms of life, to thirty-six different languages and subject to the influence of as many physical surroundings and cultural environments. If the reality of a nation consists of the people plus the country, plus the form of life, material as well as spiritual, then there is no Jewish reality at all; then the Jewish people is actually non-existent. But still the fact that

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thousands of our people are killed every year, not because they are human beings, but because they are Jews, proves best that we do exist as a people and there is some sort of Jewish reality.

The great French philosopher, Descartes, after working very hard on the problem of humanity certainly pressed its solution into the formula cogito ergo sum (I think, hence I am). Using the same formula for a solution of the problem of a Jewish reality we might as well say, they pogrom us, hence we exist, hence we live. The Jewish hatred often finding its expression in Jewish pogroms and massacres seems to us to be the crudest form of Jewish reality, for if we were non-existent as a people we would not invite hatred, we would not be pogrommed. However, while the pogrom is the crudest form of Jewish reality it also has different forms and expressions. The Jews themselves are very seldom conscious of a Jewish reality and a great number of our people would not concede that there is such a thing at all in existence. To some of our people it is the Jewish religion either in its old shape

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or in its modified form, to some it is some remembrances of the past and to others it may be some abstract and vague idea, etc. The fact of the matter, however, is that while our reality is quite different from every other nation, it is not less concrete than that of every other nation. To judge from the attitude of even the most liberal and radical-minded Jews, to the problem of Judaism, one must say that the very basis of this Jewish reality and the most concrete fact about Jewish reality is Jewish blood. We know of hundreds of very liberal and very radical-minded Jews to whom Judaism actually means nothing. They are not observing Jews, they do not practice Jewish customs and of course they are not nationalistic Jews, but still they would not permit their children to intermarry. What is then the great objection to the intermarriage of Jews and Gentiles? If Judaism is nothing but some vague idea, if it is not something real, if it is not something racial, if it is not something ethnic in character, why object to intermarriage? This in itself will go to prove that blood is thicker than abstract principles. It may or may not be alright to



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stick to the principle that Judaism is nothing except a religious idea or an ethnical idea, but when it comes down to hard facts, intermarriage or a conscious assimilation, the voice of Jewish reality is heard and this voice is Jewish blood. Let us ignore for a moment this fact and let us see what the other elements of Jewish reality are besides blood.

Let us for a moment suppose the ethnic or the racial unity of the Jews is a fable, and it is only the fabrication of God-forsaken theorists and let us even admit that we Jews care little for racial or ethnic solidarity or are not even conscious of it. The fact that the Gentile world since times immemorial considers us an ethnic or racial unit creates a Jewish reality. What else is historical reality if not the consciousness of humanity and the expression of this consciousness? The Franco-Jewish scholar, Mr. Joseph Reinach published a book entitled "The Romans, the Greeks and the Jews". The book consists of a compilation of utterances, opinions and views of great Romans, great Greeks and Jews. None of the



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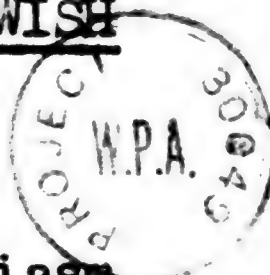
Romans or Greeks whom Reinach quotes has ever referred to the Jews, otherwise than to members of an ethnical unit. To them, Judaism was primarily an ethnological fact. All the modern philosophers from Bruno down to Culpe and including such eminent and immortal thinkers as Wolf, Leibnitz, Kant, Schopenhauer, Nietzsche, and Hartman, all maintained that Judaism is primarily ethnological. The average educated Jew, whether he be Zionistically inclined or not, refers to the late Theodore Herzl as the founder of Jewish nationalism and even a historian like Gotthard Deutsch often mentions the fact that Herzl was the founder of Zionism, that is to say, Jewish nationalism with its ultimate goal of the establishment of a Jewish homeland in Palestine. It may interest our readers to learn that Baruch Spinoza who was excommunicated from the synagogue and who by his teachings was an outspoken anti-Jew, anticipated Herzl in his doctrine of Jewish nationalism and it may also interest our readers to learn that Immanuel Kant, the greatest of all philosophers, taught clearly and distinctly, that Judaism is not so much a religion, or that it is no religion at all, but primarily an ethnological fact. Schopenhauer repeated

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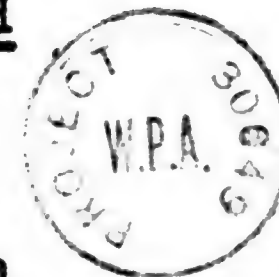
what Spinoza said about the nature of the Jewish reality, namely that Judaism is not an abstract principle, but a matter of blood. In agreement with Spinoza he said that the Jews are a people without a national homeland and that therefore the final aim of Jewish history must be a national homeland for the Jewish people. Now Kant and Schopenhauer, the two greatest and deepest thinkers of modern times, are by no means isolated in their conception of Judaism. We challenge the historians of philosophy and literature to show that there ever was one great poet, philosopher, or artist in Europe who has not conceived of Judaism as of an ethnological fact and these great philosophers and artists have only expressed the consciousness and the recognition of their opinion. They have said in so many words what European humanity throughout the ages has been feeling and thinking all along, namely that Jewish reality is not spirit, principle, category, formula, but blood, race, ethnos, and the consciousness of humanity is in this case as in every other case that what constitutes historical reality. It may be that some Jews, estranged from Jewish life and alienated from Jewish practice no longer feel and think as Jews and believe that they are ex-Jews or make their non-Jewish a standard of Judaism and say that there is no Jewish reality

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and that Judaism is non-existent. But suppose a colored man having been estranged from the practice of his race and having adopted white man's civilization and culture, would suddenly discover that he is a white man. Would this discovery make us believe that he is a white man? Would this admission that he is a full-fledged white man make us change our attitude to the colored race and would it make us forget the existence of the colored race? Evidently not. Now it is true that the raciality of the colored man is much more expressive than that of the Jewish because we belong to the white race and with the exception of a few biological characteristics as a result of inbreeding and ghetto life there is not much difference between the physique of the Jew and Gentile, but psychologically, however, our raciality is as striking and as expressive as is biologically the raciality of the colored man.

Sometimes the people sheltering us complain about our behavior and say that even the most refined Jews and the most cultured Jews behave differently and

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are therefore unpleasant company. We do not speak of course of the loud gesticulating and often tactless Jew. The complaint about the behavior of this sort of Jew is often justified, but the Gentiles will often complain about the most refined Jews and say that they are not pleased with their behavior. Is there something to this complaint? Has it any justification in fact? Physically, no; psychologically, yes. Even the most refined Jew, even the most de-Judaized Jew cannot jump out of his own skin and cannot change the blood flowing in his veins and cannot change the hereditary characteristics of his mind accumulated by hundreds of generations. The Jewish mind has a mechanism of its own and works differently than that of the non-Jewish mind and what they call misbehavior of the Jew is often only this difference of mind: the different working of its mechanism. The Gentile mind indulges in epics, the Jewish mind indulges in lyrics; the Gentile mind inclines towards Bacchanalism, the Jewish mind indulges in the elegy. We Jews, the professional optimists, are roaming around in this world with a heart full of gloom. They, the Christians, the professional pessimists,



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they the Christians who believe that humanity is so bad that God had to die for it, they who believe that earthly life is only an episode and that this world is sin laden and fundamentally mad--they roam around in this world with a soul full of joy and fun. This striking difference of mental disposition of Jew and Gentile, due of course to certain psychological causes cannot be eliminated and cannot be wiped out and they feel these differences as keenly as we do, but are not often able to grasp its real nature and complain about the bad behavior of the Jew. No, it is not our behavior, it is our different mentality or different psychial raciality. We who are a subjective and an individualistic people may not often feel it so keenly, but they feel it very keenly and are conscious of our existence as a separate ethnic unit. It does not make any difference whether you call it group, race, nation, etc. It is a different unit and it is this difference of blood and mind that constitutes Jewish reality. In addition to these objective signs of Jewish reality there is also a subjective one too. Just as they feel keenly our existence as a racial unit so do we ourselves feel our existence mostly because it pains us. When a thoroughly assimilated Jew who does



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not believe in anything Jewish says to his daughter, you cannot marry a Gentile, or says to his son, you cannot marry a Gentile, he only voices the Jewish blood in him and gives vent to his instinct of Jewish self-preservation, but fortunately not all Jews are de-Judaized. Ninety per cent of our people are Jews and want to remain Jews and this will to live, will [to] survive, plus the consciousness imbedded in the heart of humanity, that Judaism is an ethnological fact, go to constitute the Jewish reality.

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FORD ON TRIAL

(Editorial in English)

According to the reports published in the Chicago press, States Attorney Crowe has ordered Assistant States Attorney, George E. Gorman to take up the case of the Dearborn Independent, and to investigate the anti-Semitic and pogrom propaganda of Henry Ford's sheet. States Attorney Crowe is anxious to find out Ford's connection with the Dearborn Independent, as well as the motives and reasons by which Ford is animated and inspired in his pogrom propaganda. The formal charge against the Dearborn Independent editor and publisher will probably be that of criminal libel. A prominent Chicago Jewish lawyer has called the attention of Mr. Crowe to the pogrom propaganda of the Dearborn Independent in its incessant blackmailing of Jewish notables. The anti-Semitic articles published weekly in Henry Ford's Dearborn Independent, warrant criminal proceedings against the editor and publisher of that paper, and it seems that Henry Ford and his pogromist agents will soon have to answer questions in a Chicago court of justice, and

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to explain why they made a specialty of pogrom propaganda.

We have already pointed out weeks ago that the only way to silence Henry Ford and his gang of pogrom propagandists, secret agents, conspirators, and go-betweens, is to sue Henry Ford for libel and to make his task as difficult as possible. We think that it was entirely wrong on our part to let Henry Ford have his way all the time, without even [an] attempt of calling him to an accountability. In the course of his campaign of murder and pogrom against the Jew, he has blackmailed so many Jewish leaders, and has slandered so many Jewish personages of influence and reputation who were the victims of Henry Ford's libels and slanders, that to sue him in court he would certainly be in jail by this time. No impartial jury would find [him] not guilty of criminal libel and criminal slander. Our people, however, and especially those affected by his campaign of libel, believe it to be beneath their dignity to sue Henry Ford. This is to our mind a false notion of dignity. It is true that most of the Jewish leaders attacked by Ford need not defend their honor and dignity, but their silence only encourages Henry Ford and his gangsters to continue their

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criminal activities, and to create a poisoned atmosphere in this country. Besides, a court trial would bring out many interesting things and would divulge Henry Ford's anti-Semitic secrets and the sources of his anti-Semitic propaganda. This, in itself, is already very valuable, because if we could convince the public that Henry Ford is spending hundreds of thousands of dollars for his anti-Semitic propaganda, and is connected with the darkest forces in the European countries, we would gain a great deal and he would lose everything. Of course we know that Henry Ford is not alone in the game. We know that he is connected with many people and groups of peoples and organizations of all sorts, and that he keeps up an organization for the purpose of inspiring against the Jews. It may be that many Gentiles know that too, but if all these things should be brought out in court, they would make a deep impression on the public, and the impression thus created would make Ford's anti-Semitic propaganda non-effective. We are not so much interested in seeing Henry Ford convicted and punished, as we are interested in seeing him demasked. The world at large must convince itself that Henry Ford is the greatest hypocrite who has ever lived on God's earth, and that he is affiliated with the scum of humanity in his campaign against the

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Jew. We are afraid that even those Gentiles who take issue with Ford regarding the Jewish propaganda, do not know yet that this producer of cheap automobiles is an archconspirator and an unscrupulous blackmailer. An American court of justice could make the public see Henry Ford in his true light, and that is the reason why we are so anxious to have Henry Ford and his gangsters tried. We believe that this will be the only effective means to bring an end to his criminal propaganda against our people everywhere.

Every friend of liberty and justice will be thankful to the states attorney for the courageous step he has taken in connection with the Dearborn Independent. We believe that States Attorney Crowe will succeed in his task, and will help the American to learn who Henry Ford is.



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DON'T BE GLOOMY

(Editorial in English)

A great many of our people are growing more pessimistic from day to day. They think that the end of Judaism is come. They point out that never in the history of our people was Jewish blood shed so much as in the last four or five years. They assert that the war and its aftermath has practically ruined Eastern European Jewry, reducing it to beggary and physically to a skeleton and there is not much hope for our people to survive this crisis. Our people in the Western countries, they say, is doomed because of the strong currents of life surrounding them. Sooner or later they must fall victims to assimilation and perish as Jews. With Eastern European Jewry ruined both physically and economically, and with Western European Jewry ruined, our people will disappear from among the nations of the earth, and all the attempts made to prolong its existence will be of no avail.

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Those who argue that way believe themselves to be realists, but are not so. A few isolated facts, no matter how impressive, do not represent the sum total of the reality of life, and the facts enumerated by our skeptics, by our pessimists do not constitute the whole Jewish reality either. It is true that our people in the East are ruined economically, physically and morally and it is also true that assimilation in the countries of the West is making rapid strides. Even the baptism movement among the Jews in the West has not disappeared as yet. Reports from Vienna, Budapest and other parts of Eastern Europe go to indicate that hundreds of Jews are embracing Christianity every month, and that sometimes brainy and able Jews desert their people. Jewish travelers in Eastern European countries are mostly impressed by the fact of the demoralization of the Jewish youth there. The Jewish youth in Poland and in Lithuania, in White Russia and Galicia is aping the Gentile radicals, is playing with radicalism, is God-forsaken. It has lost all sense of proportion with regard to matters Jewish and is often a destructive force. In the Ukraina, Judaism has ceased to be altogether. Out of two million Jews living there in 1918, half a million was killed or wounded or crippled, another

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half million fled to neighboring countries to escape massacres and the rest are wandering from village to village and from city to city looking for bread. They are only waiting for the moment when they will be able to cross the Ukrainian border. They are determined not to stay in Ukrainia. For all practical intents and purposes, Ukrainian Jewry has ceased to be. It is decimated and reduced to one-fifth of its original status. White Russian Jewry is crushed, Galician Jewry is totally ruined and so is Hungarian Jewry, while the Jews in Poland are in constant fear of their lives because of impending pogroms. These hard facts may make every Jew a pessimist and may fill his heart with despair but still in spite of hell and tornado there is no cause for pessimism, for the simple reason that the Jewish point of gravity is not east, not the Old World at all, but west--America; and the Jewish settlement in America is sane and strong and solid.

If it is true as our pessimists assert that at no time was Jewish blood shed so much and that no time in the world's history was the majority of the Jewish

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people so badly situated as it is now from every point of view, it is also true that at no time in the history of the Jewish people with the exception of a century or two in Spain prior to the rise of the Inquisition has a Jewish group numbering millions enjoyed so much happiness as do the American Jews today. In Spain, the center of Judaism in the Middle Ages, there were at the very best four hundred thousand Jews, but in America the greatest Jewish center and the most powerful Jewish center that the world has ever seen, there are four million Jews and though not all the four million are ideal Jews, there is no baptism movement in America among Jews and there is no artificial assimilation movement and there are many other evils from which the Jews in Western Europe are suffering and from which the Jews in America are free. This strong Jewish center--America is not threatened by anybody and is not imperiled. America is a country of the brave and the free, and phenomena like Fordism notwithstanding. America will never adopt the policies and methods of European governments and peoples toward religious minorities, for America is the only great country, where there are no anti-Semitic traditions. Born out of the



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spirit of freedom as it found its expression in the Declaration of Independence, America cannot be barbarized and America cannot become an anti-Semitic country, because the very basis of Americanism is freedom. For America to alienate itself from this spirit would be for it to commit suicide and we need not be afraid that a strong and healthy American people will commit suicide. For this reason there is no room for pessimism as far as the future of the American Jew is concerned. Anti-Semitic outbreaks may occur here and there. These outbreaks are in the main artificial and are not indicative of a change of mind of the American people. The greatest Jewish center in the world's history--American Jewry--is thus safe. It faces no menace at present and will not face any in the future, either, and this strong Jewish center established in the course of the last fifty years will bring about the rebirth of the Jewish nation, will heal the wounds of the war and the pogroms from which European Jews are suffering and will in the course of time bring about a reconsolidation not only of Central European Jewry but of the Eastern European Jewry as well. The American Jews have spent some fifty million dollars to save the war and pogrom-stricken Jewries from annihilation and will spend

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fifty or one hundred million dollars more to rebuild the Jewish settlements in the East. It is true that the Jewish map in Eastern Europe is undergoing radical changes and will undergo changes in the future, too. The process of attrition in the East will continue for a long time, but in the end, these forces will come to a standstill. Pogromism in Poland and Bolshevism in Russia will not be supreme forever. Bolshevism is not a political nor an economical order of things but a madness, and while an individual may lose his mind forever, a nation like Russia, numbering one hundred and fifty millions will not be mad forever. It will regain its reason one day. When this day will come Bolshevism will be overthrown and a normal state of affairs will take its place. Then those Jews still left in Russia will breathe freely. They may not be the happiest Jewish group but they will at least be in a position to struggle along and work for their salvation as best they can.

The future of Poland cannot be foreseen. It may and may not be safe, but the probability is that Poland as an empire will disappear, and the present greater

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Poland will be smashed to pieces, and that only a little Poland forming a buffer state between Russia and Germany will remain, but no matter what happens to Poland, the spirit of pogromism still prevailing there cannot perpetuate itself because it does more harm to Poland than to the Jews. One day, the intoxicated Polish masses will awaken to a consciousness of the ugly reality of a feudal reactionary and anti-Semitic Poland. It will recognize the impossibility of such an order of things and will replace it by another. Even then the position of the Jews of Poland may not be an **enviable** one, but the Jews may be in a position strong enough to struggle along and work out their salvation as best they can. What holds s good of the possibilities and probabilities in Russia and Poland, also holds good for the possibilities in the other pogrom-stricken countries of Europe. If Bolshevism is a disease, pogromism is a pest and pests are only temporary. They disappear one day for no apparent reason, and one day the pest of pogromism will disappear from Poland, too. It is true that while this pest is raging, it demands many victims and it is surely tragic beyond words to see how it spreads havoc to the

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Jews wherever it puts in an appearance. However, we have to take consolation in the fact of their strength and with all the power at their disposal and this in itself indicates that the Jews in Poland are not in despair, but are moreover convinced that their situation will undergo a change for the better one day.

For these and many other reasons, we assume that there is still a ray of hope for it is not a new plague and as a plague it is only temporary. The Jews in Poland are combating and counteracting with all Eastern European Jewry though we admit it will never regain its pre-war strength because the forces of attrition have made too rapid strides and because the war has divided Russian Jewry into various groups separated from one another by political and economic barriers. It is sure that the Slavonic countries will never again harbor the greatest Jewish center, but it is equally sure that the division of Russian Jewry into many groups notwithstanding their present tragic sufferings, they will survive the crisis, because they have the support and sympathy of the

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American Jews who are today the strongest group in the world, both economically and morally. The pessimists are wrong in assuming that the days of Jewry are numbered. We have survived more severe crises and we will survive this crisis, too.

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## THE IRISH EXAMPLE

(Editorial)

The Jews may, or may not, be admirers of Mr. De Valera and his policies. We may, or may not, be satisfied and delighted with the display of Irish tenacity and stubbornness; and we may, or may not, look upon with favor at the present happenings in Ireland, but as a rule, we Jews cannot help admiring the Irish for their national consciousness and national aspirations. The Irish are not so hardly oppressed as the Jew, nor are they living in dispersion. The Irish are living on Irish soil. There is an Irish culture, art, and a system of national politics based on Irish civilization. As individuals, the Irish are not oppressed; they can do whatever they please; they can follow their occupations; they can practice their religion; they can develop their literature and their language; and they can live a true Irish life in their own land. But still, they insist upon getting recognition as a sovereign people; they are not satisfied with national liberty but want full national independence, full national





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sovereignty no matter whether or not this national sovereignty will be of advantage to them materially.

There are many Englishmen, and even Irishmen who claim that the secession of Ireland from the British Empire would do a great deal of harm to Ireland materially because, England being the best market for Irish products, if Ireland be no longer an integral part of the British Empire, the British market will no longer be opened to Ireland. But still the Irish, though a very realistic people, do not want to trade with their sovereignty as a nation. They may lose materially, lose economically, but they do not want to lose their pledged national rights, nor do they want to forego their national sovereignty. For that they deserve our admiration and the admiration of every liberty-loving people.

We Jews are placed in a much worse position than the Irish. The majority of the Jewish people do not live on their own national soil, as do the Irish. The Jewish people have no opportunity to develop a national civilization, as



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the Irish have, because they are living in dispersion. Without national soil, the upbuilding and development of national civilization is not possible. The Jewish people have none of the advantages of life the Irish people have even under the present rule of England, but still not one in every hundred Jews has the endurance, tenacity, stubbornness, national pride and consciousness of the Irishmen. Not one Jew out of one hundred will make such sacrifices for the cause of Judaism as one Irishman will make for his cause. The Jews have not even the courage to demand publicly the establishment of Palestine as a Jewish homeland. Only a certain group of Jews, the Zionists, possess this audacity and they are considered to be very audacious. The average Jew may theoretically sympathize with Zionism, but he will do very little to help materialize the Zionist ideal.

We make no sacrifice deserving of its name for the cause of Zionism, that is, Jewish independence and liberty. This may be one of the reasons why the Irish are respected everywhere and the Jews are not. The Irish are romantic like the Jew, but they are more inclined to realism than the latter. The Irish sense of realism is more outspoken and more developed than that of the Jew.



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They know what Irish reality means today and what it ought to mean normally; The Jew does not. They are satisfied if they are not oppressed individually or collectively, and though they may dream of the redemption of their people, they never take this dream seriously. To them it is more a religious fancy than a real national hope.

The Irish will soon get everything they want because they have endurance and national pride and strong national aspirations, but it will take long before the Jews will get what they are entitled to, because their national consciousness is never outspoken, and because they are not ready to make the same sacrifices for the Jewish cause as the Irish are ready to make for theirs. Surely, we ought to take an example from the Irish, because their behavior and their bearing are inspiring. When we make up our mind to be as ready for every emergency, when our national cause is at stake, as the Irish are ready for every emergency when their cause is at stake, then we will also be in a position to dictate terms and to tell the world what we want. Then we will be as respected as the Irish are today.



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## OUR DEFENDERS

(Editorial)

A man named Walter Hurt, of Chicago, is now busily engaged in explaining the Jewish problems from a Gentile point of view. He is publishing a series of articles in the Jewish weeklies in which he deals with all types of Jewish problems. He touches upon every phase of interest to **the Jew** from a religious, social, and political point of view. On the whole he does his best to defend Judaism and to show that it is a great religion. Mr. Hurt is, of course, not the first to come to our defense. Since the Jewish question first became evident, representatives of Christianity have come to our defense. Unfortunately, the resistance was always accompanied by ill luck and poor success, mainly because knowledge of Judaism was limited, or they knew nothing about it. We are sorry to say that Mr.



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Walter Hurt, though prompted by the best intentions, belongs to the class of defenders of Judaism that would like to defend it but do not know how.

In one of his articles, Mr. Hurt takes up the question of Christianity and Judaism, and makes the following illuminating statement:

"Judaism is purely a religious institution, although it embraces many things not strictly spiritual, but which tend to conserve the welfare of the Jewish people. Christianity by contrast is more political than religious, and more economical than either. The different denominations are all engaged in political war against one another, but every object of strife is overshadowed by the economic consideration. The church is thoroughly commercialized."





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We need not tell our readers that the truth about Christianity and Judaism is just the opposite of what Mr. Hurt says. Judaism is also a religion, but in the main it is a system of civilization and culture. It has its own code of ethics and morals, and, of course, its own philosophy. Judaism has rightly been described as a portable stafe. As we have said, it is a religion, but it is also much more than that. It regulates the relationship between individuals ethically, morally, legally, and is thus practically a system of civilization.

Christianity, on the other hand, has nothing to do with politics, civilization, or jurisprudence. It is merely a religion. It is a matter of the church and the priesthood. Christianity being a religion can only make peace with all the powers, with despotism and communism, with autocracy and



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democracy. Judaism cannot do that, because it is connected to certain doctrines and committed to certain principles of civilization. Judaism can never make peace with despotism and autocracy, and can never make concessions to any power, because Judaism, in the final analysis, is a monarchy; that is, a system of laws and thus to a great extent legalistic in nature. Christianity, however, has nothing to do with legalism because it is not legalistic. It has no laws; it is not based on laws, but on certain myths, emotions, and sentiments. But still Mr. Hurt, who knows very little about theology, has the audacity to maintain "that Judaism is a purely religious institution and that Christianity by contrast is more political than religious."

Here is another illuminating example of Mr. Hurt's wisdom. "While on the



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subject of Jewish religion, I cannot refrain from paying tribute to the high character and abilities of American rabbis. With their learning, eloquence, earnestness, power of leadership, general culture, and fine personal qualities, they constitute the most admirable intellectual body in the world. Their superiority in respect to the Christian clergy is much greater, as is the difference between the respective religions. Contrast the magisterial mentality of a Hirsch, or a Wise, or a Harrison, with the mediocre minds of such grotesque clowns as Sam Jones, or Billy Sunday, or Gypsy Smith."

We would like to know since when have Sam Jones, Billy Sunday, or Gypsy Smith become examples of American Christianity, and since when have Hirsch, Wise, and Harrison become examples of the American Rabbinate. These three gentlemen are very fine orators, sermonizers, or preachers, if that is what you want to call them, but they are not



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rabbis, because religiously they are not even Jews. What is called Reform Judaism may be reform, but it is not Judaism, and the representatives of this sort of Reform Judaism have as much, or as little, to do with the Jewish religion as Gypsy Smith and Billy Sunday have to do with the Christian religion.

This is another illustration of the wisdom of this defender of Judaism. "It is true that the two branches of Judaism differ in forms, but agree in fundamentals."

This is a false statement from beginning to end. They disagree not only in forms, but also in the fundamental principals of Judaism. Reform Judaism has not only done away with nearly all the Jewish rites, but also with all the fundamental principles underlying Judaism, the first and



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most important of which is the divine revelation of the Torah.

We could go on quoting Mr. Hurt, and show that each and everyone of his statements is not based on facts; that he displays a maximum of good intentions and a minimum of philosophical and theological intelligence, and knowledge, but still the American Jewish press swallows his wisdom, because he is a Gentile. This fact in itself does not testify to the intelligence of the editors of the Jewish press in America, nor to their Jewish pride.





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## ANTI-SEMITIC IGNORANCE

(Editorial)

Henry Ford's editorial writer of the Dearborn Independent seems to be as scholarly a man as his master, and his master is famous for his ignorance. Henry Ford's Dearborn Independent makes the following "intelligent" statement:

"There is no such thing as anti-Semitism. In England, Germany, France, America, and Russia there is no anti-Arab sentiment of which anyone knows. None of the Semitic people have been distinguished by special dislike of any other people. There is no reason why anyone should dislike the Semites. It is very strange, however that the Semitic peoples should be a unit. Palestine, which still has only a handful of Jews, is peopled by Semites, who so thoroughly resemble the Jews that serious complications are threatening the Zionistic advance being made there. This surely is not anti-Semitism ,



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Semites against Semites, but they are at odds with the Jews."

This crude and barbaric formulation of the thought is only a match to his nonsense and to the ignorance he exhibits. The assertion that none of the Semite people have been distinguished by special dislike by any other people, and the other assertion that the Semite people are united in their dislike of the Jews, are as true as the assurance given to the public by the same editorial writer, that the Jews are conspiring against white man's civilization. It seems that this pogrom agitator knows little history, for otherwise he would not maintain that none of the Semitic peoples had been distinguished by special dislike by other people.

The Spaniards have fought for centuries against the Semites; first against the Arabs. After the Spaniards were through with the Arabs, they started their fight against the Jews, but the fight against both was actuated and determined by racial hatred. Europeans living in the Orient and coming in touch with Arabs, have as much use for them as anti-Semites have for Jews. Of course in Germany,

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France, America, and Russia there are no Arabs and, consequently, they are not hated. But wherever and whenever Arabs and Aryans mingle together, the Aryans display not only animosity but hatred towards the former. Besides, the so-called scientific literature of the anti-Semitic scholars, as created in Germany and France, is based on the theory that the Semites are an inferior race, and all these so-called anti-Semitic scholars make it clear that they consider the Jews only part of the Semitic race. All the qualities they ascribe to the Jews they also ascribe to the Arabs.

We refer the editorial writer of the Dearborn Independent to the works of Count Gobinau, Ernest Renan, and Houston Stewart Chamberlain. We need not go through the voluminous works of these anti-Semitic star writers to find that Jew and Semite are not synonymous, for these anti-Semitic scholars state very plainly that the Jews are inferior to the Aryan peoples because the Jews are part and parcel of the Semitic race and the Semitic race consists of various nations and peoples. He will also find that, theoretically at least, the hatred of the

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European anti-Semites is as much aimed at the Arabs as at the Jews.

The second assertion of Henry Ford's editorial writer of the Dearborn Independent that the Semites hate the Jews, is a lie, pure and simple. The Semites, say the Arabs, hate or love the Jews as much as one Aryan nation loves the other Aryan nation. The Germans are Aryans and the French are Aryans, too; but still the French hate heartily the Germans, and the Germans hate the French. The same holds good among the other Aryan peoples. The fact that two people belong to the same racial unit does not necessarily mean that they must love one another. International relations are by no means determined by racial motives, but by political and economic motives. If an Arab finds that a Jew to whom he is racially related is instrumental in his economic development, he will love him; and if he finds the reverse, he will hate him. He won't love him because he is a Jew, but he will do one or the other because of economic motives, not because of racial hatred. The Austrians and Germans belong to the same Teutonic race. Both speak one and the same language, and both have one and the same civilization, but still in 1866 there was a war between Austria and Prussia, and even today



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we can very well imagine a war between Bavaria and Prussia.

Will Henry Ford's editorial writer maintain that the Prussians hate the Austrians and vice versa, because of racial motives?

The Hungarians and Turks belong to the same race, but the Turk has no love for the Hungarian and the Hungarian has no love for the Turk because of historical remembrances and because of political and economic conditions. The same holds good of the Serbs and Bulgarians. They both belong to the same race, but still they are enemies.

All these facts are known not only to newspaper editors, but even to school boys, but it seems that the anti-Semitic editor knows less history and worldly affairs than the average school boy; and hence his exhibition of ignorance.



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"THE JEWISH PERIL"

(Editorial in English)

Every generation discovers a new Jewish "peril". Today our enemies talk of political Jewish peril, and are anxious to make people believe that the Jews are planning to conquer the world for their own sinister purposes. A hundred years ago there was another Jewish "peril"-the peril of superstition. At that time our enemies wanted to make the world believe that the Jews are a barbaric race, that they are practicing a barbaric religion, and need the blood of Christian children for ritual purposes. Two hundred years ago, they also spoke of the Jewish "peril". Some of the best Gentile minds in Germany and in France spoke of the peril of the Ghetto and described the Ghetto as a menace to white man's civilization. In the middle ages they spoke of the Jewish "peril". The Jews were held responsible for all sorts of plague, calamities, and catastrophes, and it may be taken for granted that one hundred years from today, people will speak of the Jewish "peril".

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As a matter of fact, our enemies through all the ages have not been satisfied with slandering us, but have tried hard to convince humanity that we are the enemies to civilization, enemies of the human race. This uninterrupted, ceaseless hammering away at the Jews, these uninterrupted attacks against the Jewish people through all the ages, is something mystifying; it is one of the most peculiar phenomenon in history. After all, we are only a small minority everywhere, and after all we have not troglodytes. Our life does not differ much from theirs, and our habits and customs are the habits and customs of every other people. The traits of our national character and the psychological peculiarities of our mind, striking though they may be, are certainly not of such a nature as to mystify people, or to make them shiver. What then is it that makes many people believe that we are a strange and amazing people, so strange that there is something mystic about us, so strange that every fable [t]old about us is accepted as true?

Some people believe that the eternal enmity against the Jewish people must be ascribed to our religion. But none of the scholars or historians who believe that the Jewish religion is the source of our trouble can explain why it is

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so obnoxious to the Gentiles, or can even prove that it is obnoxious. The fact is that he who hates the Jews does not think of the Jewish religion, but thinks of the Jews as a collective body. He finds fault with the group of human beings, but not with their abstract belief. He who preaches the gospel of pogroms certainly does not consider the Jewish religion. We believe that just as the so-called Jewish "peril" is a fable, the religion as a source of anti- **Semitism** is also a fable. In many anti-Semitic countries baptized Jews are placed on an "equal footing" with the Jews who cling to the Jewish religion, and there is an old German saying, "A Jew whether baptized or not is a Jew".

It is not the Jewish religion that arouses the ire and makes one talk of the Jewish "peril". Is it the Jewish nationality, is it the fact, that the Jews still form a separate ethnic group, the fact that they do not intermarry and do not assimilate themselves with the people sheltering them?

Many a fanatic Gentile native thinks that it may or may not be obnoxious, but

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it surely does not arouse his ire against it. The peoples of the earth have been satisfied to know for more than a couple of thousand years that we are a separate ethnic group, called race or nationality, and that we mean to preserve our ethnic identity. A fact known so long to humanity cannot possibly be the cause of hatred. They may or they may not resent this fact-in 99 out of 100 cases they will not resent it-but if they should resent it, their resentment cannot be so strong as to make them hate us with the savage hatred of an anti-Semite.

What then is it which makes them talk of the Jewish "peril" a fable that is renewed every century?

To our mind the talk of the Jewish "peril" is due to two causes-a political and a psychological one. The political cause is our homelessness. A people without a homeland of its own is just as much held in contempt and despised, and hated, as is a vagabond, as is a wandering beggar, who has no home of his own. There are many people in the world, who are stepchildren in history, who are

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subject to foreign rule and to foreign oppression. But they all live on their national soil and their freedom is often a matter of a change of political conditions. The Jews are the only people on God's earth who, for the last two thousand years, have had no home of their own, and we are wandering in the full meaning of the term. The wanderer, the vagabond, is always distrusted and a suspicious character, and people are ready to believe almost anything about him. That is the reason why people are so ready to believe every fable about us.

The second, psychological cause of the belief in the Jewish "peril" throughout the ages is the fact that we disturb the uniformity of their life. It is true that we adapt ourselves everywhere to the conditions of our environments, but still we always preserve our ethnic identity. They may not object so much to our ethnic identity as they do to our nonconformity. We are nonconformers and thus disturb their uniformity of life. Hence, the talk about the Jewish peril even by men who are intelligent and by no means malicious.



Sunday Jewish Courier, Dec. 19, 1920.

## THE FORCE OF A LANGUAGE

(Editorial)

In the British Parliament, a few days ago, an interesting discussion took place concerning the Hebrew language. The government was asked why it has allowed, Hebrew, a dead language to become the official government-language in Palestine. To this question Mr. Bonar Law, the government's representative, replied that seventy per cent of all the Jews in Palestine understand Hebrew and speak Hebrew, and that the British government has promised the Zionists its assistance in making the Hebrew language the official language of Palestine.

Neither the deputy, who proposed the question, nor the government's representative, who replied to this question, knew that, in the same British Parliament, two hundred years ago, a motion was made by a Mr. Johnson that

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the British Parliament should make the Hebrew language the official language of parliament and government. In the same parliament, a deputy now declares that Hebrew is a dead language, and he is even angry that the Hebrew language is tolerated in Palestine.

Unfortunately, there are many Jews who think that Hebrew is not a dead language, but a language of prayers, a holy language, and at best a book language. It is true, that the Hebrew language is understood by only a select few, and is being employed by only a small number of Jews in their daily use; but this does not mean that Hebrew is a dead language. The fact is that the representatives of Hebrew culture have never ceased to think in Hebrew and to write in Hebrew. And a language is alive so long as it is a creative factor--so long as the life and the thoughts of a people are expressed in it. Whoever desires to have a clear picture of Jewish conditions in the Middle Ages, should read the works of the Middle Age sages, where the living conditions of our people are widely discussed. Whoever wishes to have

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a picture of Jewish thoughts of the Middle Ages should read the works of our great Middle Age philosophers, and whoever wants to know how the literary genius of our people expressed itself in the Middle Ages, let him read our great Middle Age poets.

So long as the entire creation in life, the rational and emotional world of a people are expressed in a single language, that language is a live one. Hebrew was never our native tongue, but our cultural language, and this fact makes Hebrew a live language. If the daily usage of a language makes it a live one, then Albanian is a language and Hebrew is not; Turkish then is a live language and Hebrew is not. Hundreds of tribes in Africa speak their own languages, and yet no one will assert that they are live languages; on the contrary, they are dead, because they are noncreative languages.

The fact is that, since the Jews accepted Hebrew as their language--Hebrew

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was also the language of many other Semitic peoples--the Jewish spirit never ceased to think in Hebrew, and the history of Hebrew literature since its beginning was an uninterrupted one, e. i. in the history of the Jewish people, there is no period where the Jews did not create Hebrew literature, and when the Jewish spirit did not express itself in Hebrew. How lively must a language be, that even though it is no more the tongue of a people it still remains the cultural medium of that people? Not only does Hebrew live, although it is not being used commonly now, but it has more of a living force than twenty other languages of small nationalities combined.

No language in the world, even Latin and Greek, has had such a powerful influence upon the development of the great languages, as had Hebrew. What would English be without the translation of the Bible, the so-called King James version, and what would German be without the translation of the Bible by Martin Luther, who made a language out of German? One cannot

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understand the English, when he has no profound knowledge of the Bible in English, and one cannot know German well, if he does not know the Lutheran translation of the Bible, and the Bible is, as it seems, written in Hebrew and not in Chinese or Turkish.

Whatever the Jews have created in Hebrew has had an existence, and whatever the Jews have created in other languages have had and will have only a temporary value, because the language of the Jewish genius is not Jewish, nor any other dialect, but Hebrew. Upon that rests the power of Hebrew as a language.



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### JEWISH PROPAGANDA

(Editorial in English)

Whenever a Jewish leader advocates the cause of Jewish freedom or takes a manly attitude against Jewish persecution, not only our enemies, but even well-meaning Gentiles, who are not engaged in spreading hatred against our people, denounce it as Jewish propaganda. Whatever we do and say in defense of our downtrodden people in Eastern Europe is called Jewish propaganda. Whatever the anti-Semites say against us, the Gentiles very seldom consider as propaganda. We are supposed to conduct an insidious propaganda for all sorts of dubious if not sinister purposes. And Jewish propaganda is so much spoken of everywhere, that the outsider must really come to believe that the Jews have nothing else to do but to propagate certain movements, to advocate certain causes, and to be busily engaged in tricks and political maneuvers.

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When Aaron Hoffman's comedy, "Welcome Stranger" was first produced in Chicago, a not too friendly critic called it Jewish propaganda. When a Jewish author publishes a book defending certain liberal movements, it is called Jewish propaganda. All those people who readily believe in Jewish propaganda do not consider the fact that the Jewish religion is the only one of the great historical religions, that does not demand from its adherents to make proselytes. This fact alone should go to indicate that Judaism as a whole takes a negative attitude to propaganda. The Jews have never propagated their religion among non-Jews and to the present day no conscientious Rabbi would so easily admit a Gentile to the covenant of Israel. We are not a proselyting people, because we are not imbued with an imperialistic spirit. Judaism has never striven to become a world religion. It is a religion of the Jewish people and for the Jewish people. There were times in history when Judaism had an opportunity to spread its doctrines and to impose it upon many nations, but it has failed to do it, because propaganda is strange to

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our minds.

The attitude of the most religious Jew to all other religions is that of liberality and benevolence and it will never enter his mind even to attempt to convince a non-Jew to give up his religion for the sake of Judaism. It is needless to say, that the Jewish liberals and freethinkers are not engaged in propaganda, and we are sorry to say that they often fail to do their share even in propagating the cause of their own oppressed and persecuted brethren.

How many Jews take an active interest in the Jewish people, its fate, and its future? There is always only a small group of Jews busily engaged in Jewish work. The masses of our people are very seldom alive to the situation with which our people is confronted, and if no pressure is brought to bear on them, to take some action, they would just leave things go and would not do a thing to remedy the situation. And even the leaders are often lukewarm in the Jewish activities and do not pursue them with the same energy and the

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same enthusiasm as the leaders of other nations do. Taking all this into consideration, one must admit that the so-called Jewish propaganda is only a fable, invented by the anti-Semites to confuse the mind of the masses, and nothing more. It is as malicious a fable as that of the Polish anti-Semites relative to the attitude of the Jews to Poland.

We can go further and say that the Jews do not only not propagate the cause of the Jewish people sufficiently, but that they do not even call the attention of humanity to facts known for the last three thousand years, but often forgotten by the nations of the earth, namely, that "Thou shalt love thy fellowmen as thyself," is not a command of Christianity, but of the Jewish religion, and is first to be found in the Old Testament, that the Jewish religion is the only one that takes a negative attitude to war, that Judaism is for permanent peace among nations, that Judaism, as a religion and as a system of ethics, is firmly opposed to economic and political oppression, and that Judaism is the only great historic religion defending and advocating the rights of the alien and

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the stranger. Our Rabbis, both Orthodox and Reformed, often speak of justice and righteousness while sermonizing, but very seldom point out the significance of Jewish ethics for the development of humanity. In short, even within the synagogue, the cause of Judaism is not sufficiently propagated, but still we are accused of being engaged in insidious propaganda for all kinds of dubious causes, especially for the cause of Jews and Judaism.



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## CAUSES OF HATRED

(Editorial in English)

The facts first. We are only fourteen million people and they, the Gentiles, or to be more correct, the Christians, are **five** hundred million. We are an atomized people living in dispersion since time immemorial and they are organized in powerful states. In the best of cases they grant us equality, but in most cases we are the slaves and they are the lords. We are the oppressed and they are the oppressors. They control the earth and everything that can be reached beneath and above land, while we only control our tears, fearing that they will beat us more. They are building navies, armies, air fleets, and powerful war machines, and we are building a university in Jerusalem. We hold the hope that the day will come when we will be left alone, when we will be able to work out our own salvation, but their hope is to expand their power, to develop their share of influence, to accumulate

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more power and to grab more land, and to subjugate more peoples. It can thus easily be seen that we fourteen million Jews are by no means a match to five hundred million Christians, but still, since time immemorial, they, the more powerful and the more numerous were always frightened to death lest we gain control of them, lest we accumulate power too. Is not this fear now expressed by so many anti-Semitic propagandists and by so many people who cannot be described as our willful enemies, an insult to human intelligence? How can fourteen million people, living in subjection, in dispersion, gain control of five hundred million people, or are the foundations of the so-called Christian civilization so weak that one hard knock can shatter them altogether. But surely if this world war has not ruined Christian civilization altogether it cannot be said that it is very weak, nor can it be assumed that a small minority like the Jewish people could ruin it, then what are they afraid of? Why are they always expressing the fear that we might gain control of the lives of five hundred million people and impose on them our will, the will of fourteen million people?

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As far as the professional preachers of the pogrom gospel are concerned, the talk about Jewish schemes to gain control of Christian civilization is conscious malice and war propaganda. There are certain groups of people who hate minorities or who hate other groups of people who live a life of their own, and there are certain dark forces all over the world that are interested in eternal warfare against the Jewish people to attain certain dubious aims, political, economic and social. But there are other people beside the anti-Semitic who are not ashamed of believing that we are a powerful evil and that we aim at the Christian civilization and are busily engaged in sinister schemes and because there are such people, the anti-Semitic propagandists laying stress on our alleged sinister schemes, lend a willing ear to the anti-Semitic talk and the anti-Semitic propaganda must yield fruit.

One can often meet sincere and well meaning Gentiles who readily believe that we Jews are out for something special in this world, that we always

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have something up our sleeves, that we are engaged in mapping out plans with the object of accomplishing something revolutionary in nature. It is true most of the Gentiles know little about matters Jewish, though we have been living in their midst for the last two thousand years. But in spite of their experiences with us, they cannot be reconciled to the plain and simple fact that we are a plain and harmless people and that we have nothing to hide and nothing to which they may object. They think that we are either all Trotskys or all capitalists, that we are either all pacifists, or that we are all scheming to bring about war. They think that we are constant opposition to them. When they are overwhelmed with strong patriotic and nationalistic sentiments, they think that we are disloyal and when they incline toward cosmopolitanism, internationalism and universalism, they think we are narrow minded, local patriots. Before the war we were often accused of pacifism, and now they accuse us of harboring more sinister plans, of seeking control over Christian civilization.

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It is hard for many of them to believe that we are a plain and simple people meaning the best for humanity, wishing every nation well and striving and helping as best we can to make the world safe for amity and justice. Why is it that the Gentile will always believe the most monstrous things about the Jews? If it be true that the Bible, a product of the Jewish genius is the text book of civilization as we believe it is, then they ought to know something about our aims and aspirations for they are reading the Bible for the last two thousand years, and they must be thoroughly acquainted with its contents, with its laws and its spirit. Why then, can every anti-Semitic imposter make them believe everything about us, and keep their mind agitated? Is it because of our survival in spite of the century long persecutions or is it because of our amazing vitality? Well, other peoples have also shared our fate though not to the same extent and have survived. Other peoples have also displayed an amazing vitality and still they do not invite the hatred and suspicion of the mighty ones. What is it then that causes them to suspect us and to ascribe to us

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sinister plans, or to regard us as their eternal opponent?

We have one explanation to offer, namely, the peculiarities and striking characteristics of the Jewish mind which expresses itself in extremes and often in eccentricities. We are not a normal people in the plain meaning of the term. We are inclined towards extremes. There were and are Jewish saints, prophets and Rabbis whose purity of soul and mind is so edifying that even our enemies cannot but admire them. But there were and are Jewish archcriminals too. One need only read the Bible from the point of view of the opposite character of its heroes to be convinced of the truth that we are always inclining toward extremism. The Bible is on the one hand a history of prophets, saints and martyrs radiating the most edifying religious spirit and on the other hand a history of lawbreakers, revolutionaries and criminals and a history of a gigantic struggle between both of them. The Jewish people today is certainly not the same that it was two or three thousands years ago. It has changed considerably because it is,

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of course, subject to the law of developments. In one respect the two traits unite: namely, in the ability and inclination of our people to produce extremist forces.

To the Gentiles, the word Jew, and rich man are identical, but the fact is that the Jews are economically the poorest people on God's earth and actually belong to the hungry part of humanity. However, there are a minority of extremely rich Jews. The Jewish poor like every other poor is naturally discontented and often inclines to boldness and in many cases to revolutionary tendencies. Poverty is always a fertile soil for revolutionary agitators and inasmuch as millions of Jews, hard-working people, are living in countries, the governments of which are corrupted and are thus actually destitute, they listen to everybody who promises them a better future. They naturally also listen to revolutionary agitators. Hence, the fear expressed by the representatives of capitalism that the Jews as a whole are inclined to Bolshevism or radicalism in one way or another. On the other hand, however, there is a minority of extremely rich Jews. These

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rich Jews are active in public life. They are constantly in the public eye. They are doing their duty to their own country and to humanity and therefore must always be on the move. Being constantly in the public eye, ever so many people come to believe that all Jews are rich, extremely rich and those who are not blessed with wealth and have the human trait of envy, accuse the Jews of attempting to accumulate the wealth of the earth or accuse us of capitalism. And so we have an explanation for the contradictory charge levelled against us that we are capitalistic, that we are Bolsheviks, although as a matter of fact, we are neither, but try to make the best of the present order of things, because as a whole, we are a middle class people. From the viewpoint of modern education, the majority of the Jewish people, at least in Europe, is not educated, though it is by no means illiterate. It is not only not educated in the modern sense of the term, but it is living in an order of life resembling more the Seventeenth than the Twentieth Century. But still these same unmodern, uneducated and unschooled masses of Jews produce scholars of international fame, great thinkers, great artists, and great writers.

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Israel Zangwill and his father are a striking illustration. The father was a Rabbinic Jew, thought in notions of the Sixteenth Century and died in Jerusalem, the death of a medieval saint. His son, Israel, however, is one of the foremost English writers of our time and the most modern and progressive man imaginable. Bergson's grandfather was a Chassidic Rabbi and the grandson is the foremost French philosopher, writer and modernist of his time. Gershuni a Russian Jew was the saint of the Russian revolution, a great and true martyr for a great cause. Azev, another Russian Jew, was the greatest traitor to the Russian revolution. The founder of the Prussian conservative party was a Jew, and the founder of the German Social Democratic party was also a Jew. Leon Trotzky, one of the stars of the Bolshevik government, is a Jew and Guggenheim and Schiff are also Jews. The Gentiles, while judging the Jews have only the Jewish extremists in mind, either the extremely Jewish rich men or the extremely Jewish poor man, either the great Jewish scholar, artist or writer or the totally ignorant and shabby Jew; either the Jewish reactionary



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or the Jewish revolutionary; either the Jewish saint or the Jewish criminal because these are most in the public eye.

The striking phenomenon of Jewish extremism keeps the mind of the Gentile agitated and causes him to consider the Jew as the most amazing and most mysterious creature in the world and being amazed at the Jew, he will always believe everything he may be told about him. However, the vast majority of the Jewish people consist neither of saints nor of criminals, neither of scholars nor of ignoramuses, neither of millionaires nor of beggars, neither of revolutionaries nor of reactionaries, but of a mass of plain working and striving people who try to make the best of life and to serve their neighbors and humanity as best they can. But because they are not in the public eye, the vast majority is ignored altogether while the extremists are considered to be the standard Jews.

Hence, the constant fear of the Gentiles that something is the matter with us; that we have something up our sleeves and that we are always planning and **scheming** to accomplish dubious ends.



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## JEWISH PROTEST IN CHICAGO ENGLISH PRESS

(Editorial)

The protest of the American-Jewish leaders against the sordid anti-Semitic agitation in Henry Ford's magazine Dearborn Independent, which was published in full in all Chicago's English newspapers, did not fail to make a deep impression upon the American non-Jewish readers, and the favorable editorial comments which the press made about the protest has strengthened this impression still more.

The average American possesses a sense of justice, although he is not well posted in the intrigues of race against race and nation against nation, which are carried on in the old country. The attempt to organize an anti-Semitic movement in America as in Europe was made upon the contention that the American public is not acquainted with the history of those poisonous

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plants which first sprouted on German soil, and found a practical application in the form of horrible pogroms in Eastern Europe. The leaders of this shameful conspiracy have figured that the American public will, in its ignorance, swallow the ridiculous forgeries of the Jewish danger, and in such a manner will become contagious with the anti-Semitic bacillus.

The only remedy against such a conspiracy is to appeal to the sense of justice of the American public, and enlighten it as to the absurdity of those accusations and calumnies against the Jewish nation in general and American Jewry in particular. This the American Jewish leaders did with their protest, and it was time they should do so, because the poisonous propaganda of the Ford newspaper has already begun to spread throughout the country. It is hoped that the protest did not come too late, and that American public opinion will, with fear and disgust, reject the attempt to sow anti-Semitic seed upon free American soil.

The Chicago English press deserves credit for its friendly stand toward the Jewish protest. Its attitude in this matter is not only in the general in-

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terests of humanity and justice but also in the true interests of America, against which the anti-Semitic conspiracy is treason.

But while condemning the Ford conspiracy, the Chicago Tribune did, we believe, deviate somewhat. They compared it with so-called hyphenism, i. e., the loyalty and interest of foreign born American citizens to the countries of their origin. The Tribune declares that the best means to keep America free from anti-Semitism is for the American Jew to reject any form of hyphenism and be Americans only.

If there are any hyphens in America, they certainly are not the American Jews. Every naturalized American Jew, without exception, has full-heartedly disclaimed the country of his birth, where he was treated as a stepchild. He no longer has any interest in that country, except thoughts of his suffering relations who remained there. And if the American Jew becomes aroused and protests against the horrible slaughter which is perpetrated

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upon his brothers and sisters abroad, it is by no means in contradiction with the interests of America. The participation of American Jewry in the Zionist movement is closely connected with the fate of the hundreds of thousands of Jews in Eastern Europe, who must flee from the inferno and can find refuge only in a Jewish Palestine or in America.

The remark of the Chicago Tribune is, therefore, not in order. This does not, however, lessen the credit which is due the Tribune and the other Chicago English newspapers, for taking an outspoken position against the false anti-Semitic accusations published by Ford's newspaper. They have helped to enlighten the public as to the true character of this conspiracy.

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### HOW TO FIGHT HENRY FORD

(Editorial in English)

Henry Ford and his anti-Semitic hirelings are still busily engaged in a campaign of slander and malice against the Jewish people, and they are trying their utmost to poison the mind of the American people against us. We understand that Henry Ford is distributing his Dearborn Independent in four-hundred-thousand copies every week. It is true that the number of subscribers to his papers is a rather limited one, but Henry Ford can afford to spend a million dollars a year on anti-Semitic propaganda, and he thinks he does it best by sending his sheet to every man of some standing throughout the country. We understand that every official, every judge, every legislator, congressman, senator, university professor, etc., receives Henry Ford's sheet week by week, free of charge. It is true that not every reader of the Dearborn Independent can easily be "convinced" of the truth of Ford's charges against us because in most cases the charges are refuted and are known to be refuted long ago, or they are of such



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nature that no intelligent man, who can do his own thinking, will believe that these charges are true. But many men and women, who know nothing or next to nothing about matters Jewish, could be made to fall victims to this poisonous propaganda. In many cases people are prejudiced against us and believe everything they are told about the Jews.

It is obvious that we have to do something to counteract the effects of this criminal conspiracy against the Jewish people. We have reason to believe that the leaders of American Jewry are now convinced of the necessity of taking some definite action in the matter, and we know it to be a fact that every Jew in this country is convinced that something must be done to paralyze the activities of Henry Ford and his hirelings. But we are not convinced of the fact that the American Jewish leaders agree on a uniform program of work. Some of them think that one statement to the public press concerning these charges will do; others think that a series of articles in the most influential papers of the country will be sufficient to counteract Henry Ford's anti-Semitic

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propaganda; still others come with propositions of mass meetings, of protest meetings, or of anti-Ford demonstrations, etc.

In our humble opinion, the Ford propaganda cannot be made ineffective by one statement to the press, or even by a series of articles. After all, Ford is not the only one in the country to be busily engaged in anti-Semitic propaganda. There are hundreds of others who are doing just the same dirty work, though on a minor scale, and it would be all wrong to concentrate our fight against Ford only. While concentrating our offensive against Ford and his hirelings, we may do something to paralyze anti-Semitic propaganda in this country, but we will do nothing in the way of making an end to the anti-Semitic propaganda of the minor anti-Semites, whose work is nearly as dangerous as that of Henry Ford's.

We think that it is our duty to organize a good and general offensive and to fight on the whole battle line, to fight all the enemies simultaneously, and not to concentrate our energies on combating only one anti-Semitic chief. To

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this end we need not a weekly, or a daily, as many propose, but we need a good Jewish press bureau to supply the entire American press with Jewish news of general interest. It is not necessary at all that the Jewish press bureau be partisan or that it do propaganda work. If it only succeeds in spreading interesting and genuine Jewish news, and just makes the public at large acquainted with Jewish conditions everywhere, it will prove to be the best sort of counter propaganda we could do.

The main charges of Henry Ford are that we control everything, seek to control everything, look for world domination, undermine governments, etc. If the public at large will learn that the majority of Jews consist of hard-working people, that they prove to be everywhere second to none in their loyalty to their countries, to their governments, and that they form everywhere a conservative force for the good of the country and for the good of humanity, then the charges of Henry Ford will be refuted--not by sermons, but by facts.

The peoples sheltering us know us very little, and, therefore, are inclined to

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believe everything they are told about us. Our only task is to inform them about our life and about the conditions of the Jews everywhere, and then they will convince themselves how idiotic, and how stupid the charges of Henry Ford and his friends are.

A Jewish press bureau, we think, is the only way and the best method to counteract the effects of the Ford propaganda, and the quicker we establish such a press bureau, the better for us and the better for the public.

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## RACE AND NATIONALITY

(Editorial)

In America there is a city called Cincinnati, and in Cincinnati there is a newspaper called the Israelite, and the Israelite has an editor called Dr. David Phillipson. This Dr. Phillipson is not only a rabbi, but also a publicist, and as a publicist, he is the spokesman of all the anti-Zionist and assimilation elements in America.

He is an anti-Zionist not because he has any fault to find with Zionism, but because he is a typical assimilationist and is constitutionally opposed to Zionism. Since Zionism is a living movement, which develops politically and organizationally, it cannot be fought by any one [fixed] argument. Therefore, David Phillipson, like any other enemy of Zionism, must always change his position and stand toward Zionism and must always seek to find new faults

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with Zionism.

At one time, his best argument was that Zionism is a dream and cannot be realized. Well, thank God, Zionism is no longer a dream, but a reality. Nor can the argument that Zionism is treason to America be used, for the greatest American statesmen, from President Wilson down, have declared themselves to be in favor of Zionism, and the American government has done everything [it could] to help Zionism become a reality. Therefore, David Phillipson must present brand-new arguments against Zionism--in order to remain a significant enemy of Zionism.

His newest argument is that the Jews are a race, but not a nationality. He makes this statement in an editorial in his newspaper, the Israelite.

Race--declares the sage of Cincinnati--is physical and ethnical, and has to do with descent. On the contrary, nationality is purely subjective and is

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entirely a psychic matter. A human being is, so far as nationality is concerned, what he is and what he wants to be; he can change his nationality at will, and, consequently, there is no Jewish nation; therefore, national Zionism is a swindle.

This is a new Torah from Cincinnati. Whether or not this new Torah is a valid one, we shall soon see. The racial theory is ancient and at the same time new, because no two anthropologists have the same definition of race. Some anthropologists claim that there are only four different races, while others contend that there are hundreds of races. Race has not yet been defined, and race psychology has proven to be the greatest sophistry, so far as the attempt to build it on a purely physical basis is concerned.

Whether or not the Jews are a race, and a pure race at that, as many assert, it is difficult to say. For the last two thousand years, we have been living in the environment of the white race in Europe, and we have lived in

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America since it was discovered. Whether or not we were at one time a race, or only a part of the Semitic race, has never been finally settled. The whole racial question, as far as it concerns nations, is obscure, and is not only difficult to solve, but is also hard to define. At any rate, it is purely an academic question. For the past few decades, the racial question has become a whip in the hands of anti-Semites, and all the accusations against our people are now being made against the Jewish race. For this reason, it is not particularly good tactics for a rabbi to play off race against nationality in regard to Zionism because it means the employment of anti-Semitic methods against Zionism.

For the past two thousand years, the civilized world has referred to us not as a race, but as a nationality, and in the consciousness of the nations, we are a nationality. This fact alone makes us a nationality.

The question is not whether we are actually a nationality, or merely a

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religious community; the question is rather, what do the nations of the earth think of us? Even if we were not actually a nationality, as long as the nations of the world consider us a nationality, we are a nationality.

Therefore, when Dr. Phillipson says that a human being, which naturally includes a Jew, can, on the question of nationality, be whatever he wants to be: a Russian today, a German tomorrow, a Frenchman the day after tomorrow, he shows not only a pitiful lack of political understanding, but also a lack of historical knowledge. A Jew cannot become a Russian today, a German tomorrow, or a Frenchman the day after tomorrow. Wherever he is, he is loyal to his country, but he always remains a Jew. We Jews are not a people of actors, who perform a different role every day and change our faces daily. Wherever we are, we are Jews and members of the Jewish nationality. The world considers us a nationality; in the literature of all civilized nations, we are characterized as a nationality, and our entire existence in the Diaspora countries for the past two thousand years

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proves that the world made no mistake when it considered us a separate nationality.

When Dr. Phillipson says that a Jew can change his nationality, just as a man changes his coat, that he can be a Russian today, a German tomorrow, a Frenchman the day after tomorrow, etc., he himself is making a severe indictment of us because he is characterizing us as a people of actors, who can change their faces daily. This also has always been the argument of the anti-Semites. The truth is, and it is proven by the fact that we still exist as Jews, that we cannot change our faces, that we are loyal, that we are conservative as a people.

If we were a race and not a nationality, as Dr. Phillipson states, the nations would never have given us Palestine because a race is not limited to one country and is not entitled to a country. On the contrary, a nation is entitled to a country. Since the nations of the earth know that we are

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a nation, they have recognized our right to our national home and have given us Palestine.

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## HOW MUCH DO WE KNOW ABOUT JUDAISM?

(Editorial in English)

The Jews have to cope with many difficulties in life and have to struggle harder for their existence than any other people on God's earth, but nothing is more unpleasant than their own ignorance--of matters Jewish. Millions of our people suffer and they do not know why they suffer because their knowledge of Judaism amounts to next to nothing. To suffer without knowing why is the most unpleasant thing in life--and millions of our people do not know why they suffer so much, why fate is so cruel to them.

How much does the average Jew know about Judaism? How much does he know of the Jewish past, how much does he know of the achievements of the Jewish genius, how much does he know about Jewish doctrines, Jewish ethics, Jewish law, about the Jewish conception of life? Stop the average Jew in the street and ask him: What is the main feature of the Jewish religion, and wherein

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does it differ from Christianity, since both are considered monotheistic religions? In only one out of ten cases will you receive an intelligent answer. Ask the average Jew about the place of Judaism in history, about the importance of Judaism for modern civilization, and he will look at you with bewilderment because he knows nothing about these things. But ask an American similar questions about America, or ask an Englishman similar questions about England, and you can be sure to get a more or less correct and intelligent answer. Few people realize it that we, the people of the book, know so little about our own book. We may know a whole lot about somebody else's books and orders of life, but we know next to nothing about our own great book, the Book of Books.

The average Jew is a good Jew, that is to say, he is interested in matters Jewish, is ready to help those Jews who suffer from all sorts of disabilities and oppression, and is always ready to fight against the common enemies, but he is led by instincts only. He does not know the cause of our suffering. We need not dwell upon the disadvantages of this state of affairs. Ignorance

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of Judaism leads and must lead to the production of all sorts of demoralizing energies--and in many cases, it leads to indifference to all matters Jewish. This is especially true of the assimilated and wealthy Jew. The root and origin of assimilation is ignorance of Judaism. We cannot imagine a Jew equipped with knowledge of Judaism to assume the air of an assimilationist. The rabbi-assimilationist may or may not possess a knowledge of Jewish books, but he certainly does not know much about the life of our people. He who knows something about the life of our people in the countries of the Diaspora, he who knows something about the driving forces in Jewish life cannot possibly advocate assimilation as a solution to the problem, just as no sane man can propose suicide as a solution to man's sufferings on earth.

Most of the unpleasant phenomena in Jewish life are due to our ignorance of Judaism. And this ignorance is widespread and so general, and it is so especially in the western countries that one must be surprised at the survival of our people in those countries.

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We look with surprise and disgust at the long list of Meshumodim [apostates] issued week by week, by the Jewish communities in Central Europe. In 99 out of 100 cases these Meshumodim know nothing of Judaism and are ignorant of matters Jewish. They say to themselves: why should we suffer? This is, of course, no excuse for their deserting the Jewish camp but it goes a great deal to explain their action. The average Jew is a Jew by instinct but not by knowledge and intelligence, and Judaism is first of all a proposition of knowledge. "The ignoramus cannot be pious." Even Jewish religious piety requires knowledge of Judaism and only a small minority of Jews can boast of possessing it.

If we mean to cope with our internal problems successfully, we must start not with social or political reforms but with educational reforms. We must enable every Jewish child to acquire a knowledge of Judaism, and only by doing so, will we be in a position to fight the struggle for our existence successfully.

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JEWISH VAUDEVILLIANS

by

Dr. S. M. Melamed

Chicago is busy amusing itself; there are at present four great Jewish entertainers in the city: Ed Wynn, whose real name is Israel Leopold, George White, Al Jolson, and Lester Allen. These entertainers are responsible for the amount of amusement that can be found in Chicago each night. What is more, there are any number of Jewish entertainers in the various vaudeville houses in the city, who are very talented and who make it their business to banish any spirit of despondency from Chicago audiences. However, Chicago is not the only great city where Jewish entertainers are to be found. There are a number of them in New York, Boston, Philadelphia, New Orleans, Frisco, and in all other theatrical centers in the United States. In all European countries, a similar state of affairs prevails. The vicissitudes of life are disheartening, and seeking an escape, men and women go to the theaters, both legitimate and vaudeville, to be amused by Jewish entertainers. Everywhere, it is the Jew who

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is the great entertainer. The Jews completely dominate the sphere of comedy, although the life of the Jews is a tragedy. Few people ever ask themselves why it is that the Jews, the most persecuted and most oppressed race in the world, produce so many comedians. Of course, there are Jewish tragedians, too, and there are any number of them, but they are not pre-eminent in the field of tragedy, at least, not in America. The greatest tragedians of our time are non-Jews; the greatest entertainers, vaudevillians, and comedians are Jews. Is it not something of a riddle that a people that had endured as much martyrdom as the Jewish people, that is always the victim of suffering and oppression, should supply humanity with its principal comedians? To many it may seem that this is one of the paradoxes of life because at first it is nothing short of a paradox, but it seems to me that this phenomenon is by no means paradoxical, but can be explained by the very psychology of the Jewish people.

I think it was Heinrich Heine who first used the expression "Galgen-humor": the humor of the gallows; the sort of humor that emanates from bitter despair. The

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experienced sheriff could give many examples of this type of humor. It is produced only in extreme cases, where the person sentenced to die is either innocent or an archcriminal. Both of them often die, not only with a smile on their lips, a smile that cuts to the quick, but also with the most biting sarcasm on their lips. It is this sort of sarcasm, and this sort of humor, arising out of despair, that Heine called "Galgen-humor". People who live under normal conditions cannot possibly produce the volume and amount of humor that the Jews produce because this humor can only be understood and explained in terms of the various phases of Jewish life. Jewish life is so queer, so tragic, so abnormal, that it is often funny in its tragedy, and funny in its abnormality. The experienced vaudeville-goer is often aware of the fact that the humor of Jewish entertainers in vaudeville and musical comedy contains surprises, irrelevancies, and a certain type of inimitable bluff. It is neither the humor that arises from situations nor from dialogue--it is rather the humor of reverse logic. Ordinarily two and two make four. Some queer fellow may claim that two and two are seventeen, but the Jewish entertainer will surprise

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you by claiming that two and two are neither four nor seventeen, but beet root. The main characteristic of the Jewish entertainer is the surprise element. You laugh at the unexpected; and this unexpected may not be funny at all, but it sounds so utterly funny because it is unexpected, because it is so contrary to all logic, so fantastic, so peculiar, and so queer. That is what fascinates the theater-going public and makes it applaud Jewish entertainers. It does not respond to the emotional appeals of Jewish tragedians or character actors with nearly as much gusto as it does to Jewish comedians. That is one of the reasons why Jewish entertainers are successful and dominate the vaudeville stage. A talented Jewish actor or actress cannot easily gain a prominent place on the legitimate stage, but Jewish actors are very successful on the vaudeville stage. The vaudeville stage has one main objective--to make the audience laugh, and the Jews are pre-eminently successful in this endeavor.

The legitimate theater offers an artistic entity--a play with a plot and all the technical paraphernalia attached to the plot. The vaudeville stage doesn't



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offer an artistic entity; it offers artistic varieties, a sort of artistic goulash. The legitimate theater may appeal to our intellect; if the play has a certain bias, it may arouse our emotions, it may appeal to our sense of humor; but in any case, it appeals to only one aspect of our personality. The vaudeville stage, however, which offers artistic variety instead of an artistic entity, appeals to the whole personality; it appeals to our eye through color and scenery, or through the movements of the dancers; it may appeal to our ear through good music, it may appeal to our emotions through dramatic skits or recitations; and it may appeal to our intellect through comedy. As a rule, it does all of these during one evening. In short vaudeville consists of an artistic goulash.

Jewish life is not an entity. It is not an organic unit because it consists of fractions and parts, each of which is subject to the influence of others. The main feature of Jewish life is its variety. One can sum up the main features of American life in twenty or fifty words; one can sum up the features of French



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or English or German life in twenty or fifty words; but one cannot describe the main features of Jewish life so briefly. Jewish life is one vast goulash; Jews live in thirty-six different countries, subject to the influences of thirty-six different civilization and cultures, and in each and every land they are divided in factions and parts. It is hard, therefore, to explain exactly what Jewish life in the Diaspora is, and what it consists of. This variety within Jewish life, with its many contradictions, with its many ups and downs, with its queerness, is in itself comic, and in America, the melting pot of all the Jews in the world, it is really very funny.

On the corner of the street lives a Jew from Poland who still believes in the holiness of the Hasadic rabbi, and thinks in terms of the thirteenth century. On the other corner of the street lives a Russian Jew who is a "Red," and whose rabbi is Trotsky or Lenin. Both have a little in common--they are idealists; but both are Jews. And when they both meet, what do they say to each other? Isn't a meeting of two such Jews the height of comedy? Beneath

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this comic situation is hidden the tragedy of our people, but to the naked eye such a meeting is too funny for words. A little further down [the street], lives a Jew who belongs to the nonveau riche. He doesn't believe in Trotsky or the Hasadic rabbi; he doesn't even believe in Moses or God. He believes only in money; and with these three types of Jews, a very humorous situation is created. A little further on lives a German Jew. He despises all three of these Jews, but still he is a Jew, and though he may not associate with them, he is a Jew too. In the eyes of the world, he is only a Jew, no better than the rest of them. Imagine a meeting of these four Jews. Vaudeville could not reproduce it. A little further down lives a Jew from Persia or a Sephardic Jew, who is so proud of his Spanish ancestry that he would not associate with either the German, the Russian, the Polish, or the Hasadic Jew. He despises them all in the depths of his heart. He is convinced that he is superior to all of them, just as the German Jew thinks himself superior to the Russian Jew, and the Bolshevik Jew thinks himself superior to the Orthodox Jew. But at some time or other, these five Jews will have to meet--and that will be a very funny meeting.

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Finally, there is the American-born Jew who, although he may be an American of only the second or third generation, is actually convinced that his ancestors came over on the Mayflower; he despises these other five types of Jews. He thinks himself superior to all of them, but sometimes he has to meet them, and that, too, is a very funny meeting.

On the first floor, they mourn the death of a relative who died during the pogroms, somewhere in the Ukraine. On another floor, another Jewish family celebrates the third anniversary of the Bolshevik regime. On the top floor, another Jewish family celebrates the second anniversary of the Armistice. Consider the comedy and tragedy contained in one house! Art can only be a reflection of life. That which does not exist, cannot be imitated, and the Jewish vaudevillian simply imitates that which he has seen and observed as a Jew: varieties, contradictions, reverse logic, queerness, eccentricities, etc.

It is a matter of general knowledge that the Jews are poor novelists, but great

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short-story writers. I can't think of one great Jewish novel written by a Jew, but I can mention twenty great short stories, real masterpieces. A novel requires a certain harmony in the lives of its characters; it needs background and atmosphere. Jewish life is so broken, so full of variety and contradiction that it lacks the requirements needed to produce a great novel. On the other hand, Jewish life is full of amusements, full of incidents and surprises, full of one-act dramas, and since art must reflect life, the short story is a better medium of expression for the Jewish writer of fiction than the novel.

The Jewish entertainer, like the short-story writer, can only offer tidbits, but in this he is absolute master. The non-Jewish entertainer usually specializes in one field. He is either a singer, a dancer, an actor, or a musician, but the Jewish entertainer is generally versatile and can do a bit of everything, and is often marvelous in his versatility. Ed Wynn is an accomplished actor and musician, playing many instruments, and in addition, he is a regular vaudeville comedian. Young Lester Allen is an actor, a dancer,



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an acrobat, and in addition, a first-class vaudeville comedian. The two Dolly sisters took New York by surprise two years ago when they appeared on the legitimate stage. These two dainty dancers have proved to be accomplished actresses. Ivan Bankopf, the famous Russian dancer, whose real name is Goldberg and who is considered the best dancer on the American vaudeville stage, is in addition, a singer, an actor, and a producer. What is true of those great entertainers is true of persons like Nora Bayes, and to a certain extent, Al Jolson, George White, and many others.

One can thus readily see that the type of amusement offered by the Jewish entertainer as well as his versatility are not accidents but are rooted in Jewish life and in its conditions, and that they reflect this life to a greater or lesser extent. It is because the type of humor offered by the Jewish entertainer is so original and unique; because the Jewish entertainer is versatile that the Jew on the American vaudeville stage has become such a prominent figure that he plays to capacity houses.



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JEWISH

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IV (Bohemian)

Sunday Jewish Courier, Oct. 31, 1920.

"THE JEWISH QUESTION IS FOREMOST ON MY PROGRAM  
AS PRESIDENT"-- COX

Governor Cox received a Jewish delegation yesterday at the Congress Hotel. The delegation, headed by Congressman Adolph Sabath, was composed of Judges Harry M. Fischer and Joseph David, Mr. M. P. Ginsburg, publisher of the Courier, and Dr. S. M. Melamed, its editor. Judge Fischer was the spokesman for the delegation. After describing the terrible condition of the Jews in Poland and the Ukraine, he, in the name of the delegation, asked the presidential candidate whether he had anything to say about the problem and whether he intended to do anything for the unfortunate Jews of Eastern Europe.

The Governor listened to the words of Judge Fischer very seriously, and answered his questions thus: "Gentlemen, I am aware of the seriousness of the situation and I can assure you that if I am elected president, my first task will be to take up the Irish and the Jewish questions. Under no circumstances can the situation be permitted to remain as it is now. I can assure you that I

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Sunday Jewish Courier, Oct. 31, 1920.

wholeheartedly agree with the policy of extending minority rights to national and religious minorities in Eastern and Central Europe, as envisaged and established in the Treaty of Versailles. You may use this statement to explain my position on the Jewish question in Europe."

The explanation of Governor Cox was spontaneous; it was spoken in a tone of great sincerity and made a deep impression upon the delegation.

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JEWISH

Daily Jewish Forward, Sept. 7, 1920.

IRISH SEEK TO PREVENT BUILDING OF SYNAGOGUE

Several hundred Irish held a meeting yesterday evening in the real-estate office on the corner of Congress Street and Crawford Avenue in order to consider means of preventing the erection of a synagogue by the Jews in the neighborhood. The Irish had learned that a group of Jews had purchased the church on the corner of Springfield Avenue and Congress Street and were planning to remodel it into a synagogue. The Irish in the neighborhood object to this. It is not known what steps they have taken to prevent the construction of the synagogue.

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Sunday Jewish Courier, Mar. 28, 1920.

FROM THE PUBLIC ROSTRUM

by

J. Leibner

Certain non-Jews, who are active in the Americanization campaign in Chicago, appear to be anti-Semites, bitter and irreconcilable anti-Semites at that. In the report of a survey authorized by, and under the direction of, the Chicago Community Trust, certain chapters are devoted to the various nationalities in the cities, chapters in which the life and ideals of the nationality are described. A chapter entitled "Russian Jews" is devoted to the Jews of the West Side; the following is a reprint:

"The Russians, who constitute seven per cent of the total population in Chicago, a very large element, were looked upon with suspicion as a result of the upheaval in Russia during the last war. The majority of the Russians in Chicago are Jews. The long persecution which they had to endure, undoubtedly influenced their character. They look suspiciously upon everyone. They think that the world is utterly sordid and topsy-turvy. They are against everything: politics, religion,

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III G society; their attitude has been clear for some time. They are a dif-  
I G ficult element to assimilate. They manifest a religious devotion and  
IV piety toward everything they undertake, and, naturally, they are  
capable of becoming undesirable citizens. Most of them live in the  
vicinity west of the river and south of Twelfth Street, in the Twentieth, Tenth,  
and Eleventh Wards. They mix with the Italians north of Twelfth Street in the  
Nineteenth Ward; with the Irish, Germans, and Italians in the Eighteenth Ward.  
There ~~are~~ a considerable number of them in the Fifteenth Ward, northwest of the  
Polish settlement."

The Jews of the West Side and the Northwest Side are themselves to blame if they  
are branded "Russians". They did not specifically ask the census taker to list  
them as Jews. Yet many Jews stated that they came from Austria, Czechoslovakia,  
Hungary, and Rumania, and the census taker listed them as Austrians, Czechoslo-  
vakians, Hungarians, and Rumanians. Why, then, do they brand all the Jews as  
Russians? The answer is that it is easy to indict the Russians as troublemakers  
and undesirable citizens.

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III G This is a charge made by bitter and irreconcilable anti-Semites.

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IV We live on the West Side and the Northwest Side not as Russians, but as Jewish-American citizens. We pay taxes to the city, county, and state. We believe in an organized government, and help in the development of commerce and industry in the country; we are builders not destroyers.

We have generously supported all drives for the various loans which the Government has issued in order to win the war. We have given our sons to fight in the war, in the army, in the navy, and in the marines--the Jewish boys were everywhere; the majority of them volunteered and the others gladly submitted to the draft. Jewish soldiers of the West Side and the Northwest Side were mentioned in official reports for their bravery on the battlefield, and others received honorary medals. As yet, we do not have an accurate list of the dead and wounded Jewish boys from Chicago. But we are certain that when this list is made public, it will surprise everyone.

Over two hundred thousand Jews of America were in the service of Uncle Sam in the last war. We had 8,005 commissioned officers, among them a brigadier general

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in the Marine Corps, a rear admiral in the U. S. Navy, 69 colonels and lieutenant colonels in the U. S. Army, 370 majors, 1,263 captains, and 7,524 lieutenants. About 5,500 American Jews, perhaps more, were killed and about 12,000 or more were wounded.

But let's get back to the Jews of the West and Northwest Sides of Chicago. Yes, we are good citizens and good Jews, and, therefore, we do not burden the community with our helpless; we maintain charity institutions of our own. True, there are some radicals among us, but they are not dangerous. Many of them are just "loud mouths," but basically they seek to earn a living and [some] are working. When a person works he is not dangerous, neither to his community, nor to his country, and if we have some criminals among us, we are entitled to them, just as other nationalities are entitled to theirs. The majority of Jews, at any rate, are not responsible for them. The reformatory schools, the jails, and the psychopathic institutions have an insignificantly small percentage of Jewish inmates.

The majority of us are nationalistic. For nationalist Jews, the recognition of government officials that they are good citizens is unnecessary, just as Zionists

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III G need no testimonials to their loyalty to the country in which they live.  
I G But for our own sake we will mention that Secretary Baker, Secretary  
IV Daniels, and other high officials in America, including President Wilson  
himself, firmly maintain that one can be a Zionist and an American pa-  
triot. Zionism meets with general approval. There is no conflict between Zion-  
ism and patriotism, and this we say not only to the heads of the Americanization  
campaign alone, but also to many of our Jews who are afraid of appearing to be  
Jewish nationalists.

Our speakers and writers realize very clearly that it is their duty to arouse an interest in the country in which we live and to advocate a sound system of government. Our speakers and writers urge the newcomers to learn the language of the country, to become citizens, and good ones at that, and to vote for the best man who is running for public office. The Jewish vote here has helped to elect officials who made a name for themselves in the community, and also elected officials who have been re-elected repeatedly.

Our defense ends here.

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Sunday Jewish Courier, Mar. 28, 1920.

The greatest part of the Americanization report was not drawn up as it should have been; consciously or unconsciously, it is untrue. A large number of important Jewish societies and Jewish activities are omitted and this leads to the belief that the hand which wrote the report belongs to a person who is prejudiced against the Jews.

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Daily Jewish Courier, Mar. 26, 1920.

WE WILL HAVE TO DO OUR DUTY

(Editorial)

For the past few weeks, the Zionist leaders of Chicago have been very busy preparing for the million dollar drive which will soon take place, and which is a part of the general ten-million-dollar drive for the rebuilding of Palestine. This preparatory work was done with a great deal of dexterity and devotion, and no one can say that it has been ineffective. Even before the official opening of the drive, Chicago will have contributed three times as much this year as it did last year, during the entire drive. From the work accomplished up to now for the great cause, two conclusions can be drawn: first, that the Jews who wish to remain Jews, and hope for an immediate redemption, are more hopeful this year than they were last year; second, that the assimilators for whom Judaism is only a colorless charity business are stronger and more obstinate in their assimilative tendencies.

Those who still hoped, last year and two years ago, that the great historic events

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that placed the Jewish people between ruin and redemption--ruin in the countries of exile and redemption in Palestine--would break the obstinacy of the assimilated Jews and would restore them to their people and to the noble cause of Palestine, have made a great mistake. The nearer the great moment comes, the more obstinate and heartless do the assimilated Jews become in their stand on Palestine. Hitherto, we did not have the proper standard to judge the assimilated Jew. We could just imagine who was an assimilated Jew and who was not. Now we know. When a rich Jew is approached and is told that hundreds of thousands of Jews in Eastern Europe are simply waiting for the moment when they can emigrate to Palestine, because there is no future for them in their native countries, and that funds are necessary to help these unfortunate victims of sword, hunger, and pogrom to settle in Palestine and to provide them with homes to live in and land to work on--the rich Jew may reply that he has little or no sympathy with the plight of the unfortunate Jews in Eastern Europe, or what fate is in store for Palestine. Then we know that this Jew belongs to a decadent branch of the Jewish tree--then we know that he has been assimilated and is lost to us.

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Daily Jewish Courier, Mar. 26, 1920.

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III H      There are many such Jews in America, and Chicago, too, has a fairly large number of them. These assimilated Jews are deaf to the cries of anguish of their people. As far as they are concerned, all the Jews of Eastern Europe can perish and Palestine can vanish. They are dead to our people.....

This was proven clearly in the preparatory work which has been done in Chicago for the restoration fund drive. Every effort was made to attract the so-called German Jews to this work. The leaders of the Zionist organization and neutral persons talked to them, tried to convince them, and argued with them about the importance of creating the economic conditions in Palestine which would permit the country to take in and support the hundreds of thousands of Jews who are forced to emigrate from Eastern Europe and who have only one place to go-- Palestine--because all others are closed to them. All these talks and arguments were in vain. They [the assimilated Jews] refuse to change their attitude. They refuse to contribute anything: money or effort; they are determined to remain aloof.

These assimilated Jews are not as dumb as they often appear. They know very well

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III H that the Eastern European Jews must emigrate. They also know that Palestine must be prepared for mass immigration. But they are enemies of Zionism and their hatred extends to all the Jewish nationalist ideals. Their hostility to the redemption of the Jewish people, which naturally must lead to the bankruptcy of assimilation, is stronger than their conviction that the Jews of Eastern Europe must emigrate to Palestine.

Their motto is: let hundreds of thousands, and perhaps, millions of Jews in Eastern Europe perish in a sea of blood and tears; let destruction be visited upon millions of Jews; let Palestine remain a devastated country, just so that the resurrection of the Jewish people does not take place. They have sold their hearts and souls to the devil of assimilation and they are determined to see the extermination of the Jewish people.....

And these are the same gentlemen who talk constantly about humanity, justice, and democracy. These are the same gentlemen who send deputations to Washington every moment to defend the cause of humanity.....If a sergeant in the Army mistreats a Jewish soldier, telegrams are immediately sent to Washington protesting

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III H      this incident in the name of justice and humanity. But when millions of Jews in Eastern Europe are drowning in their own blood, and can only be saved by our making it possible for them to settle in Palestine, then these apostles of humanity, justice, and democracy prefer that these Jews shall perish, so long as they can maintain their doctrine of assimilation.

These assimilators, this damned "Generation of the Wilderness" will not help us to rebuild Palestine. We cannot depend upon them. If we ever hoped that in this crucial moment they would help us, we have been disillusioned. We must rely upon ourselves alone. We, the real Jews, alone must do the whole work. We alone are responsible for the fate of the future Jewish generations, and we alone must do the work of redemption.

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Daily Jewish Courier, Mar. 21, 1920.

GOD-FORSAKEN

(Article in English)

We wonder whether the Jews on the North-West Side of Chicago are quite God-forsaken. They are seventy five thousand in number and form by no means the poor section of the community, but still they are indifferent to the most outstanding, philanthropic and charitable problems of their neighborhood and are quite indifferent to the fate of five thousand Jewish children who are roaming around in the streets after school-time, or who visit missionary houses because there is no center for Jewish children where they can pass their free time as can the Jewish children of other sections.

There is some sort of a center on the North-West Side--we refer to the Jewish Educational Alliance--but this center looks like the philanthropy of the North-West Side Jews. It is indeed a match to their philanthropic genius.

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The Jewish Educational Alliance, on the North-West Side, is working with a budget of eight thousand dollars a year and if not for the super-human efforts of its able superintendent, Miss Matilda Finkelstein,--this shadow of a center for Jewish children would have been out of existence long ago.

Are the North-West Side Jews altogether God-forsaken? Have they no heart for the fate and future of these five thousand children in their neighborhood?

While there is no center for Jewish children on the North-West Side worth mentioning, there are a number of missionary houses, the leaders of which are only too eager to accomodate the Jewish children and to do everything in their power to make them visit the missionary houses. There are, for instance, gymnasiums and swimming pools in these missionary houses while there is none in the Jewish Educational Alliance. These houses, where the minds of hundreds of Jewish children are being poisoned, can easily compete with the Jewish Educational Alliance in its present shabby shape.

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The parents of these children, mostly working people, engaged in the struggle for existence during the best part of the day, cannot possibly take care of their children and only in too many cases, it is immaterial to them whether the children spend their time in a missionary house or somewhere else.

Are not the Jews on the North-West Side in honor and duty bound to place the Jewish Educational Alliance on such a basis that it be at least in a position to compete with the missionary houses and are they not in honor and duty bound to provide for the children a place where they can spend their time after school? Of course, they are; but it seems that they do not know what Jewish duty and what Jewish honor is. Their attitude to the problem affecting the elementary Jewish interests of their own neighborhood, is a shame and a disgrace. What holds good of the attitude of the North-West Side Jews to the Educational Alliance also holds good to their attitude to the proposed Jewish infant home. The leaders of the movement for a Jewish infant home are campaigning for the last two months to raise the sum of one hundred

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thousand dollars to build the home. Of course, the home is supposed to be not only for the North-West Side Jewish children but for the entire city of Chicago, but since it will be located on the North-West Side, it stands to reason that the Jews of the North-West Side will profit by it most, and what is the result of this campaign? The Jews on the West Side have contributed their share towards the fund of the Jewish infant home, but not so the Jews of the North-West Side. The Jewish business men of Milwaukee Avenue alone, prosperous and wealthy, could easily finance the hundred thousand dollars needed for the establishment of the home without injuring themselves but not one out of ten has so far done his duty. They all rely on the Jews of the other parts of the city.

We could single out many other facts which will indicate the indifference of the North-West Side Jews to the vital and philanthropic problems of the neighborhood, but these are two demonstrations, we think are sufficient to convince our readers that the North-West Side Jews do not do their duty as Jews. Whenever it comes to representation on bodies dealing with communal

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affairs, the North-West siders are the first to lay claim on adequate representation though by their achievements they do not deserve much recognition at all. There are a few noble minded philanthropic Jews on the North-West Side who carry the philanthropic burdens of the entire Jews in the neighborhood but the rest are indifferent and engaged in making money. We repeat that this is a shame and a disgrace and unless the North-West Side Jews begin to perform their duties as Jews they will earn the disrespect of their fellow-Jews.

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JEWISH

Jewish Advance, Dec. 12, 1919.

III (ed)

Genuine orthodox views are now becoming fashionable among Jewish Young-America. The hopes for a national restoration of Israel are now widely fostered.... "A Jewish nationality!" is now the cry....

We are ba' avonoth harabbim, in galuth, but we hope soon to return to Palestine where we shall regain our national independence; where we shall take our place as an organic member among the other nations, and where we shall be governed by our own political and ecclesiastical authorities. But, friends, are you aware of what is implied by the terms Jewish Nationality, Restoration, our Own Authorities? Do not play with the word "Nationality," and do not say that you have no desire for a "Restoration." Your "Nationality" leads logically to "Restoration."



Jewish Advance, Dec. 12, 1919.

The temple in Jerusalem will be built, and this temple will be the temple, and the sacrificial worship there will be the worship, and the Palestinian Judaism, as represented by the Polish, Roumanian, Turkish, and other eastern Jews flocking there, will be the official Judaism, and your "temples" in New York, Cincinnati, Chicago, and elsewhere, and your Minhag America and your Olath Tamid will be declared to be irreligious, heretical, you yourself may be put in Herem, or you may be forced out altogether by your own "ecclesiastical authorities." This will be the outcome of your declaration: "We stand upon the platform of Jewish 'Nationality.'"

We admit that thus far, Israel was standing upon the nationality-platform. But we are now standing before the threshold of a new period in our history. Judaism must now become elevated to a higher plane; Judaism

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Jewish Advance, Dec. 12, 1919.

must be emancipated from national and racial narrowness; it must become a Religion, - a religion having the power and potency to enter upon its true, prophetic mission to redeem all the world.

An American Israel ought to be the first in the field to carry on the flag of a New Judaism to triumph and final victory.

Caeterum censeo, it is time that Judaism becomes a religion.

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JEWISH

Daily Jewish Courier, July 30, 1919.

JEWISH BUSINESS RUINED; ALL SOUTH SIDE STORES CLOSED  
by  
I. Dua

White and black kill each other, and between them, Jews are slaughtered. Jewish blood flows on the South Side. Already there are many dead and wounded. No one knows the total number, although it is estimated that there are scores of victims.

Jewish business has been ruined. The whole Jewish trade in that vicinity is almost entirely paralyzed. Thousands of Jewish families living there are in a panic, fearing lest each hour bring a fresh onslaught of bloodshed.

This, in short, is the impression I received from my visit yesterday to Chicago's race-riot area, where hundreds of persons have already fallen; where fear for the morrow is so tremendously great.

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Daily Jewish Courier, July 30, 1919.

White and Black--and Red

There was considerable risk attached to going into the very heart of the seething area where the air was permeated with an atmosphere of bloodthirsty vengeance against all whites. How great the danger was, I first realized when I arrived there, at about three in the afternoon.

State Street, between Twenty-ninth and Thirty-fifth Streets, was a frightful section to pass. Thousands of Negroes filled the streets, searching with avid eyes for someone to vent their wrath upon. Every now and then, military patrols with bayonets and groups of police passed. Everything was quiet, still--as still as though a fresh storm were brewing.

I was the only white civilian present among the thousands of enraged Negroes. With every passing moment among them, I felt, or rather expected, that at any moment they would vent their fury upon me. Some policemen to whom I had spoken, were on the watch to protect me, and thus, among bayonets, revolvers

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and Negroes armed with razors, I went to investigate the Jewish tragedy. The great tragedy of this struggle between white and black is the spilling of blood--the warm red blood which both white and black have shed.

### Aged Jew Murdered

First, Meyer Rifman, owner of the clothing store at 3208 South State Street, and then his brother Sam, with a similar business at 3840 Cottage Grove Avenue, told me the story of the horrible murder of David Marcus, sixty years old.

For eight years, old Marcus and the sixty-five-year-old Solomon Simon with whom he lived, had operated a shoe store at 509 East 37th Street. Monday, at nine o'clock in the evening, after closing the store, they walked to Indiana Avenue. Mr. Marcus was to take a car to visit his son Nathan, at 1802 Irving Park Boulevard. Suddenly an automobile packed with Negroes appeared. Without much ado, they began to open fire. By the time Dr. George Friedman, 3566 Rhodes Avenue, arrived, the aged man lay dead in a pool of blood.....Mr. Simon,



Daily Jewish Courier, July 30, 1919.

with a bullet in his leg, was taken to the Lakeside Hospital.

The murdered man was highly esteemed by Jews of the South Side, especially by those at the Congregation Beth Jacob, 44th and St. Lawrence Avenue, where he attended daily. Monday afternoon, he told Mr. Sam Rifman and his cousin, Louis Kesler, 839 East 39th Street, that he was going to send for his wife and three children from Zechonov, Plotzker Province; that he, his son, Marcus, his daughter, Mrs. Rose Cohen, 3834 Grenshaw Avenue, and also his brother, Jacob Marcus, 1314 Turner Avenue, were going to furnish a home. Several hours later, the assassins' bullets had ended his life.

That evening the body was taken to Piser's Chapel, 3111 Roosevelt Road, and today, at one o'clock in the afternoon, he will be buried, clad in the new prayer shawl he purchased only last Friday.

Daily Jewish Courier, July 30, 1919.

Do Not Tread On Jewish Blood

This incident is not the whole of the Jewish tragedy involved in this racial slaughter. Nor is it the only place where Jewish blood has been shed.

Oscar Resnick, owner of a trunk store at 3412 South State Street, stood in his doorway, trembling, his gray head bent, so that he did not notice my approach. I questioned him regarding the bloody events which had occurred. He was unable to cease wondering at my boldness in risking my life to come here. During the conversation, I, unintentionally, made a move toward the sidewalk, and suddenly, with a tear-choked voice, he cried: "Be careful; don't step on Jewish blood." I looked at him, and his trembling finger pointed to a spot on the sidewalk. A long reddish-black band ran along the entire breadth of the walk. It was Jewish blood which had congealed. "Last night," he explained, "a Jewish youth, who was passing by, was killed on the spot. No one even knows his name; nor is he the only Jewish victim."

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Morris Margolin, 3004 South State Street, lies dying at the Mercy Hospital; H. Jacobson, 5504 South Wabash Avenue, lies wounded at the Washington Park Hospital; A. Rosen, 1307 North Leavitt Street, is at the Dearborn Hospital; Sam Leikon, 1078 Millard Avenue, and Max Meiner, 1252 South Michigan Avenue, are both at the Mercy Hospital--and there are many, many others. Everywhere stories are told of Jewish victims, but who has the heart to repeat them?

Jewish Business Ruined

It was impossible to ascertain the exact number of Jewish victims. Scores of wounded hurried home so that even the police know nothing of them. Nor could I find out the number of ruined businesses on the South Side because the police advised me to limit my stay in that vicinity to two hours. It was too dangerous to remain any longer among the enraged Negroes. It is known, however, that four stores have been ruined. These were: Samuels Furnishing Store, 5018 South State Street, Herbst Matters, 5012 South State Street, and the two pawn shops belonging to the brothers Elihu and Marcus Meyerman,

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3056 and 3100 South State Street.

In regard to the above-mentioned pawn shops, the Negroes gave as an alibi the fact that they sought revolvers to protect themselves against the whites. But at the other two stores, it was simply a case of robbery and plunder.

The Negroes and the whites were both preparing for nightfall. Hundreds of thousands carried loaded revolvers. When I passed the clothing store of H. Goodman, 49 East 31st Street, the distracted owner, with fear in his eyes, shut the doors, exclaiming that every moment, his heart practically stops beating, and that his wife is lying unconscious because he has not yet gone home. "Today, new blood will flow. Everyone is waiting for night to fall"--this was the opinion of many Jews.

But Captain Max Nutbar of the Hyde Park Police Station, and Lieutenant A.J. O'Malley, as well as Detective Holly, with whom I spoke, all declared that the police and the troops are prepared to squelch any fresh outburst.

WPA (ILL.) PROJ. 30275

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I showed the above-named captain, who is considered one of the oldest and ablest police officials in Chicago, the statement of the streetcar company's president, Mr. Busby, in which Russian youths are falsely accused of organizing in groups to participate in the riots. The experienced police captain smiled at Mr. Busby's idea and said: "What ridiculous things a person can say. Anybody knows that the relations between the blacks and the whites have recently become more and more strained, and this tension has led to the present tragic events. How do the Jewish youths fit in here?"

Naturally, various opinions were given as reasons for the bloodshed. Some argued that it was the problem of the real-estate people whose property is constantly depreciating [in value] with the influx of the Negro population. Others say that the fault lies with the meat packers because they have brought in an army of colored people from the South. Others gave still other reasons, and compared these events with those in St. Louis and Washington. Yet, no matter where the actual fault lies, in the meantime, Jewish blood is being shed on the streets of Chicago.



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JEWISH BUSINESS RUINED; ALL SOUTH SIDE STORES CLOSED  
by  
I. Dua

White and black kill each other, and between them, Jews are slaughtered. Jewish blood flows on the South Side. Already there are many dead and wounded. No one knows the total number, although it is estimated that there are scores of victims.

Jewish business has been ruined. The whole Jewish trade in that vicinity is almost entirely paralyzed. Thousands of Jewish families living there are in a panic, fearing lest each hour bring a fresh onslaught of bloodshed.

This, in short, is the impression I received from my visit yesterday to Chicago's race-riot area, where hundreds of persons have already fallen; where fear for the morrow is so tremendously great.

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White and Black--and Red

There was considerable risk attached to going into the very heart of the seething area where the air was permeated with an atmosphere of bloodthirsty vengeance against all whites. How great the danger was, I first realized when I arrived there, at about three in the afternoon.

State Street, between Twenty-ninth and Thirty-fifth Streets, was a frightful section to pass. Thousands of Negroes filled the streets, searching with avid eyes for someone to vent their wrath upon. Every now and then, military patrols with bayonets and groups of police passed. Everything was quiet, still--as still as though a fresh storm were brewing.

I was the only white civilian present among the thousands of enraged Negroes. With every passing moment among them, I felt, or rather expected, that at any moment they would vent their fury upon me. Some policemen to whom I had spoken, were on the watch to protect me, and thus, among bayonets, revolvers

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and Negroes armed with razors, I went to investigate the Jewish tragedy. The great tragedy of this struggle between white and black is the spilling of blood--the warm red blood which both white and black have shed.

Aged Jew Murdered

First, Meyer Rifman, owner of the clothing store at 3208 South State Street, and then his brother Sam, with a similar business at 3840 Cottage Grove Avenue, told me the story of the horrible murder of David Marcus, sixty years old.

For eight years, old Marcus and the sixty-five-year-old Solomon Simon with whom he lived, had operated a shoe store at 509 East 38th Street. Monday, at nine o'clock in the evening, after closing the store, they walked to Indiana Avenue. Mr. Marcus was to take a car to visit his son Nathan, at 1802 Irving Park Boulevard. Suddenly an automobile packed with Negroes appeared. Without much ado, they began to open fire. By the time Dr. George Friedman, 3566 Rhodes Avenue, arrived, the aged man lay dead in a pool of blood.....Mr. Simon,

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with a bullet in his leg, was taken to the Lakeside Hospital.

The murdered man was highly esteemed by Jews of the South Side, especially by those at the Congregation Beth Jacob, 44th and St. Lawrence Avenue, where he attended daily. Monday afternoon, he told Mr. Sam Rifman and his cousin, Louis Kesler, 839 East 39th Street, that he was going to send for his wife and three children from Zechonov, Plotzker Province; that he, his son, Marcus, his daughter, Mrs. Rose Cohen, 3834 Grenshaw Avenue, and also his brother, Jacob Marcus, 1314 Turner Avenue, were going to furnish a home. Several hours later, the assassins' bullets had ended his life.

That evening the body was taken to Piser's Chapel, 3111 Roosevelt Road, and today, at one o'clock in the afternoon, he will be buried, clad in the new prayer shawl he purchased only last **Friday**.

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## THE RACIAL CONFLICT

(Editorial)



The conflict between White and Black now prevailing in various parts of the country, as well as in Washington, D. C., is, from every point of view, a very tragic occurrence, which may be the beginning of much greater unrest in the future. If this unrest is not stopped soon, it may lead to a horrible social and political catastrophe in America.

Negroes served America faithfully in the last war. In many instances, they exhibited great heroism and gained military distinctions. Like the Whites, the Negroes fought for democracy and justice; like the Whites, they were fired with enthusiasm for President Wilson's political idealism, and also like the Whites, they hoped that after the war, a new period of history would begin which would improve their conditions here also. But upon returning home from

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the battlefield, they found the old system still in existence, and naturally they were very disappointed. This disappointment is one of the psychological reasons leading to the present strained relationship between the Whites and the Blacks in America.

Tens of thousands of colored soldiers returned from the European battlefields only to find that Negroes in the South are still being lynched at every opportunity. Nor have their conditions in other sections of the country improved. The Negroes went to Europe to fight against white people under the white man's flag. This gave them the idea that they were the equals of, or on an equal footing with the Whites. If they have the right to die with white people, they certainly have the right to live with them; if theirs is the duty to share the miseries of war with the Whites, then theirs is also the duty to share equal rights. This was their reasoning. The discovery that it was false, that the vicissitudes of life are stronger than the abstract principle of the



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equality of men, made them dissatisfied angry and bitter. The release of this smoldering resentment can be seen now in the racial conflict which has unfortunately claimed a great many victims.

We must not forget that the war had a demoralizing effect on the Negroes as well as on the Whites. Negroes, after all, are still primitive, and their suffering is still of an elemental type. War has completely brutalized and demoralized them. All that America has done to satisfy and appease the Negro, was wiped out on the battlefield. Even today, the Negro is no less harrassed and driven, notwithstanding the fact that he has been accepted into the circle of Western civilization. The Negro's disappointment, his bitterness is apparently the driving force behind this racial conflict.

It is to be regretted that police from Washington and Chicago were unable to quell this unrest immediately. This weakness, displayed by the police in the racial conflict, only encourages the Negro to continue fighting. The fact

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that whole regiments, with machine guns, had to be sent out against them, made the Negroes feel that they were a powerful force. This so-called imaginary strength of the Negro is not a factor that will make for peace. From a general political standpoint, it is also to be regretted that the racial conflict was not immediately suppressed. Negroes, as well as Whites, must not become accustomed to such conflicts. What would happen to law and order if the various groups in the city took the law into their own hands? Every state would be politically bankrupt if its control of law and order passed into the hands of irresponsible elements. Today Black and White fight one another. Tomorrow, two political or social groups may seek to solve their differences by street fights. A pogrom is not simply a murderous attack upon Jews, but is rather a struggle between two groups, whether they be social, political or economic. A pogrom is only one step removed from civil war, and, therefore, public order must be the first duty of the State. If public order is not properly executed, then the State has neglected one of its main functions and loses thereby its justification for its existence.

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The Negro problem in America arises from the sin committed by our mighty republic in her youth, the sin of the fathers of our country, now visited upon their children. The great slave dealers in America, who, for a hundred years, imported Negroes for economic exploitation, thereby committed an injustice not only against themselves and their slaves, but also against their grandchildren. Today, the problem of the Negro is a very serious one. We can rectify this mistake only by solving the Negro problem in an equitable fashion. This means that the Negroes must be given all the rights guaranteed in the Constitution of the United States. If the Negroes feel that the Whites are at least trying to deal justly with them, then the racial conflict will, of itself, disappear. It is not enough to suppress racial conflict by the use of men and guns; the cause must be removed. Only then will America have domestic harmony between Negro and White.

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Sunday Jewish Courier, July 27, 1919.

ON THE COMMUNITY STAGE

by

J. Leibner

When the Courier printed the news that Poles in South Chicago had framed the "blood accusation" on the Jewish shopkeeper, H. Cohen, 8401 Buffalo Avenue, and that its instigator and seventeen of his friends had been arrested for trying to start a pogrom there against the Jews, Jewish newspapers of New York and Cleveland stated definitely: "It is not difficult to prophesy the outcome of the trial. Judge Gemmil will tell the hooligan Poles that America is not Poland; America will not tolerate such wild, vicious, shameful, and dark lies. Such creatures as Casimer Lota, the instigator, and his seventeen companions are a disgrace to mankind and to America; if it were within his (the judge's) power he would send these 'bandits' out of the country for at least twenty-four hours."



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We refrained from printing our opinion of the trial; first, out of respect to the court, and second, so as not to afford the local Polish leaders, who translate our articles regarding the case, an opportunity to say that we were seeking to influence the court. We relied on the [sense of] righteousness and justice of Judge Gemmil. As a result he saw to it that eighteen Poles were not just arrested; he sentenced them to pay a fine.

Judge Gemmil did not state his reasons for fining the prisoners. Poles are under the impression that sentence was passed because they gathered en masse on Buffalo Avenue, which action seemed to constitute a threat. Such an action is against the law.

Judge Gemmil did not take into consideration the "blood accusation". Had he done so he would have followed the advice of Assistant States Attorney Kashin who argued at the trial thus: "This Casimer Lota is a troublemaker, a disturber of the peace, a man who seeks to discredit the honor of a people, to





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plant the bitter seeds of hatred, and to instill in the hearts of ignorant Poles the illusion that Jews use Christian blood to bake matzoth for Pass-over. He deserves, therefore, a sentence of six months in the House of Correction." The attorney also recommended imprisonment for the accomplices. This would serve as a lesson to all who seek to spread the "historical lie" which America must condemn at every opportunity.

The writer was in court during the proceedings of the trial to record its results for the Courier. On one side were two Jewish young men, Marcus and Laimus Cohen; on the other, Casimer Lota and his accomplices, and before them, the Judge. Marcus and Laimus, Americans in every sense of the word, each described the pathetic portrait of the Diaspora Jew, who is humiliated and insulted, whose life is always in danger; opposite them stood Casimer Lota, a Pole, a murderer, a disgusting creature, who appeared to be even more moronic than his accomplices. Before them sat a Judge, whose task it is to mete out justice, and to prevent people from wrongdoing.



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Judge Gemmil, we say this publicly, did not show any great interest in the very essence of the case [the blood accusation]. The sentence, therefore, was much milder than everyone expected. Furthermore, as we learned later, Lota's \$100 fine was reduced by half, and Lota paid only \$50.

Under all circumstances Jews are in the Diaspora, not only where Poles are concerned, but also at times where an American Judge is concerned. Like good fellows we cheerfully accepted the Judge's sentence. At any rate, the verdict will still be something of a lesson to the pogromists of South Chicago.

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### SOUTH CHICAGO POLES SENTENCED IN BLOOD-ACCUSATION CASE

The case of H. Cohen, 8401 Buffalo Avenue, against Casimer Lota and seventeen other Poles ended yesterday with the conviction of the Poles. On July 4, as was printed at the time, exclusively in the Courier, the latter sought to instigate a pogrom against the Jews in South Chicago on the pretext that the elder Cohen had lured a Polish boy into his store in order to kill him and to use his blood for religious purposes.

Judge Gemil, before whom the case was tried, fined the leader, Lota, one hundred dollars, and the others, ten dollars each. Their sentence would have been much greater had Cohen's witnesses appeared to tell how Lota, his accomplices and a mob of about three thousand Poles, paraded up and down Buffalo Avenue, where Jewish stores are located, yelling, "The Jews must be killed". But the witnesses were absent. One of them was H. B. Frank, a Jewish grocer on Buffalo Avenue, to whom Mr. Lota, a week before the Fourth, had boasted that he would, on that day, teach the Jews "respect".

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Mr. Frank's excuse was his fear of the Poles. Lota is one of his tenants.

The courtroom in South Chicago was packed yesterday with Polish men and women. Present were the accused, their wives, children, relatives and friends; a Pole whose partner in the saloon business had his nose bitten off (sic) in a fight over money; an old Polish woman whose husband split her head open in a fight over a bottle of whiskey; a Pole and his wife who robbed another Pole of various articles in his house, and at the point of a revolver, threatened to shoot the policeman who caught him if he wasn't released. The policeman overpowered him, and yesterday he was held to the Grand Jury.

Marcus and Laimus Cohen, the two sons of Mr. H. Cohen, appeared to testify against the accused. The father, because of his health, could not appear in court. The boys told of the blood accusation directed by Lota against them, and of how he had brought the rest of Buffalo Avenue's Poles to terrorize Jews on that street. They related too how Lota and other Poles,

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escorted by police, entered the store and searched in the basement and in every corner. Though no child was found, police announcing this fact to those outside the store, yet he, Lota, still ran about yelling that the Cohens had killed a Polish boy and bribed the police to cover up the matter. Policemen Welden and McCarthy testified in favor of the plaintiffs.

Casimer Lota, an undersized Pole whose face revealed little intelligence and a great deal of fury, was then called. Jews of South Chicago who know him say that Casimer Lota is somewhat of a "radical" of the Ignatz Doshinski school, and like his teacher, argues that in a Polish country, on Polish soil, one must speak, think and feel Polish.

Casimer Lota spoke in broken English, whereupon Judge Gemil commented: "Goodness, what citizens we have". Lota completely denied the charges, adding that he tried to disperse the mob because he knew that the Cohens were fine people who have been unjustly accused. Policeman Lawrence Kobzo

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(a Pole) came to his aid, giving the same testimony to the judge. Kobzo verified the fact that the defendant told the Poles: "If you are displeased with the Jews, do not buy at their stores".

Assistant States Attorney John Kashin questioned Kobzo and proved him to be a liar. Assistant City Attorney Edward H. Lubek explained to the judge that Lota and the rest of them were rioters who deserved to be sentenced. Kashin and Lubek understood the blood accusation very well, and clarified it in their prosecution.

Lota was the first to be sentenced; the others followed, one after another. The judge permitted no remarks to be made. Those who were sentenced all had enough money to pay their fines. It is said that some of them received the money from the Polish druggist Hofmann.

Patrick Murphy, of the firm Piden, Cohen and Murphy, was the lawyer for

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Mr. Cohen. He handled the case well.

As the case closed and the court emptied, shouts were heard coming from the street. It was Casimer Lota quarreling with his lawyer, Billy O'Connor, demanding the twenty dollars which he had paid in order to be acquitted. The quarrel ended with O'Connor spitting at Lota and driving away in his automobile amid a burst of laughter from some Americans standing nearby.

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Daily Jewish Courier, July 22, 1919.

CAN JEWS RUIN THE WORLD?

(Editorial)

Can Jews ruin the world? This question will seem very funny to the reader. First, why should Jews desire the destruction of the world, and second, how could they possibly accomplish it? There are thirteen million Jews among fifteen hundred million non-Jews. What can thirteen million people, not nationally organized, do to the world?

Jews are peace-loving people. The ideal of everlasting peace is as old as the Jewish nation itself. Peace is our motto. If there is in this world a peace-loving nation, that nation is the Jewish because we do not have and never have had any imperialistic ambitions. We do not strive to convert the world to Judaism, nor do we want proselytes. We are not imperialistic and the question, "Can Jews ruin the world?", is not in order here.



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But when Christian Europe delivers ten million Jews to pogromists, criminals, and robbers, and when Jews see that none come to their aid while they are driven and desperate, then the question, "Can the Jews ruin the World?", assumes an entirely different aspect. What a million embittered and desperate persons may do cannot be foreseen. The tormented and persecuted Jews in Eastern Europe may be driven to such a stage of desperation that they may in such a moment say: "Let my soul perish with the Philistines". [Editor's note: Idiom implying if I have to die, the Philistines shall die with me.] In such a moment, Jews may ruin the world, that is, the present form of civilization.

On one thing we must be quite clear: Should Jews in Eastern Europe know definitely that they must perish, they will not drop into the great abyss alone. They will say, "Let my soul perish with the Philistines".

Several times in the history of the world, we have settled our account with

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our tormentors. To the gruesomeness and brutalities of the ancient Romans we retaliated with Christianity. Christianity is no more and no less than Judaism's act of vengeance against Rome. Today all historians admit that Christianity caused the downfall of Rome and put an end to Caesarism.

Socialism, as introduced by two Jews, Karl Marx and Ferdinand La Salle (sic), is Judaism's act of vengeance against Prussian Junkerism and the Christian reactionary forces in Europe which tormented Jews unmercifully. Ultimately these two Jews, Marx and La Salle (sic), broke the power of the Hohenzollerns and the Prussian Junkers. When Wilhelm II was dethroned, he was replaced by Herr Ebert, a student of Karl Marx. German anti-Semitism was the work of a bitter combination: Junkerism, Militarism, and Kaiserism. Two Jews shattered this power. The "sun" of German freedom began to shine when the spirit of these two Jews became the ruling power. Two Jews annihilated a world-- a world of Junkerism and Kaiserism.





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Where the oppression of the Jews was most severe, as in Russia, Jewish vengeance was greatest. We must understand Bolshevism from our attitude toward the world. To the Russian world, it was as though we said, "Let my soul perish with the Philistines"--and up sprang a Trotsky, a Litvinoff, and other Red leaders.

Just as Christianity was a Jewish act of vengeance against Rome, so Bolshevism is an act of vengeance of tortured Judaism against Tsarism and its allies. A single Trotsky holds the world in his hands, and threatens to annihilate the whole of our present civilization--our present world. This does not mean that Jews are Bolsheviks, just as the facts presented here regarding the Christian forces do not mean that Jews are Christians. Whoever plans to annihilate us with the sword, we destroy with the spirit. We did away with the Caesars of Rome, with Tsarism and Kaiserism which were a political extension of Roman Caesarism.

In the darkest days of our history we did not suffer as much affliction and

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suffering as we do now in Poland. Polish pogromists, the product of Polish Clericalism and Feudalism, tax our patience to the limit while Jewish blood is shed and the world looks on in silence.

If Poland continues her policies of pogrom and bloodshed, she will drive the Jews to desperation, and will wrest from their despairing and embittered souls the following words: "Let my soul perish with the Philistines". That will mean the end of Poland. Not one but twenty Trotskys will arise, and the end of Poland will have arrived, the end to the entire Christian-Slavic civilization.

Poland, by its pogrom tactics, forces anarchism and nihilism upon the Jews, and gambles not only with herself but with the freedom of all of Eastern Europe, and that of the world. Poland breeds new Trotskys, these new Trotskys will ruin the world. Pogroms in Poland will mean Poland's ruin and the end of world peace.

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Sunday Jewish Courier, July 13, 1919.

ON THE COMMUNITY STAGE

By

J. Leibner

In Chicago, as we know, there can be found the main offices of the Anti-Defamation League, a body organized by the Order B'nai Brith for the purpose of curbing the spread of anti-Semitism in this country. It has succeeded in stopping many movies of anti-Semitic tendencies, and has driven from the stage many actors who ridicule Jews. We must admit to its credit that it was instrumental in influencing the Associated Press to omit all references to "so and so swindler or murderer, a Jew". It is even said that the Anti-Defamation League convinced the Associated Press not to attribute every unfavorable Bolshevik report and so-called Bolshevik murder to the Jew, Leon Trotsky, but to Nicolai Lenin. This, of course, we doubt very much because the Associated Press has of late been preoccupied with Leon Trotsky and even more so with Bela Kun of Hungary who is more of a Jew than the former.

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Whatever the result may be, the purpose of the League is a good one, and we must credit it with its various accomplishments. Yet it has done nothing, except in Detroit, to stop the Polish press from printing anti-Semitic cartoons and incendiary articles about Jews. Quite noteworthy in the light of their negligence is the published letter requesting individuals not to protest, just to leave it to the League, to depend on the League.

There are Polish publications in Chicago which even in Bucharest would be suppressed by proper means and government measures. Yet here in a city in free America, they make their appearance unmolested, to the shame of decent Christians, the misfortune of Jews, and the weakness of the United States which circulates such matter, granting it the same privileges given to honorable, law-abiding and ethical publications.

For several months now the local Polish press has worked havoc against Jews. Picturing them in the most hideous forms, it urges its readers to boycott

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JEWISH

Sunday Jewish Courier, July 13, 1919.

Jewish stores, and incites to pogroms. Thanks to the press, Poles of South Chicago pinned the "blood accusation" on the family of Cohen. Also due to it, Jews in Polish neighborhoods fear for their lives. The many tales about Poles being beaten and thrown out of Jewish shops are written to enforce the boycott.

What has, and what is the Anti-Defamation League doing about this "plague" in Chicago? We ask this question, but no one seems to know the answer because the Anti-Defamation League here is run by Jews who avoid any honest, open criticism.

In Detroit, on the other hand, the Anti-Defamation group is different. There too the Polish Daily News followed in the steps of its fellow papers in Chicago. Mr. Milton M. Alexander of Detroit's branch of the Anti-Defamation League set to work. In less than two weeks the editor, Mr. Kovalski, was ousted and the paper's stockholders printed a public apology. Since then the Polish Daily News is honorable and fair to Jews.



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JEWISHSunday Jewish Courier, July 13, 1919.

Scoffers remark, "How could it happen unless the stockholders of Detroit's Polish daily newspaper were Jews?" They cannot conceive of the Anti-Defamation League advancing thus far in its field of battle, nor that Poles could become so big-hearted as to leave Jews alone. But the fact remains that the new editor declares himself to be in disagreement with Kovalski's policy and we have, therefore, in Detroit, less of a boycott and fewer broken heads.

Let Chicago's office of the Anti-Defamation League awaken from its lethargic slumber and follow the example set by its Detroit branch. Local Poles are no longer satisfied with newspaper articles only, and have begun to print a series of brochures defending their acts of boycott and pogrom.

The first brochure to appear these days was one by Mr. N. L. Piotrovski, former city attorney of Chicago, a leader of the Polish National Alliance. We do not know whether or not he was anti-Semitic during his term of office, but by his writings we know that he is now.

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JEWISH

Sunday Jewish Courier, July 13, 1919.

He definitely denies [the existence of] pogroms in Poland, displaying ignorance of actual conditions there. His loyalty to that country must be greater than it is to America otherwise his official organ would not be permitted to incite one class of people against another. He is an artful person and a liar too.

He tells, for instance, this: in the vote for the Russian Council, Russian Jews in Poland forced their candidate, an ignorant iron laborer to be elected as representative of Poland's first city, Warsaw; then he tauntingly declares that the Jews, and not the Poles, were leaders in Warsaw and that the country was not Poland but Judea Poland. Mr. Piotrovski, the ignorant iron laborer you refer to is a Pole named Yagello.

Elsewhere in this brochure he speaks of "cities" of Jews existing in America. It was in these cities that Poles made pogroms. Jews in Poland died from various causes, and he adds questioningly, "What do Jews seek there? Perhaps they were caught stealing."

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JEWISHSunday Jewish Courier, July 13, 1919.

Braggingly he continues; had it not been for Poland the Turks would have overrun Europe. And thanks to them (Poles), Christianity and civilization were saved for mankind.

He goes on to say: Poles were loyal to the Allies but the Jews and Bolsheviks were under German influence and spread German propaganda, thus undermining Poland's existence. He points out that in spite of everything Poles are very good to Jews, they respect them; for example, the Polish National Alliance has thirty Jewish directors, among whom prominently figures Nathan Kalman Zlotnizki (Corngold).

We do not believe that the Polish National Alliance has thirty Jewish directors. But if it has, the Alliance is welcome to them. Even if his statement is false or deceptive we still thank Mr. Piotrovski, because acceptance of Jews as leaders or members in such an anti-Semitic institution is apparently a sign of deference to our people. It remains for the Anti-Defamation League, if it is

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JEWISHSunday Jewish Courier, July 13, 1919.

too inert for other tasks, at least to inform the American population that Jews in the Polish National Alliance are not Jews but traitors to their God and their people. In the end they will betray the Poles because a traitor to one country cannot possibly remain true to another.

I C  
III H

JEWISH

I G  
I E

Daily Jewish Courier, July 10, 1919.

II B 2 d (3) Polish)

POLISH PROPAGANDA  
IN AMERICA

III H (Polish)

I C (Polish)

I G (Polish)

(Editorial)

Polish propaganda in America spreads from day to day. Poles in this country believe they can lessen the impression of their crimes by denouncing Jews as Bolsheviks, pro-Germans and Separatists. In their speeches and writings against Jews they avail themselves of these four arguments.

1.) Jews, the natural foes of Poles, instigate pogroms to harm the cause of the young Polish Republic.

2.) Jews of Poland welcomed German victors with open arms, meriting, therefore, the hatred of all patriotic Poles, of all friends of the Entente, and of the entire civilized world.





Daily Jewish Courier, July 10, 1919.

3.) Polish Jews are Bolsheviks and as such are the worst enemies of Poland. They are Polish traitors. The fate meted to the traitor is well known.

4.) Polish Jews do not seek equality, but desire their own country within Poland, so naturally they are traitors of the Polish Republic, and no mercy should be shown them.

An American Pole, N. L. Piatravski, sets forth the above four arguments in a pamphlet The Jews and The Poles, which has now made its appearance in Chicago through the Narod Polski Publishing Company, a Polish propaganda institution.

Mr. Piatravski is not the only Polish anti-Semite and propagandist in America to present these arguments, because they can be found in every Polish pamphlet published during the last five years.

True, lies are short-lived, but when many falsehoods are constantly repeated,



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the public soon comes to believe that these tales are at least half-truths or perhaps entirely true. That is why it is our duty to tear the mask of hypocrisy from Poles caught using these base and vulgar prevarications.

Apparently we Jews have a dark fate; we were the first to proclaim: "The blood belongs to the being" (Biblical expression forbidding the shedding of blood). "Thou shalt not kill;" and yet we are accused of religious (or ritual) murders. We were the only nation to proclaim to the world that "Dina D'malkhutha Dina!" (the law of the land is the law) was the same as the law of the Torah, yet we are constantly accused of disloyalty. Everyday accounts of victims of pogroms are given, stating their names, their addresses, their age, and the conditions under which they were murdered by Polish criminals, yet Poles maintain that we instigate pogroms to discredit Poland. Such brazenness could only be displayed by a nation whom God had created in the heat of wrath. Of greater infamy than the pogroms themselves are the Polish insinuations that these pogroms are of our own doing, primarily to harm the Polish



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Republic.

Not only the Jews of the large Polish cities but also the Poles themselves gladly welcomed the German victors. Not the Jewish women but the ladies of the highest Polish society threw flowers to German officers when the German Army entered Warsaw. As long as Poles believed that the Germans would be victorious, they remained not only pro-German, as did the others, but stooped also to flattery, as only Poles can do. And who knows this art better than the Pole? Polish Jews were pro-German, i. e. anti-Russian, because they knew that pogroms were forbidden in Germany, and not because of any great love for the German. But Poles were pro-German because they wished to obtain a desired political deal. They were prepared to sell and betray the Allies if the Germans agreed to their terms. Thus when Poles come today to accuse Jews of pro-Germanism they establish this accusation on the same moral level as the one in which they accuse the Jew of inciting pogroms to handicap the Polish Republic.



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Most vile of all accusations is [the one] that Jews in Poland are Bolsheviks. Poles in all their crudity have lost their sense. Jews of Poland are the middle-class men against whom Bolsheviks wage a bitter battle of life or death. Then how can the middle-class Polish Jew be a Bolshevik? Who would believe such foolishness of the Pole? Let that be as it may. Polish thinking is harassed and dimmed by hatred, infamy, and baseness. In this condition they think that the whole world is idiotic and that they can convince the people of anything.

Even if Jews of Poland sought special rights we could still understand that. When one lives together with robbers and thieves one wants to be on the safe side. But the truth of the matter is that Jews do not demand a state within a state, nor special privileges, but only the elementary rights given national or religious minorities in any national state if that state wishes to exist. But Poles who were never able to secure any rights themselves, having at all times been in a state of slavery....will not now cede rights to anyone else.



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JEWISH

Daily Jewish Courier, July 10, 1919.

Jews of Poland wish to make secure their position by seeking minimum minority rights. This is the reason for the Polish wrath, for the base Polish accusations and vile lies.





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II A 2

I B 4

II E 2 (Polish)

I C (Polish)

JEWISH

Daily Jewish Courier, July 7, 1919.

FEAR OF POGROM IN SOUTH CHICAGO INCREASES

As mentioned yesterday in the Courier, the Poles who have been arrested will be arraigned today before Judge Gemil in the Municipal Court. The chief culprit, Casimer Lota, had led a mob of Poles who were intent on making a pogrom against the Jews in South Chicago because they claimed that a Jewish merchant, H. Cohen, 8401 Buffalo Avenue, had enticed a Polish lad into his store and had put him to death in order to use his blood for religious purposes.

The warrant for Casimer Lota was taken out by Marcus Cohen, one of Mr. H. Cohen's sons whom Lota had tried to attack, crying, "Return our son"; then, without waiting for a reply, he shouted, "We must kill the Jews!" The policeman who made the arrests is also a Pole and it is very doubtful whether he will tell the entire truth in court since he stated at the station that the arrested were merely excited but had harmed no one.



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JEWISH

II A 2

I B 4

Daily Jewish Courier, July 7, 1919.

II E 2 (Polish)

I C (Polish)

Charges against Casimer Lota are both disorderly conduct and incitement to riot. In order to establish their case, the Cohens, through their lawyers, will today request a postponement of the trial.

In the meantime Jews of South Chicago are in constant fear of a pogrom. The Cohens are particularly concerned, and deliberated yesterday as to whether or not they should open their store today.

Poles in the vicinity still maintain that a Polish youth was murdered in the store and that the police, who searched it, carried the body out the back way. Already two Polish witnesses say that they heard the boy's cries as he pleaded with the old Cohen to spare his life.

The Cohens appealed to Mr. Frank Ridzevski, one of the election commissioners in Chicago who lives not far from them. They asked him to request priests and pastors to speak, yesterday morning, in their churches in order to quiet



I C  
II A 2

- 3 -

JEWISH

I B 4

Daily Jewish Courier, July 7, 1919.

II E 2 (Polish)

I C (Polish)

the agitation. Mr. Ridzevski, who is a liberal person, agreed; several priests did him that favor, telling their listeners to forget such nonsense, about Jews needing Christian blood to bake their matzoth, and also declared that no Polish youth had been murdered by Mr. H. Cohen.

But fanatic Poles are too deeply enraged. The fright of Jews in South Chicago increased yesterday upon hearing that Polish workers instead of going to work today will strike, ostensibly for the liberation of Tom Mooney, but actually will use the occasion to vent their wrath upon the Jews.

The office of the Courier was assured yesterday by the Chief of Police in Chicago that enough police will be sent there to maintain order. A search will be made for the Polish family which seeks a son, in order to clear the issue.



JEWISH

I C

II B 2 d (1)

I B 4

II E 2 (Polish)

I C (Polish)

Sunday Jewish Courier, July 6, 1919.

JEWISH POPULATION IN FEAR OF A  
POGROM APPEAL TO COURIER  
FOR PROTECTION

Poles in South Chicago are very angry. They are seeking Jewish blood. Several times, since Friday afternoon, Poles, numbering thousands, have besieged Buffalo Avenue where most Jewish stores are located, and have sought to carry on a pogrom.

Police and firemen dispersed them, but they returned again. Twelve Poles who cried "Kill the Jews!" were arrested. Neither police nor firemen were able to dispel all the Poles. Jews are therefore very much afraid--afraid for their lives, their goods and belongings. Thus late yesterday evening they appealed to the Courier to notify, in their behalf, the Chief of Police and the State's Attorney's office. This the Courier did.

The trouble began on Friday about two o'clock in the afternoon. The



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JEWISH

II B 2 d (1)

I B 4

Sunday Jewish Courier, July 6, 1919.

WPA (ILL) PROJ 30273

II E 2 (Polish)

I C (Polish)

department store of H. Cohen, 8401 Buffalo Avenue, had one door open, not for business but to admit the electrician for repairs. A group of Polish youths arrived and attacked the store with stones and mud, shouting that the store was open on July 4. When they would not stop, Mr. Cohen closed his store and went home. Before a half hour had passed, approximately one thousand Poles had gathered on Buffalo Avenue, demanding the release of a Polish youth whom they claimed was locked in Mr. Cohen's store.

All Jews in the vicinity kept out of sight. Police arrived, bringing Mr. Cohen and several prominent Polish persons with them. They entered the store, searched everywhere, even in the basement, until finally the police, who had not believed the story anyway, came out to inform the crowd that there was no one there, nor had anyone been harmed.

But the mob of Poles stood stationary, they did not leave their places. The police phoned the fire department who dispelled the group by turning the



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JEWISH

II B 2 d (1)

I B 4

Sunday Jewish Courier, July 6, 1919.

WPA (ILL) PROJ. 30275

II E 2 (Polish)

I C (Polish)

hose on them. Twelve Poles who stubbornly refused to leave were put into the patrol wagon and taken to the South Chicago police station, where they were released on bail.

Everyone thought this ended the matter, but such was not the case. Until late in the evening groups of Poles marched back and forth on Buffalo Avenue. Because it was the Fourth of July and Friday evening all Jewish stores were closed, Jews did not enter the street, thus denying the Poles any chance for combat.

Yesterday, Saturday, Poles again began to march on Buffalo Avenue where Jewish stores are located, still seeking the Polish youth, reasoning stubbornly that the Jews had killed him in order to use his blood in matzos that are baked for the Passover holiday. The Pole is seeking to plunder and kill Jews and to affix the blood accusation upon them.

Last night Mr. Cohen held his store open under police protection. A patrol wagon stood ready for arrests but this failed to comfort the Jews on that

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JEWISH

II B 2 d (1)

I B 4

Sunday Jewish Courier, July 6, 1919.

WIPA (ILL) PROJ. 302/8

II E 2 (Polish)

I C (Polish

street who feared an attack by the Poles. If the police  
are not able to subdue the aroused Poles in South Chicago,  
the Jews there will have to appeal to the governor for militia.

I C  
II E 2 (Polish)

JEWISH

Daily Jewish Courier, June 18, 1919.

JEWISH JUNK DEALER ATTACKED BY POLES

B. Tshertcof, a Jewish junk-dealer of 1308 Fairfield Avenue was attacked yesterday as he rode in his wagon on 22nd Street by twenty Polish youths who threw stones at him and tried to pull him off the wagon.

Mr. Tshertcof escaped by spurring on his horse which was also injured by the stones.



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II B 2 d (1)

III H

IV

I C (Polish) [DIFFICULTIES BETWEEN THE POLES AND THE JEWS]

JEWISH

Daily Jewish Forward, June 14, 1919.

Chief of Police Garrity said that he would send out a squad of policemen tomorrow to guard the corner of Twelfth Street and Kedzie Avenue so as not to allow any "warfare" to occur between the Poles and the Jews. Mr. Adolph Kraus, president of the Jewish Defense League stated yesterday that he did not expect any trouble. Mr. Kraus issued the following statement:

"The Jews have never attempted to harm the Poles. On the contrary, they wish to see the Poles happy since no country has as large a Jewish population as Poland. What the Jews demand now is that the massacres should be stopped and that the Jews should be treated as citizens, like all the other groups.

"I wonder why the editorial staffs of the Polish newspapers did not realize that by intensifying the hatred against the Jews they placed a weapon in the hands of those who are unfriendly toward them. Jews have neither attacked

WPA (ILL) PROJ. 30275

I C

II B 2 a (1)

III H

Daily Jewish Forward, June 14, 1919.

IV

I C (Polish) nor criticized the Polish citizens of America. I do not believe that the Poles will use physical force against the Jews. If they will resort to that they will discover that the young, American Jews are like the Irish-- they will not run away. Agitation between the two groups of the American population should be stopped immediately."



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II E 3

II A 2

I C (Polish)

JEWISH

Daily Jewish Courier, June 13, 1919.

JEWISH PEDDLERS FORM COMMITTEE TO SEE MAYOR TODAY

At a well-attended meeting of the Jewish Peddlers Association last night in Netherwoods Hall, members told of their troubles with the Poles, who ridicule them, throw mud and stones, pull them down from their wagons, and beat them. Because of the many complaints that the police were indifferent to these situations, the president, Mr. Ableson, and a committee will visit the Mayor and place these complaints before him.



I C  
II D 1

JEWISH

II E 2 (Polish)

Daily Jewish Courier, June 10, 1919.

I C (Polish)

[JEWISH PEDDLERS ATTACKED BY POLES]

The Citizens Peddlers Protective Association calls all peddlers of Chicago to a Protest Meeting to be held Thursday evening, June 12, 7:30 P.M., in Netserwood Hall, corner Taylor and Marshfield Avenue. The purpose of this meeting is to protest against local Poles who attack and practically murder Jewish peddlers in the streets and alleys of Chicago, peddlers who are simply engaged in earning their daily bread. The meeting will also demand from city officials that they take the necessary steps to end this condition.



I C  
II B 2 d (1)  
III H  
I C (Polish)

JEWISH

Daily Jewish Forward, June 9, 1919.

THE POLES HAVE PREPARED THEMSELVES FOR A FIGHT  
IN DOUGLAS PARK

It was cheerful and lively on Twelfth Street yesterday. It was quiet in Douglas Park. The news, printed in various newspapers, that the Poles were preparing to attack the Jews in Douglas Park proved to be false. The whole thing ended differently from what we expected. Douglas Park was flooded with flowers and "compassion-tags" for the pogrom victims of Pinsk--but there was no "pogrom" on Jews.

Thus the entire day was spent by Jews, and also by some Gentiles, in purchasing tags. The large crowds in Douglas Park felt certain that nothing would occur. The Poles were not so foolish as to come into a Jewish district, to attack Jews when there are so many Jewish heroes who would sacrifice themselves for their race.

WPA (ILL) PROJ. 30275

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JEWISH

III H

III B 1 (Lithuanian) Daily Jewish Courier, June 9, 1919.

III H (Lithuanian)

I G (Lithuanian)

LITHUANIANS DEMAND RECOGNITION;  
DESIRE NO TIES WITH  
POLAND

More than 5,000 voices of American-Lithuanians were raised yesterday evening, at the opening of the Lithuanian convention in the Auditorium, in a prolonged "no" when one of their leaders, V. F. Yankus, asked if Lithuania should be united with Poland.

Representing the 800,000 Lithuanians in America, was the unanimous expression of those assembled to demand that the Peace Conference give recognition to Lithuania as an independent republic, such as other small nations have already received. For Lithuania, no less than the others, helped carry the burden of the War, fighting



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JEWISH

III H

III B 1 (Lithuanian)     Daily Jewish Courier, June 9, 1919.

III H (Lithuanian)

I C (Lithuanian)

courageously against the Germans.

A touching scene was presented when the curtain rose and before the eyes of the Auditorium's 5,000 people stood a young woman personifying America, and she, Miss Columbia, with stirring words presented Miss Lithuania, a second young woman wearing a Lithuanian National costume, with the symbol of America's freedom,--a large bell, a Liberty Bell.

Lithuanians in American Army uniforms stood at attention as the assembly sang The Star Spangled Banner and the national anthem of the Lithuanian Republic. This created a deep impression on all present.





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JEWISH

III H

III B 1 (Lithuanian) Daily Jewish Courier, June 9, 1919.

III H (Lithuanian)

I G (Lithuanian)

Congressman "Billie" Mason told of his presenting a resolution, last week, in Congress that America send an embassy and diplomatic corps to Ireland. He will demand that the same be done for Lithuania.

In this same vein of great sympathy for Lithuania's independence and recognition also spoke Congressman Adolph J. Sabath, who among other things said: "We favor the independence of all small nations such as Lithuania, Czechoslovakia, Jugoslavia, Poland, etc., but, these small nations must in turn guarantee that they will be no less tolerant to the minorities on their soil than they expect us, the democracies of large nations, to be in extending that attitude toward them."



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JEWISH

III H

III B 1 (Lithuanian) Daily Jewish Courier, June 9, 1919.

III H (Lithuanian)

I C (Lithuanian)

Some of the other speakers were Judge J. F. Barrett, Chief Justice of the Circuit Court, and S. J. Lapata, who but recently returned from Lithuania bringing news of the terrible state of poverty in which the country now finds itself. He dwelt especially on the horrible calamities of Jews in Lithuania.

On the motion of one of the speakers, all present, as one man, stood up in tribute to the memory of the Polish pogrom victims in Wilno. The entire assembly stood for fully three minutes. This silent demonstration left a deep impression.

The convention will today open its meeting at the Morrison Hotel,



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JEWISH

III H

III B 1 (Lithuanian)

Daily Jewish Courier, June 9, 1919.

III H (Lithuanian)

I C (Lithuanian)

and according to the statement of Dr. K. Drangelis, a resolution of protest against pogroms in Poland will definitely be presented.

Dr. Drangelis, chairman of the Lithuanian Defense Fund, explained that the Lithuanian government distributes the contributed money among all factions of its population, giving its Jewish sufferers the same as received by the Lithuanians.

In general, it appears that the ruling opinion among the Lithuanians is strongly against Polish pogrom-makers and in full sympathy with the Jews.



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JEWISH

II B 2 d (1)

III D

Daily Jewish Courier, June 9, 1919.

III H

IV

CHICAGO POLES COULD NOT STAGE

II B 2 d (1) (Polish)

A POGROM YESTERDAY

II E 1 (Polish)

I C (Polish)

I C (Lithuanian)

I C (Bohemian)

"Yesterday, the five thousand Poles in Chicago," as the Daily News wrote Saturday," were prepared to stage a pogrom on the Jews in the Douglas Park District."

They did not dare carry out their plans, but remained at home without ever showing up at the park.

For this "quiet," on the part of the Poles, the local community has to thank the extra 250 police that Chief Garrity sent there; the muscular Jewish boys who stood guard from early morning to meet anyone who might seek to massacre local Jews here, as their brothers, no better than they, did in Lamberg, Wilna, Pinsk, and in smaller villages of Galicia, Poland, and Ukraine.

Jewish boys who frequent the lunchrooms of Davie Miller, Pudi Anikster,



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Raffleson, Balotin, Erhlich, Bartlestein and Bloom, and many more did not remain at home yesterday. They were in the streets and in the park. Some, on motorcycles and in automobiles, patrolled the park and the streets in the neighborhood of Twelfth Street and Kedzie Avenue where the Polish "crusaders" were to pass. The streets were literally packed with Jewish boys, one stronger than the other. Among them were many in military uniforms who have but just returned from across the seas where they fought so bravely for America, for Democracy, and for Peace.

The audacity of these brave boys was enough to frighten even a greater number of Poles than we have in Chicago. The Jewish boys were unarmed but ready to fight with sinewy muscles to defend the Jewish population from those who sought Jewish blood.

To their aid were to come the Irish, the Lithuanian, and the Bohemian boys whom the Poles also considered their enemies.

The city police, noticing the brave Jewish boys, were admirably impressed.





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Chief Garrity, who arrived at the park in his automobile about three o'clock in the afternoon, shook his head and said: "There will be no trouble."

But the park police did not like this. Most of them, that is, about eighty percent are Poles. During the last year they worked in the park under John P. Smulski, president of the West Park Board. Their support of the Poles has recently led to bloody attacks by Poles on Jews within the park. They certainly must have expected to take a hand as previously in the "fight against the 'Sheenies.'"

About four o'clock, our boys disbanded and the Jewish people felt secure. They were certain that no Polish pogroms would occur.

Davie Miller, in his lunchroom at 3216 W. Twelfth Street, was the most satisfied person yesterday.

"Whatever comes up is ascribed to me," he told a Courier reporter. "If



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they wish to point out a bad place, it's my lunchroom. Believe me, I do a legitimate business, have never cheated anyone, have always yielded to the other person, and am ready to aid in every Jewish undertaking.

"I am more of a Jewish Jew than they think I am. I am proud of my nationality and feel deeply for those of us who are poor and persecuted. If it were not for me and all the boys that come here, Jews would be murdered in this neighborhood. We have eliminated the petty thieves, and hope in the future, to continue to live in peace and safety.

"Believe me, the Poles will not dare to do to Jews what they would like to do."

With great satisfaction he again attended to his cash register which was, yesterday, overloaded with money.

But on the North Side yesterday, all did not fare so well. Two Polish bandits, at the corner of Ashland and Grand Avenue, stopped and attacked the junk dealer, Lieberman. Two policemen arrived just too late, thus permitting them to escape.



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The Polish newspapers were very busy yesterday denying [the fact] that Chicago Poles sought to make a pogrom, but their columns printed enough material to incite Poles against Jews. The individual attacks, as that upon Lieberman are a result of these incitements.

In these provocations against the Jews the following newspapers are guilty: The Dziennik Chicagoski, "Potter" Gordon's organ; The Dziennik Narodowi, John F. Smulski's organ; and The Zgoda, the organ of the Polish National Alliance, of which the renegade, the scoundrelly Jewish traitor, Nathan Kalman Zlatnitski, is one of the leading officials.



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JEWISH

III H

II E 1 (Polish)

Sunday Jewish Courier, June 8, 1919.

II D 9 (Polish)

III H (Polish)

CHICAGO POLES PREPARED A POGROM FOR

I C (Polish)

TODAY; POLICE WILL NOT PERMIT IT

5,000 Poles to March Today Around Douglas Park

Polish hooligans, who last week carried on repeated pogrom tactics in Douglas Park, apparently decided to give a "regular" pogrom display in the Douglas Park District, that Chicago Jews might have a "sample" of what **now** occurs in Poland.

Chief of Police Garrity was informed yesterday that a gang of 5,000 Poles had secretly organized to make somewhat of a pogrom at noon today in the Jewish West Side District. This plan, which no doubt was the influence of the daily incitements in the Polish



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JEWISH

III H

II E 1 (Polish)      Sunday Jewish Courier, June 8, 1919.

II D 9 (Polish)

III H (Polish)

I C (Polish)

Press, is, according to the reasoning of the Chief of Police, to gather near Douglas Park, about noon and proceed from there to Twelfth Street and Kedzie Avenue, and thus avenge themselves on Jews for the Protest Demonstrations.

The Chief of Police announced that he would send 250 extra policemen to the Fillmore Police Station of the Douglas Park district. Every attempt of Poles to start anything will be nipped in the bud. Polish hooligans will have the opportunity to prove publicly that Chicago is not Pinsk or Wilna. Polish pogrom "culture" is not in place here. Any outbreak that may possibly occur is the direct responsibility of the Polish





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JEWISH

III H

II E 1 (Polish)      Sunday Jewish Courier, June 8, 1919.

II D 9 (Polish)

III H (Polish)

I C (Polish)

newspapers Dziennik Chicagoski, Dziennik Narodowi, and the organ of the Jewish Pole, Pon Lotnitski, which do not cease their base agitation against Jews and incite innocent readers with their daily articles and nasty cartoons.



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I E

II B 2 d (1) (Polish)

III H (Polish) Sunday Jewish Courier, June 8, 1919.

I C (Polish)

I E (Polish)

ON THE COMMUNITY STAGE

by

J. Leibner

One of Chicago's Polish newspapers, which does not deserve the privilege of being carried through the United States mail, is the Zgoda, a weekly provocative sheet printed on the North Side. It is the organ of the Polish National Alliance of America. One of its officials, much to our great shame, is the Jewish traitor and renegade, Nathan Kalmon Zlotnitzki.

Even a non-Jew, possessing a clear head, and a kind heart, when reading the articles that the Zgoda has now begun to print, must come to the conclusion that the writers are prevaricators, inciters, and criminal in their attitude. The only thing to do is to sentence them to the penitentiary or to the insane asylum. And the Zgoda should be cast out of the mails.

This accomplishment should be undertaken by the Anti-Defamation League, of

JEWISH



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JEWISH

II B 2 d (1) (Polish)

III H (Polish)      Sunday Jewish Courier, June 8, 1919.

I C (Polish)

I E (Polish)    the B'nai B'rith.    The sooner it is done, the better.

We call the attention of the Anti-Defamation League to the following paragraphs in Zlotnitzki's sheet dated May 29, 1919.

"... The protests of Jews in America against the said Polish pogroms, the turmoil is a Jewish Bolshevistic one. In free Poland a mighty strong government exists which will not permit every Tom, Dick, and Harry to steal from or rob the Polish peasant or factory worker. Poland, possessing a free outlet in Danzig, will be able to send her goods to the entire world without intervention. Our farmers or factory workers can do without the Jewish middle-man or factory.

"Several schools of commerce, industrial academies, consumption alliances, and co-operative stores are being erected in Poland.



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JEWISH

II B 2 d (1) (Polish)

III H (Polish)      Sunday Jewish Courier, June 8, 1919.

I C (Polish)

I E (Polish)      "Business and factories are thus being taken over by the Poles. That is what excites the Jews so much. They realize that they will not be able to compete with the Poles.

"On the other hand, Jews strive to engulf the entire world in a wave of Bolshevism, which they themselves have created for gaining control of everything. It is at this step that Poland blocks their way..... Jewish Bolsheviks have failed to attach themselves to our country. Polish militia fight Russian and Ukrainian Bolsheviks unto destruction, because they-- the soldiers--do not want Poland to become another Russia, where today Jews are in command, leading a blind mob.

"Jews attack Rumania also because Poland and Rumania are to have a common border. Both countries will unite to build a strong wall against Bolshevism and will again re-establish themselves economically without any aid from Jews.



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JEWISH

I E

II B 2 d (1) (Polish)

III H (Polish) Sunday Jewish Courier, June 8, 1919.

I C (Polish)

I E (Polish) "Therefore, not the pogroms, which the Jews themselves created, but the above facts drive the Jews to embitterment and lust for fight. They cast upon Poles and Rumanians all these calumnies in order to shatter our common interests."

"This is an economic strife, not one of race or religion. We must know how to defend ourselves. Let us all step out courageously as one man and together retaliate against this stubborn, common Jewish Bolshevik attack."

On the front page of this same provocative sheet there is an appeal from which we take this excerpt:

"Judaism works together with German and Russian Bolsheviks to hinder us from securing a united independent Poland with an outlet to the sea. Jews use every effort to install Russian Bolshevism and to bring forth race hatred. Therefore, all you Poles, wherever you may be, call protest meetings against this common





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JEWISH

I E

II B 2 d (1) (Polish)

III H (Polish) Sunday Jewish Courier, June 8, 1919.

I C (Polish)

I E (Polish) Jewish action and unmask the outlaws.

"Get the Americans interested in this subject and reveal to them the Jewish machinations because they, the Jews, are friendly to the Germans, the enemies of our country.....

"Meanwhile, answer with dignity and continue with your well-known watchword: 'Our own for our own. The Polish groschen to the Polish merchant and manufacturer!'"

"And this will be the best answer to our enemies whom we have till now made fat and rich with our groschen. For kin, to kin."

Will the Anti-Defamation League fulfill what it should? If so, it will be justified in asking our editorial office to request private persons not to



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JEWISH

II B 2 d (1) (Polish)

III H (Polish) Sunday Jewish Courier, June 8, 1919.

I C (Polish)

I E (Polish) protest the insults directed against all Jews, but to  
protest only when such protests might be effective.



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JEWISH

I C (Polish)

I C (Lithuanian)

Sunday Jewish Courier, June 8, 1919.

III B 4 (Lithuanian)

III B 1 (Lithuanian)

I F 2 (Lithuanian)

III H (Lithuanian)

IV (Lithuanian)

CONVENTION OF LITHUANIANS  
OPENS TODAY



Today, in the Downtown Auditorium Hotel, the National Convention of Lithuanians in America will be opened. It is to last three days and was called for the purpose of aiding Lithuania at the Peace Conference to be recognized as an independent country.

The convention will voice a protest of local Lithuanians against the Poles who are trying to absorb their country besides continuing their pogroms on Jews.

Laporte, a prominent Lithuanian recently returned from Europe, will

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JEWISH

I C (Polish)

I C (Lithuanian)

Sunday Jewish Courier, June 8, 1919.

III B 4 (Lithuanian)

III B 1 (Lithuanian)

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III H (Lithuanian)

IV (Lithuanian)

tell of Jewish conditions. The Lithuanians invited Judge Mack and Adolph Kroiz and also requested all Jews to go to the Auditorium tonight, for they too are victimized by their

common foe, - the Poles, - who wish to absorb Lithuania, Ukrainia and the Jews living there in order to secure greatness and power for themselves.

On Monday, Tuesday, and Wednesday all meetings will be held at the Morrison Hotel.

They plan to carry on an active campaign against this absorption by the Poles.

S. Geguzis is president of the Lithuanian Alliance of America. The lawyer Francis Bradchulis, Dr. K. Drangelis, and Stanley Kadus are



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I C (Polish)

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IV (Lithuanian)

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the other officials of the convention.





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JEWISH

II D 9 (Polish)

II E 1 (Polish)

III A (Polish)

I F 4 (Polish)

I C (Polish)

IV(Polish)

Sunday Jewish Courier, June 8, 1919.

ON THE COMMUNITY STAGE

By J. Leibner

Jews in Douglas Park are in peril of health and life. Park Police and Park detectives do nothing to clear the place of gangs of Polish bandits who spit on old Jewish men and women, throw them off the benches, beat them and small Jewish children until the blood flows.

Only when strong Jewish boys come to defend the weak and helpless, do the "order-keepers" appear, those of John P. Smulski, president of the West Park Board. Then they make arrests, arresting, of course, the Jewish boys, and for duty's sake, two or three Poles. Among those arrested last Monday evening was, as is now known, Dave Levitt. He was so badly beaten that the blood dripped over him, but this did not stop Smulski's "order-keepers" from taking him too with the Polish boys to the station.



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JEWISH

II D 9 (Polish)

II E 1 (Polish)

III A (Polish)

I F 4 (Polish)

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IV (Polish)

Sunday Jewish Courier, June 8, 1919.

The following day, Tuesday, at the trial in Boys Court, Judge Trude freed Levitt, passing sentence on the other boys of three dollars each and costs, and a warning not to enter the Park for one month.



Wednesday more Poles were arraigned before the Judge for attacks on Jews in the Park. The sentence was ten dollars each and costs. They were also put on probation for six months. Among those who received the same fate, was Charles Abrams, 1958 Kedzie Avenue, who defended himself when attacked, but the police gave testimony to the contrary, accusing him of being guilty.

In passing sentence, Judge Trude remarked that the best thing to do to stop these occurrences would be to close the Park.

It appears that Judge Trude knows little of the matter from his remarks. It is understood that he looks upon these occurrences as an "even fight"

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JEWISH

II D 9 (Polish)

II E 1 (Polish)

Sunday Jewish Courier, June 8, 1919.

III A (Polish)

I F 4 (Polish)

I C (Polish)

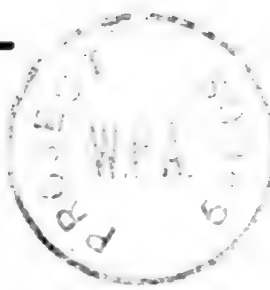
IV (Polish)

between the two nationalities. But in this he is mistaken. Let someone translate for him one of the articles in the Polish newspapers, and he will see how Poles seek Jewish blood and endeavor to make the life of the Jew

miserable. The attacks of Poles on Jews are not confined to the Park, but are also carried on in shops and in the streets.

These attacks of Poles on Jews occur daily. It is for the authorities to see that an end be put to this. Today Judge Trude said the Park should be closed. Tomorrow another will say Jewish stores should be closed. Still another will, the following day, say Jews should not walk in the streets at night to avoid attacks. Where and in which country do we live?

We are not in Rumania and certainly not in Poland. We are in a country where our lives, property, and freedom are guaranteed by the Constitution.



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JEWISH

II D 9 (Polish)

II E 1 (Polish)

Sunday Jewish Courier, June 8, 1919.

III A (Polish)

I F 4 (Polish)

I C (Polish)

IV (Polish)

Poles in Chicago attack Jews, their newspapers advocate boycotting Jews, and public officials of Polish extraction permit, by their anti-Semitic statements, our order-keeping men to ignore the actions in the Park.

It has already gone too far.

We appeal, therefore, directly to the Honorable Frank A. Lowden, governor of this state, for aid. Let Douglas Park be placed under care of the militia which will not permit gangs of young Poles to have their way there.



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I C (Polish)

JEWISH

Daily Jewish Courier, June 6, 1919.

JUDGE SUGGESTS THAT DOUGLAS PARK  
BE CLOSED

Forty-two Polish boys charged with attacking Jews in Douglas Park and in the streets were arraigned in Boys Court before Judge Trude. Four received a sentence of three dollars and costs and were ordered not to go into the park for six months. Seven Polish boys were each fined ten dollars and costs and placed on probation for six months.

Judge Trude explained that the best thing to do to stop this would be to close Douglas Park.

Attacks on Jews in Douglas Park and in the streets are increasing daily.





The Lawndale Press, Volume 1. Week of June 6, 1919, Page 1.

A gang of hoodlums, said to be young Poles, have terrorized the Douglas Park neighborhood for sometime, and last Saturday and Monday evenings, a bloody riots broke out. The Jewish men and women that were in the Park were beaten up, some seriously, until the police arrived and cleared the park.

Commenting on the racial feelings that has been strong for many weeks in the Douglas Park neighborhood because of Jewish charges of pogroms by Poles in Poland and of the threatened meetings of large number of Feudists, Judge Trude said:

"To kill any plan of violence that is now being formulated and to prevent serious trouble, my advice is that the reserve militia be called out if there is another occurrence of this kind. Bayonets and bullets are often the only answer to mob violence. This is America and we are all anxious to defend our citizens. I am a member of the reserve militia myself, and I am willing to do my part if there is need for it."

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I C (Polish)

JEWISH

Daily Jewish Forward, June 3, 1919.

### POLES ATTACK CHICAGO JEWS

A group of Polish ruffians, under the agitation of Polish "pogromists", attack Jews every evening in different sections of Chicago. The bloodiest attack on Jews occurred in Douglas Park. A band of young Poles overwhelmed a group of old Jews, threw some in the water, and injured the others. When the police arrived, a few young Jewish boys were standing around ready to protect the old Jews from any further attacks by the Polish hooligans. The police, by mistake or perhaps deliberately, gave some of the Jewish boys a beating instead of looking for the Poles who were responsible for the attack. One of the old victims is David Levitt of 3331 Grenshaw Street, a member of the Russian Socialist Branch, who was beaten up very badly by seven Polish hooligans.

The Chicago Polish newspapers have begun a new anti-Semitic campaign. The Dziennik Chicagoski, the organ of the Polish church, published a very ugly cartoon in which the Jew is represented as a parrot saying what the Germans tell him to say--namely, "pogroms [on Poles]".

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JEWISH

I C (Polish)

II E 2 (Polish)

Daily Jewish Courier, June 3, 1919.

GANG OF POLISH YOUTHS ATTACK JEWS  
IN DOUGLAS PARK

Gangs of young Poles wander in Douglas Park, spit on the Jews, throw them off the benches, and beat them within an inch of their lives.

Such was the case Sunday and also yesterday.

There were no arrests made Sunday. The park police and detectives who receive salaries so that they guard and protect the lives of those who come to the parks for a bit of fresh air, were nowhere around. If they were, they ignored everything.

Yesterday, the outrages committed by the young Poles reached its

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JEWISH

I C (Polish)

II E 2 (Polish)

Daily Jewish Courier, June 3, 1919.

climax. They went around simply murdering Jews. They beat up David Levitt of 3331 Levitt St. He lay on the grass. They pounded upon him and left him lying there unconscious. A Jewish couple, whose name and address we do not have on hand, met a similar fate. Many more Jews fared no better.

Instead of taking Levitt to a hospital, the park detectives took him and two Jewish boys, Morris Welner and Isadore Zevin, to the Fillmore Avenue Police Station.

The Poles brought to the same station were Walter Tarzos, John Auskizski, Edward Makos, and Frank Latorski.

An officer of the Fillmore Station explained yesterday to a Courier



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JEWISH

I C (Polish)

II E 2 (Polish)

Daily Jewish Courier, June 3, 1919.

reporter that he would not be surprised if Poles murdered anyone in the Park, so enraged are they against the Jews.

Those arrested, ranging in age from 17 to 21, will be arraigned in the Boys Court today.

Appeals to the Captain of the Park Police to give protection to Jews in Douglas Park will be made today.





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JEWISH

Daily Jewish Courier, June 2, 1919.

### POLISH DEMONSTRATORS DISAPPOINTED

The five thousand Poles who gathered yesterday afternoon around Kosdieshka's monument in Humboldt Park, where their demonstration closed with flags and banners, national costumes, soldiers, sailors, children, and other paraphernalia, were very much disappointed. The disappointment came when they had to wait and Senator Lodge did not come. He was advertised as the chief speaker but failed to appear. Therefore, their leaders took more time to speak, and among other things the Jew was mentioned at best.

Professor Zwiderovski, for example, assured all of the 5,000 Poles that pogroms on Jews in Poland have never occurred, and that all reports of murders are no more than just so much slander. His Polish brothers, he almost swore, are all such good people that it wouldn't become them to



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JEWISH

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Daily Jewish Courier, June 2, 1919.

I C (Polish)

simply do such things as make pogroms. At that, he also assured the gathering that Jews in Poland do not seek equal rights. They want privileges which mean a government within a government, and neither he nor Paderewski will agree to such.

On the other hand, with more heat and temperament spoke John Wleklinski, Commissioner of the Polish National Alliance. He said that he was not afraid to tell the truth even if he knew that he were surrounded by people who would feel the gist of his words. He assured them, in the name of the Polish hero Kosdieshka, "Jews will never receive what they want." Then he spoke in a lighter tone saying how the good-hearted man granted Polish Jews the advice of leaving Poland and going either to America or to Palestine. So ended yesterday's Polish demonstration.



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JEWISH

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Daily Jewish Courier, June 2, 1919.

It all took place without disturbances. The police were extraordinarily well prepared to quell any action which, it was thought, might possibly be directed against the Jews.



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JEWISH

Daily Jewish Courier, June 2, 1919.

WPA (ILL) - RCJ 30274

### FAREWELL

We, the Grand Officers, District Deputy, and nine thousand members of the Progressive Order of the West in Chicago, wish our worthy and trusty brother Mr. Harry Wolfe a hearty farewell. Mr. Wolfe left Chicago Sunday, May 25, because of unexpected illness, for the Saratoga Springs Sanitarium of the Metropolitan Life Insurance Company, with which he was connected.

Yes, Brother Wolfe, your absence is felt and we regret this unexpected turn of events. Not only does the Progressive Order of the West extend its sympathy to you, but also the following societies and congregations join us in doing likewise.

Everyone wishes you a speedy recovery so that you may return

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Daily Jewish Courier, June 2, 1919.

WPA (ALL) 7101 22.75

shortly in good health to your family and to the congregation  
Ezrath Izrael.

United States Lodge 178 P. O. W.;

Commercial Lodge R. A. B. A.;

Director, Northwest Side Talmud-Torah (parochial school),

National Director Denver Relief Society;

New Star Lodge K. P.;

Emile Zola Tent Order of Maccabee,



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Daily Jewish Courier, June 2, 1919.

WPA (ILL) PROJ. 1075

Odessa Aid Society,

Yakatrinoslover Aid Society,

Wilno Aid Society,

Warsaw Benevolent Society,

Grand Lodge Officers of Progressive Order chairman of Reserve,

Secretary and the State Board of the P. O. W.,

Secretary of the Cemetery Association of the P. O. W.,

Superintendent of all agents in Dearborn District of Metropolitan

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III B 2  
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JEWISH

Daily Jewish Courier, June 2, 1919.

WPA (ILL) PEO 30275

Insurance, and thousands of friends whom you knew through your participation in all Jewish activities, to which you were so devoted.

God send you a speedy recovery.

With friendship and justice,

A. Yankelavitz,  
Dist. Deputy,  
Grand Master of the P. O. W.

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I C (Polish)

JEWISH

Sunday Jewish Courier, June 1, 1919.

### JEWS, BE CALM

Poles of Chicago will today march in a demonstration which will also have an anti-Semitic character.

The anti-Semitic propaganda in the Polish press, these last few weeks, set a large portion of the Polish population in Chicago in an attitude of incitement against Jews. There are grounds to fear that today's Polish demonstration may lead to terrorisms against Jews.

We, therefore, advise the Jewish population in Chicago to keep at a distance from the demonstration, in order to prevent any possibility for probable provocations that might give the Poles any reason whatsoever for unpleasant incidents.



I C  
I C (Polish)

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JEWISH

Sunday Jewish Courier, June 1, 1919.

Insinuations of the demonstrators against Jews should be ignored.

City authorities will take the necessary steps to keep order. A large police force will accompany the demonstrators.

Retain your calmness and dignity.



Sunday Jewish Courier, June 1, 1919.

WPA (ILL.) PROJ. 30275

more about it to familiarize itself with the idea of a creative, constructive Jewry.

Such significant descriptions of the "new" type of Jew, have been revealed to the entire world recently by two Holland "tramps" who made their way to the Jewish colonies, worked there for some time, and then wrote of their experiences in a book which the Holland Society For Good, Inexpensive Literature recently distributed.

The authors of the book, Abraham Mossel and his friend Van Der Horn, both native Dutchmen, are, of course, no tramps in the ordinary sense of the word. They are rather two young men, students, caught by the wanderlust, traveling over half the world, "going through the mill", weathering every kind of hardship, and finally arriving in Palestine.

"We tramps decided to get to work," write the "tramp" authors. "For two years we tramped over Europe, then Egypt and Syria, weathering heat and cold, facing all kinds of dangers and difficulties. We have tramped since



Sunday Jewish Courier, June 1, 1919.

WFA (ILL) PROJ. 30275

July 1911, when we decided to roam the world on foot. But, let no one think that we were driven to work because we were tired of travel. Our zest to tramp about was still strong. What made us resolve to stay was the following. We noticed great things developing in Palestine. We became exceedingly interested and decided to study the results at close range. This naturally required remaining longer, and since we had no money, we had to work."

The authors depict the difficult road from Jerusalem to Remla in the heat of a May day. The hilly region seemed desolate and arid. But arriving in Remla, and finding their way to the Jewish colonies, our "tramps" found the landscape an Eden. "By God", cry the authors astonished, "this cannot possibly be Palestine!" An Eden after so much desert! "The path lay between fields of golden grain lined with olive trees. Soon we reached orchards of almond, olive, apricot, and orange trees. The rows of trees, set well apart, followed the windings of the road. What spacious Avenues!

To this admirable portrait given by the Holland "tramp" authors we wish to make a small addition.

Sunday Jewish Courier, June 1, 1919.

WPA (ILL) PROJ. 30275

In the last few years much has been written about the new Palestine by Jews and non-Jews. Whichever book you pick up to read, you will invariably find that the author, on his first arrival in these Jewish colonies, can hardly help but cry joyously with wonder and astonishment. This is due to the vast difference between those parts of the country not touched by Jews and the sections which Jews occupy and cultivate.

The intelligent "tramps" got themselves jobs digging the earth, uprooting undesirable vegetation, and preparing the earth for sowing. For a few weeks they worked hard for one and a half francs a day. Many times they were ready to quit, but remained on the job. Later they secured lighter work in an orange grove. In time they tramped through all the Jewish colonies, working here and there and finally arriving at Ben Shoman, joining the colony "Hashomar".

From this point on the authors portray the interesting and romantic life of "Hashomar." Throughout the entire book one feels a whiff of the fields and gardens of Palestine in strong contrast to the close ghetto air one

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Sunday Jewish Courier, June 1, 1919.

WPA (ILL) PROJ. 30278

feels in all Jewish literature from Warsaw to New York. Would that more such reports might come from the new Palestine. Thus the name of Jew would become elevated in the eyes of the world.

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JEWISH

Daily Jewish Courier, May 30, 1919.

REGARDING ZOKAN GODOL'S FEUILLETON

Worthy Editor:

Reading in your paper, the Courier of May 19, the article "A Glance and a Thought," by Zokan Godol, brought back to my mind a similar story that happened to me in Lodz.

A friend of mine and I entered Gitkin's Book Publishing establishment to buy some works of Jewish authors. Glancing over the volumes of Mendele Mocher Svorim, Sholom-Alechim, Peretz, Tseitlin, and others, there immediately came to my mind thoughts of each one's writings: The Nag (Mare), Fishke The Wry One, Tuvia of The Dairy Diet, Stempeniv, Menochem Mendel of Yehupetz, and many of Sholom Alechim's heroes, etc. When I expressed my thoughts to my friend, the salesman spoke up (I



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JEWISH

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do not know whether he was Mr. Gitkin himself or one of his clerks.)

"Would that we did not know them!"

We were enraged at the man's audacity and I replied:

"Yes, you publishers and distributors desire the author's work, their creations into which they have put their hearts and their souls, so that you may get money for them."

"No," said the salesman, "you have not understood me correctly. I meant to say; would that we had not known the authors personally, because the farther we are from them, the more revered they remain

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with us, and the more respect we retain for them."

Transposing his words according to Zokan Godol's article, we must confess that we imagine the author to be other than he actually is. Yet, after all, he too is only mortal, having caprices and peculiarities of his own. The expression "Simple reflections of the wise scholar are necessary lessons," may imply that the sayer probably did not know the wise man face to face. But in truth, the authors are as human as you and I. If we appreciate them, it is for their work, because in creating this work they are as angels.

Your devoted reader,  
Kalman Bailes.



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JEWISH

Daily Jewish Courier, May 29, 1919.

A BLACK BORDER OF PROTEST

(Editorial)

My friends, publishers and editors of Jewish newspapers and various publications in all dispersed Israel:

In a time when the world is being renewed, when the highest and most beautiful ideals break through on the path leading to the broadest circles and stratum of the nations, when innocent blood flows in streams while tens and hundreds of victims fall daily only because they are Jews, when no one can be found to remove the bloody knife from the hand of the murderer,--in such times the press has the added burden of a special task and debt.

The Jewish press throughout the entire world, taken as a whole,



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regardless of party or differences which each individual paper may represent, is the expression of the thought and sentiment of the Jewish people as a whole.

The Jewish people cannot listen calmly to the persecutions that each new day brings. They cannot listen calmly and remain silent when it cuts into their living flesh, when their healthiest limbs are being cut away, and one Jewish center after another is being annihilated!

Weak and helpless as we are, we have not yet tested all the means we possess. If we are deprived of the opportunity to face our foes with might, let us at least cast off the shame of silence when we are so hurt. Let us at least openly and publicly, so that all the



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world know, express our sorrow and protest!

Protest speeches at gatherings are of short duration and soon forgotten. Protest resolutions are, as time has proven, like the call of a voice in a desert, but a united outburst from the Jewish press throughout the world has not proven its strength.

An effective, united protest and expression of mourning by all the Jewish press will indicate that we are not deaf to the voice that calls from the victims of our martyrs!

Not against the hoodlums of this or that country are we protesting, and not against their accomplices; we raise only a protest which shall remain a constant shame to the cultured world that makes the Jew an



Daily Jewish Courier, May 29, 1919.

outcast and views in silence the pogroms, persecutions, and slaughters of the Jew.

Not against this or that country, nor against this or that government would we direct our protest, but while the blood of our martyrs call to us, while the tears of widows and orphans move us, also the thousands of Jewish ruined existences, we, therefore, mourn and raise our just protest before an entire world!

As the first united step to mark our grief and protests, let our publications appear with a black border of mourning so long as no definite tangible means are taken to stop these specific Jewish pogroms and organized Jewish persecutions in the various lands of the World, or let us all raise our voices for thirty days in succession!





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Daily Jewish Courier, May 29, 1919.

In this peaceful demonstration all Jewish presses of all our scattered Israel must unite, including all daily newspapers, weeklies, journals and periodicals, regardless of party or differences which each may possess and regardless of the language in which each may appear.

Friends, let us unite in our grief and begin immediately that response which we owe our martyrs.

(Signed) Dr. M. Brender (Copenhagen)



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I C (Polish)

JEWISH

Daily Jewish Courier, May 28, 1919.

INCITEMENT OF POLISH PRESS FLARES  
UP RACE HATRED IN CHICAGO

The incitements of the Polish press in Chicago become more shameful with every passing day, and the result of it becomes strongly noticeable in the relations between the local Polish population and the Jews. Jewish peddlers were attacked in the Polish sections of the city. Some Polish homes even threw the Jewish peddlers down the stairs. This anti-Semitic poison, which is being spread daily by the Polish press, has also penetrated shops employing both Polish and Jewish workers.

One of the victims of these incitements is Mr. L. Magid, 1391 N. Oakley Blvd. He works in a machine shop, 1800 N. Francisco Ave.,



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I C (Polish)

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where several Poles also work. Yesterday, at dinner time, when the Jewish workman was alone with the Poles, one of them, a youth, teased him, shouting that all "sheenies" should be killed. Naturally, it vexed Mr. Magid and he made a reply. The youth fell upon his victim and beat him murderously, being encouraged by his fellow-men, who did not permit the Jew to defend himself.

Mr. Magid will get a warrant for the Pole today.

The Dziennik Narodowi, the organ of John P. Smulski, and the Dziennik Chicagoski seek, it appears, to outdo each other in spreading anti-Semitism among their readers. Yesterday's Polish newspapers printed inciting cartoons to illustrate how the Jews seek to "annihilate" an unfortunate Poland.

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I C (Polish)

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JEWISH

Daily Jewish Courier, May 28, 1919.

The Narodowi had a cartoon showing a figure that represented Poland nailed to a cross. Near by this figure stood two figures representing Jews in long coats and skull caps. The caption beneath this cartoon reads as follows: "Just as they crucified Christ, so the Jews wish to crucify Poland."

In Chicagoski we again see the picture of a Jew in a prayer shawl and skull cap negotiating with a Bolshevik, a German, and a Ukrainian, just as Judas sold Christ for thirty silver Shekels.

The anti-Semitic tone of the Polish press is reflected also in their advertisements. Thus we read in Narodowi a large announcement regarding the following:

"Learn commerce"; it is the best answer to the Jew on their agitations and attacks."

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JEWISH

I C (Polish)

Daily Jewish Courier, May 28, 1919.

The announcement of the Polska Corporation Chamber, 1112 Milwaukee Ave., appeals to the Poles to patronize their company, that it may compete with the Jewish ones.

But this, nevertheless, does not prevent the Polish newspapers from accepting announcements from Jewish firms, of which we find quite a number in their advertising columns.



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I C (Polish)

JEWISH

Forward, May 28, 1919.

### [A PROTEST MEETING]

This evening the second protest conference against pogroms on Jews in Poland will take place. To this conference are expected not only the delegates from all organizations, Socialists, Radicals, and Progressives, but also the delegates from all Jewish organizations which were not present at the first conference. The conference will take place in the West Side Auditorium. At this meeting, measures will be taken to fight the boycott and pogrom agitation organized by the Chicago Polish reactionaries and priests. The Chicago hooligans, yesterday achieved the heights of savagery and hooliganism. The savage Polish cartoonists are arousing the Chicago Poles to repeat in this city the pogroms of Lemberg, Lida, and Pinsk.

In two Polish Newspapers yesterday, cartoons awaking the emotions of race hatred among the Polish masses, were published. One of the cartoons is in Smolski's paper, Dziennik Narodowy. It portrays two Jews crucifying Poland, with the title: Just as the Jews have crucified Christ, so they are crucifying Poland.

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Daily Jewish Courier, May 27, 1919.

### THE PRESS RESPONDS

How it grieved us, how it so painfully hurt us that the American Press remained silent the entire time that cables brought us news of bloody acts in Poland against our people.

Something like a thick wall of frosted ice seemed to be between our lamentations and the English press. We received no response from it nor any expression of sympathy or protest.

Regardless of what the reason for this may have been, we realize that such attitude leads to doubtfulness. After all, we could not expect the American Public, the great masses of the people, to rebel against such "heaven-touching" deeds committed against our brothers



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across the sea, when they find no reference to it in their press, which is their source of information regarding activities and occurrences. On the opinion of the great American public depends the action of the government.

But finally, the ice has been broken. Thanks to huge demonstrations in New York, large newspapers of this metropolis began to speak, and speak in firm terms at that, not only in sympathy for the victims but also in a strong tone of protest.

We bring you therefore, the editorial which appeared lately in the most important newspaper of the country, the New York Times. This is what it says:

"If officials from America, England, and France, who, representing their respective countries at the Peace Conference in Paris, found



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it fitting to demand an account of Italy for permitting herself to land military forces in Asia Minor, why, therefore, do they not also demand an explanation of the Polish government, and an immediate cessation of the horrible pogroms against Jews in that country? The new Poland is a child of the Peace Conference. The national spirit of the Polish people has lived more than a hundred years after their land was torn apart and they themselves experienced great persecutions. Now again their right to independence has obtained recognition and once more they have risen to the status of a free nation. They received the privilege of self-government. It would be horrible if this newly granted freedom be deformed by means of robbing a large part of their co-citizens of this same freedom, which they themselves have but just acquired. It would be dreadful if they renewed those persecutions on Jews which in previous years left an ugly blot on the greatest part of Eastern Europe.



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"For their own purpose, for their own name and the good standing that they should now **possess** among the nations, influential Poles of the New Polish government should see that an immediate end be made to the pogroms and to all kinds of race oppressions.

"The horrible stories of bloodshed and terrorisms that we hear from Poland have now aroused the voices of many lands. In America huge public gatherings are held and various states protest vigorously. Polish statesmen as Paderewski and Dmowski cannot remain indifferent to these manifestations and cannot set them aside unnoticed.

"Representatives of the Allied governments in Paris must now face the situation of, first, confirming the truth regarding the persecutions of Jews in Poland, and second, of demanding that all these horrors be stopped immediately. It is said that many of these reports are perhaps being created in the minds of German propagandists or are

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being greatly overdone with the purpose of discrediting Poland in the eyes of the Allies, and also in the hopes that Germany gain something thereby.

"It may be that Germany helped spread these deeds and fabricated many of them. What a horrible method, depressing the hearts of a world of people in order to obtain their own ends. But there is enough ground to believe that the conduct of the Poles against their Jewish co-citizens is such that it leaves a very ugly blotch on the birth of their new freedom.

"The Paris conference must delve into the whole truth and take the necessary steps to end these pogroms and unhuman actions, not only as a justice for Jewish people, but also for the interests of the Poles themselves. In this task they need the sincere aid and backing of



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the Polish government itself."

For June 8, a protest meeting is being arranged by the Jewish community of Chicago to take place in one of the largest halls in the city. A conference to arrange this meeting will be held tomorrow, Wednesday evening, in the Hebrew Institute. Every rabbi, every synagogue president, and every official of a lodge, brotherhood, and Jewish organization, is specifically asked to come tomorrow night to the Hebrew Institute. In this fashion only, will the planned protest meeting keep from being a failure in its desired effects.



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Daily Jewish Courier, May 26, 1919.

MIZRACHI AN ORGANIZATION OF ITS  
OWN, SAYS RABBI BERLIN

Cincinnati, Ohio, May 25.-- The Mizrachi convention was called to order at eleven o'clock this morning by Tzivia Hirsh Manishevitz, chairman of the arrangement committee. Over three hundred delegates and hundreds of guests filled the music hall where it was held.

The grey-haired venerable Rabbi Jacob Gershun Leser opened the convention with a prayer and greeted the delegates in the name of the Orthodox Jewery of Cincinnati. Mayor Galwin welcomed all in his cordial address, in which he stated that, as an Irishman, he could feel the sorrows of the Jewish people and sympathise greatly with their national strivings.



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JEWISH

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Daily Jewish Courier, May 26, 1919.

When Rabbi Berlin was to speak, the entire assembly rose to their feet and cheered him heartily for several minutes. He began with a panegyric for the murdered Jews in Poland and for the eminent Hyman Soloveitchic and Meyer Simchah. "With the death of these two distinguished men," the Mizrachi leader remarked, "Judaism lost great guiding lights who were only thoroughly understood by the Mizrachis."

He reviewed Jewish life during the past year, a year full of sufferings, sorrows, and need for our sisters and brothers across the sea.

"There are nations," he said, "that want to build their happiness and freedom upon the graves and ruins of others, but we Jews can build only on the fundamental principles of justice. We Jews do not plant our trees on graves. We are not permitted to eat such fruit. We hear cries from various sides. We must protest. To whom? Who will hear



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our protests? There is only one way to help,-to be organized, to have unity among us, and to rebuild Palestine together.

"True, we come today to our convention with little hopes. True, only part of our hopes have been realized. But it is also true that the path to our Homeland is more broadly opened to us. We must secure the entrance doors to Palestine, then can we fix the "mizuzoth" (prayer talisman) on them."

Rabbi Berlin then indicated that the Mizrachi is recognized by such men as Balfour and other prominent statesmen; therefore, the Mizrachi, aside from the fact that it is a spiritual factor in Zionism, plays a great and important political role. It is a part of the World Zionist Organization, but was never a part of the American Zionist Organization. In America, it is an organization of its own. The work of Mizrachi is now acknowledged everywhere, and at the Zionist conference in Palestine





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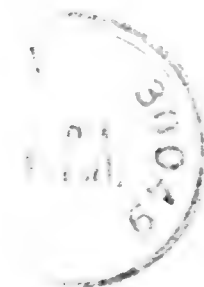
JEWISH

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its ideas had to be reckoned with, so much so that the conference found it necessary to appoint a special committee on education for Palestine."

In speaking of the Mizrachi's Palestinian Fund, the speaker pointed out: "From a spiritual and political standpoint, it is our duty to concentrate our actions and build a permanent center in Jerusalem, as well as to see to it that a large part of the Palestinian Fund be designated for this purpose." Rabbi Berlin then made an appeal to increase the Mizrachi Palestinian Fund, which at present amounts to seventy thousand dollars.

Rabbi Berlin advised the convention to see that more and more land be bought in Palestine, which is to be settled by Jews, and also that aid be given to the Mizrachi Teachers' Institute.



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JEWISH



Sunday Jewish Courier, May 25, 1919.

ON THE LOCAL STAGE

By J. Liebner

Poles in Chicago, who are fundamentally no better than those in the Old Country, in spite of the fact that they live in America and have had the opportunity to learn of local democracy, freedom, tolerance, and justice administered to citizens, have declared war on Jews of this city. To defend the Jewish bloodstained hands of their brothers in Poland, they issue one statement after another, saying that falsehoods are being fashioned regarding pogroms. They demand, therefore, that the people pay no attention to protests of Jews against bloody Poland and the Poles.

Poles in Chicago wish to duplicate here the situation in Poland concerning Jews.

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I C (Polish)

III A (Polish)

II B 2 d (1)

Sunday Jewish Courier, May 25, 1919.

They fear to make pogroms; first, because Jews here can match their strength in fight; second, because American authorities would not permit incitement. They, therefore, advocate the boycott. Their newspapers ask Poles not to buy from Jews.

The newspapers of the Polish priests, of Polish bankers, of Polish Socialists, and of Jewish traitors, have all united in hurling pitch and brimstone upon the Jews, and preach of boycott on Jewish stores. Poles should not dare buy from Jews whether it be clothes, shoes, hats, furniture, groceries, bread; in fact, they should buy nothing at all from them.

One of the above newspapers, namely, the Dziennik Narowdi prints



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JEWISH

I C (Polish)

III A (Polish)

Sunday Jewish Courier, May 25, 1919.

II B 2 d (1)

in Friday's issue, May 2, the following:

"The excitement against Jews in Chicago, because of their anti-Polish demonstrations, is tremendous. Especially is the excitement noticed against the tactlessness of those Jewish merchants who carry on their business among Poles, and have, as a sign of protest against Poles, closed the doors of their stores.

"We call to your attention the fact that Poles must consider the doors of these stores as being forever closed. Because there, they were made to understand that they are not wanted.

"In every corner of Chicago there was talk and great excitement yesterday (Thursday) concerning Chicago's Jews.

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I C (Polish)

III A (Polish)

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II B 2 d (1)

"The Polish press understood its position and is, with the exception of Dziennik Ludowi, which constantly defends the Jew, agreed and strong against Jewish aggression."

And in the same Polish newspaper, on the same day, it is stated:

"At the huge Jewish and anti-Polish meeting in the Auditorium, Wednesday afternoon, we were informed that Jews undertook to publish a weekly in the Polish language.

"There was a long debate about its name, and finally the Polish enemies decided to call this weekly Vomitor, or Janitor. As first editor of the paper, they unanimously elected the noted





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I C (Polish)

III A (Polish)

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II B 2 d (1)

Jew of Chicago's Polish colony, Isheih Shwartz (Black), who fabricated, with the full consent of our enemies, articles already in his pocket for the first edition.

"On this same huge anti-Polish meeting, Jews also decided to print a summons to all Polish merchants and manufacturers to advertise their business in the Vomitor and to support this paper strongly.

"Those not advertising therein will be denounced in an outspoken article."

The Dziennik Chicagoski prints cartoons portraying Jews in hideous forms, as bloodsuckers. Friday's cartoon shows in the right hand corner a lean miserable cow, labeled "Poland." Beneath, a barking



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I C (Polish)

III A (Polish)

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II B 2 d (1)

dog, labeled "Pogrom Echoes!" At the left, a running Jew leading by a rope a tied calf. On his back is a sack labeled "Commerce." He carries in his left hand a flask labeled "Industry," and in his right hand, the Polish eagle, labeled "A Voice in Siam." He runs crying, "Great Heavens!"

The title of this cartoon reads: "They have milked the cow dry, took the calf, and raised their voices on us in America."

Another Polish newspaper prints an advertisement which reads:

"You already know who Jews are and why they make protest demonstrations. Therefore, stop making them rich. Patronize only the industry and



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I C (Polish)

III A (Polish)

Sunday Jewish Courier, May 25, 1919.

II B 2 d (1)

commerce of Polish stores, so that Poland, you, and your children may be better off. With Polish money in Polish hands, it is best to buy in the Polish warehouse "The Progress," 1165 Milwaukee Ave."

The Courier was prompt Friday morning in devoting two entire columns on the front page to present the slanders and incitements of the local Polish press against Jews, thinking the Polish press would stop at that. It appears, though, that they have assumed a martyrdom attitude against Jews, and what remains for us, is to wake local public opinion. Every provocation in the mentioned newspapers must reach the authorities, and let America know the type of people Poles are.

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I C (Polish)

IV (Polish)

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JEWISH

Daily Jewish Courier, May 25, 1919.

CABLE FROM CHICAGO JEWISH LEADERS  
TO THE PRESIDENT IN ANSWER TO JOHN  
F. SMULSKI'S DENIAL OF POGROMS  
Gigantic Protest Meeting  
Called for June 8



Jewish leaders of Chicago answered yesterday to the ungainly cable that the Polish leader John F. Smulski, Paderewski's representative in America, sent to President Wilson, in which he asked that demonstrations in America against Polish pogroms be stopped, mentioning that pogrom reports are false. The following cable was sent yesterday to President Wilson, signed by Adolph Kroiz, president of the B'nai B'rith and Julius Rosenwald, vice-president of the American Jewish Committee.

"To his excellency Woodrow Wilson, President of the United States, Paris.

"John F. Smulski published his cable to you, and therefore we send this

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III B 1 (Polish)

I C (Polish)

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IV (Polish)

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in reply:

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"Mr. Smulski, in the name of the American citizens of Polish

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blood and descent, says, in regard to accusations of his

kinfolks murdering Jews, 'We know that these stories are

false, for the people being accused are our brothers and fathers.'

"Those are his own assertions, but he gave no proof. On the other hand, we are in possession of the names of many victims who were slaughtered.

"We received reliable reports stating that hundreds of Jews were put to death and burned alive in Poland; that thousands were wounded and hundreds of thousands were plundered, their homes ruined. It is feared that an annihilation war is being planned.

"Lord Parmour, of the English House of Lords, addressed, on April 11, 1919,





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III B 1 (Polish)

I C (Polish)

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IV (Polish)

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a meeting concerning the slaughter of Jews in Poland.

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He stated that this is a blot on the face of civilization;

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a problem not only related to Jews but to the entire

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civilized world. All of civilized mankind must  
immediately protest against such outrages.

"American citizens, regardless of their religion, who are horrified at the brutalities committed against Polish Jews, do not desire revenge. They wish only that the slaughter of Jews cease; and that the same justice administered to their neighbors should be extended to the Jews in those countries where it is now denied them.

(Signed) Adolph Kroiz  
Julius Rosenwald."

The cable was sent from the conference of prominent Jewish leaders held

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III B 1 (Polish)

I C (Polish)

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IV (Polish)

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here yesterday. Present at this conference were Adolph

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Kroiz, Julius Rosenwald, Max Adler, James Davis, Rabbi

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Silver, Judge Horner, and Judge Harry M. Fisher.

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At this conference it was also decided to call a huge mass-meeting in one of the largest halls of Chicago for a deeply impressive protest against pogroms in Poland.

It is to be held Sunday, June 8. The most prominent speakers of the country, Jews and non-Jews, will address this mass-meeting.

This Wednesday evening, in the Chicago Hebrew Institute, there will be an important conference which extends an invitation to all the rabbis of Chicago, all the synagogue presidents, and to presidents of lodges and societies.



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I C (Polish)

IV (Polish)

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Sunday Jewish Courier, May 25, 1919.

THE GOADING OF CHICAGO POLISH  
NEWSPAPERS

Polish newspapers of Chicago cannot say enough of the Jewish protests against pogroms in Poland on Jews. They appear to be very much afraid that these protests may have some influence in Paris.

In yesterday's issue of Dziennik Narodowi, we find an editorial to the effect that pogroms were the work of Bolsheviks. On a previous day, they had issued a statement that there were no pogroms.

In the same vein this paper writes that the Bolsheviks are Jews. This, according to the logic of John Smulski's organ, would mean that Jews instigate pogroms against themselves to protect the good name of Poland.

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I C (Polish)

IV (Polish)

Sunday Jewish Courier, May 25, 1919.

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"Jews know that the pogroms in Poland are the work of Bolshevists, and they know too that these are led by Jews," argues the Dziennik Narodowi.

"The Poles have proof that the Bolshevik movement is led by Jews, just as Jews lead the speculations in food. When Poles carry on a fight with Bolsheviks and Jewish usurers, conflicts are unescapable. Could it be otherwise? Would not Jews be fired upon (meaning here in America) if they attacked the City Hall in Bolshevik fashion? Do not Jews threaten to burn Budapest?"

This is a good sample of Polish logic and judgment.

The Dziennik Chicagoski, organ of the Polish priests, remarks joyously that most American newspapers do not devote space to the Jewish pogroms,



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but on the other hand, they print in full the statements of the Polish leaders.

"Excepting the "yellow" Hearst newspapers, leading American newspapers do not give Jews a hearing or a voice. They believe us, and agree on the stand taken by Poles who are ready to grant to Jews of Poland equal citizen privileges but no suffrage rights, thereby preventing Jewish ambitions from creating a state within a state."

Narodowi and Zwiazkowy are both **harassers**, says Rabi Kolerargon.

The radical Polish organ Dziennik Ludowy seeks to clear itself of the "charges" that the other Polish newspapers have made against it, namely, that it defends **an** accusation that they certainly have not earned. The



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I C (Polish)

IV (Polish)

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Polish radical attacks his reactionary competitors for these "charges" of his friendliness toward Jews, expressing meanwhile some true statements.

"The harassing articles of the Narodowi or Zwiazkowy will not improve our reputation with the Americans for whom the Jews translate these articles into English," says Ludowy. "Will there be any one person who, reading these articles of Narodowi and Zwiazkowy, will believe that no pogroms occurred in Poland against Jews? If in America there are among the Poles harassers, why wouldn't there be any in Poland? Such **would** be the thoughts of the reader after becoming acquainted with the literature of the Priests."

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### THE JEWISH TRAGEDY IN CENTRAL EUROPE

It is hard to say which of the two evils are the better, to be run over or to be trampled upon. Jews in Russia and Poland are run over by Slavic machines, but Jews in Central Europe, Germany, Austria, and Hungary are trampled upon with the swiftness of the riding horse. In the three above mentioned Central European countries there live about a million and a half Jews, who for more than one hundred years have dreamed the false dream of assimilation through complete emancipation. Yes, for over one hundred years, Jews in those lands pursued the policy of the ostrich, seeking to hide their heads in the sand, thinking that thus they will not be recognized as Jews. But in five years of war, all the visions of a hundred years were annihilated.

Today, German and Hungarian Jews are doubly lonely; as a group in a land that is conquered, and as a Jewish group that has lost contact



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with other Jewish groups and know not where to go now. As part of a conquered nation, Jews in Central Europe are literally ruined. They were among the largest agents of commerce and industry in their lands. In Germany some controlled large industries and regulated others not controlled by them. For the last fifty years, they were so prosperous that, as a group they were comparatively the richest in the world. For example, thirty thousand Jews in Frankfort-On-The-Main contributed one third of the taxes of the entire city of Frankfort, with a population of four hundred thousand persons. Cities as Charlottenburg, Magdeburg, Minchen and Berlin, Carlsruhe and Dresden, possessed more Jewish millionaires than the rest of Germany. In Frankfort-On-The-Main, before the war, there were counted more than one hundred Jewish millionaires possessing up to two hundred million marks.

In a small town near Frankfort, Openberg On-The-Main, with a Jewish population of three thousand persons, there were thirty Jewish



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millionaires. A German Jew not possessing at least a hundred thousand marks was considered poor.

Even those German Jews who had no riches, lived comfortably, for all earned well and lived well.

The same may be said of the Jews in Austria, West Austria, and Tyrol. In Hungary, Jews were not so rich or prosperous as in Germany or Austria, but economically they were better off than those Jews of Eastern European countries.

This prosperity of richness of Jews in Central European countries has been destroyed, together with dreams of assimilation and total emancipation. Today, German Jews are a poor group. Their riches, invested in German War Loans, will yield nothing because Germany is bankrupt. They have no credit because Germany has no credit and is practically cut off from world commerce. German Jews, there-



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fore, have a very uncertain economic future. We must not forget that it was the German Jew who helped increase German trade in all parts of the globe. But with the destruction of this trade and the ruin of German industry their future becomes a very tragic one. The Germans proper can return to agriculture, but German Jews, who have not devoted themselves to agriculture, but were ever the commercial element, cannot suddenly become peasants or village dwellers.

Just as their total economic structure has collapsed, so too has their political edifice been destroyed. German Jews could have dreamed of assimilation as long as Germany was the mightiest and strongest nation in the world. But with whom can German Jews assimilate now? With a country in financial and economic bankruptcy, a country outlawed by the entire world? If at one time it was a pride to be a German, today such is not the case; at least not in the eyes of the world. And assimilated Jews always adhered to the policy of the people of the land.





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German Jews today cannot have any desire to assimilate or to carry forward the old time assimilation policy. If they do not assimilate, what then? There is but one way, back to their own folks. This, naturally, is easier said than done. When a group has for many generations been separated from its nation, it cannot return and immediately take up a natural existence, because it has lost contact with the nation.

Tourists recently returned from Germany report similarly, that the Zionist movement among German Jews has never been as strong as at the present time. Old half assimilated Jewish families in Germany joined the Zionists quite as a practical matter. They will, at the first opportune moment, pack their belongings and move to Palestine.

This indicates that the German Jews have a clearly defined future. Having none in Germany, neither economic or political, they turn to



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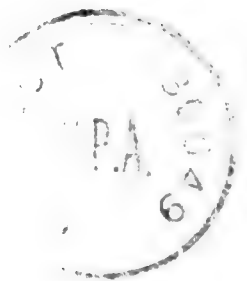
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the land where they will be happy, Palestine.

The War has run-over the Jews in Central Europe, but the Jewish people, as a nation, will perhaps, through this, lose nothing.



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TWO THOUSAND JEWISH REFUGEES WANDER IN THE  
VICINITY OF VLADIVOSTOK

The sad condition of hundreds of Jewish refugees who wander in the regions of Vladivostok is portrayed in the letter that President John L. Bernstein of the Achnosas-Orchim And Immigration Aid Society received from Mr. Samuel Mason, managing director of that institution. This letter was sent from Vladivostok in the month of March. It tells of the beneficial work accomplished there by the Achnosas-Orchim And Immigration Aid Society.

Among other things Mr. Mason writes the following:

"Two thousand Jewish refugees find themselves within a hundred mile radius of Vladivostok. (A list of the two thousand will shortly be printed in the



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newspapers.) They are not those who desire to emigrate to America. Many seek the opportunity to return to their old homes. Most of them are homeless, and sleep in railroad stations, in freight cars, or under the blue sky.

"Less than one hundred Jewish refugees are in the barracks of the American Red Cross. They receive one meal a day according to the quota of the local Jewish community. These barracks are nine miles from the city. It is seldom **that anyone** goes there because the distance is too far and too risky for traveling in the unsanitary, overcrowded cars. It is too cold to travel in a cart. A motorcar charges twenty rubles for the journey.

"I discovered that those in the barracks suffered from cold and insufficient nourishment. An epidemic of typhoid prevailed there. Among these barracks are also Jewish Refugees. Much illness has spread among the Jews. In at least four cases the patients lay four days without care until an ambulance

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of the Red Cross arrived.

"The American Red Cross furnished coal, wood, and kerosene for all the barracks including those used by the Jews. Their hospital serves all the sick without discrimination of creed or race. But the coal, wood, and kerosene furnished are not enough to keep the Jewish barracks warm. I immediately arranged with the Red Cross Department For Refugees to increase the ration of these items and send us a bill for them. Only through the Red Cross can these things be secured for they have the means of transportation and can deliver these articles to their destinations.

"I have also found it necessary to make arrangements with the medical department of the Red Cross for treating Jewish patients as paid customers.

"I have also taken steps to improve the exterior conditions of the Jewish barracks. I bought wood and other materials, and hired workmen to build



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additional rooms for the following purposes:

"Sleeping quarters for women and children; sleeping quarters for men; a dining room, a long room for keeping food and such things; a baggage room, a kitchen; wash and toilet room, and such other necessities.

"The rooms were painted on the inside and kerosene lamps were secured for lighting. Outside, a barn was built for wood and coal. Arrangements were made to get drinking water from a city well.

"The Red Cross is in the process of constructing a building for a bathhouse and disinfecting station. I contributed five thousand rubles of our funds for this purpose.

"I also made arrangements for the Jewish refugees, after the Purim holiday,

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to receive three meals a day according to the quota of the local Jewish community."

Mr. Mason tells also that forty three trunks of old clothes sent from Chicago arrived in Vladivostok a few weeks prior to his own arrival there, but because of neglect and certain difficulties, the trunks remained unopened and the clothes undistributed while Jewish refugees shivered of cold and went around half-naked. After much trouble, Mr. Mason managed to have the clothes distributed. Some of the trunks were sent to Yirkutsk and to Omsk for refugees there.

Eighty-six refugees were aided in leaving the city. A Rumanian bride and groom were married under the supervision of the committee and a collection that Mr. Mason made for them brought a sum of over three thousand rubles. The couple were among those refugees who were overlooked by the local

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community. Both were clothed in rags and had no shoes on their feet.

Mr. Mason further writes of the impossibility to rent houses in Vladivostok. For one house that was vacant the sum of forty thousand rubles a year was asked. Besides, it would be necessary to spend twenty thousand rubles a year for repairs. Mr. Mason negotiated to rent for the Red Cross an entire floor for twenty-five thousand rubles a year, which is to house unattached women and girls. But he is not certain that he will obtain this flat because someone still lives there. The local government does not permit evictions, the tenant moves of his own accord. It is uncertain if they will do so or not. When they do, the owner of the house will contribute the rent as a donation for the refugees.

Mr. Mason writes further: "Among the war captives in Vladivostok, Nikols, and Novonikolaievsk we find close to eleven hundred Jewish officers. Their

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conditions in Nikolsk are especially bad. Five share one suit of clothes."

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JEWS ARE INVENTING POGROMS, SAY  
CHICAGO POLISH ANTI-SEMITES

The Chicago Polish newspapers, of all denominations, from the most reactionary to the radical Dziennik Ludowy, published yesterday biting reports and articles about Jewish protests against Poland's outrageous pogroms against Jews. More poisonous than the rest was the Dziennik Narodowi.

This Polish paper devoted many columns to filthy attacks on American Jews and prominent non-Jewish Americans for not keeping quiet about the Polish atrocities.

"Propaganda by Jews is full of hostility and falsehoods," was the screeching seven-column front page caption in red of yesterday's issue of Dziennik Narodowi. A sub-title over the first two front page columns of this paper





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stated, "Charles Hughes, in the service of the Jews." The attack on Mr. Hughes, a former Republican candidate for President, was made for the reason that he dared, at the huge protest meeting in Madison Square Garden, New York, denounce the pogroms and demand that America put an end to Polish horrors.

In giving the report of the New York meeting and of Mr. Hughes's address, the "honorable" editor of the Polish newspaper wrote:

"Mr. Hughes certainly received his information from Jewish provocative newspapers, ignoring entirely official reports of the American Commissioners in Poland, who explained that the rumors of pogroms are absolutely false."

Regarding the protest meeting in Boston which sent an appeal to President Wilson, asking that the slaughter of Jews be stopped, the following

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reactionary remarks were made:

"President Wilson knows the true situation and will pay no attention to this scheming protest."

On another page the Dziennik Narodowi elaborated on the Mourning March held Wednesday, May 21, in Chicago. Over half a page is devoted to this demonstration, every line of which is written full of enmity.

The Dziennik Narodowi simply defends the "unknowing" Jewish masses led astray by Jewish leaders who would have them believe there are pogroms in Poland.

"No Jewish pogroms occurred in Poland, and we know that as well as the Jewish leaders in America," cried hysterically the Chicago Polish newspaper, explaining that all these protests against Poland are a conspiracy



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to keep Poland from obtaining the German province which it now demands, and that it also is an obstacle to hinder Poles in their fight against Russian Bolsheviks, to whom the Jews of America and those of Poland are so attached because of the Trotskys, Bronsteins, the Goldfeins, the Hirshes and other such true Russians.

As "proof" of the conspiracy, they state that very little is mentioned about pogroms in Rumania by American Jews who speak only of Poland.

Among the speakers, at the meeting in the Auditorium, mentioned in the Polish newspapers, is also listed the name of "Rabbi Samuel Fellows."

The Polish newspaper has made a rabbi of the noted liberal Christian Spiritual leader.



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At the close of the "report," so full of filth and lies, the paper gives a list of Jewish stores in the Polish neighborhoods of the Northwest Side, which were closed Wednesday, and invited their worthy readers to boycott these or even do worse.

In the Dziennik Zwiazkowy (one of its editors is the Jewish Pole Nathan Kalman), Zlatnitzki devotes an open editorial on "War Against Jews."

"The Jews have turned their cards," Says Mr. Zlatnitzki's organ. "They have declared themselves the foes of Poland. The Poles will certainly profit by this in the near future. In the meantime, we Poles in America must guard well the saying "Kin to kin."

The Dziennik Ludowi, the Polish Socialist newspaper of Chicago, is in accord with the other Chicago Polish newspapers in these anti-Semitic barkings. But as it is fitting for a "radical," it expresses itself



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in a more "delicate" manner.

This is what the Polish Socialist newspaper says about the protest meetings against Polish horrors.

"It is to be regretted that the worthy speakers have not mentioned why Jews are so persecuted since the first century in various lands. Possibly there are just reasons for such discrimination against shop-keepers who have no conscience, especially so in Poland, where some of them seek to create a kingdom within a kingdom and thereby receive special privileges. No cultured person would agree to pogroms, but these persecutions are related differently by the Jews from what they actually represent."

So speaks a Polish editor, Anti-Semitic like the rest of his fellow Poles.





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THE SUM TOTAL AND BEYOND

By M. Yindritz

(Editorial)

Like a shadow of the past, fleet by the gloriously magnificent ideals that were proclaimed during the War. And, as if from sleep awakened, we rub our eyes, unable to believe that these contrary occurrences are true facts to be reckoned with. Now the sum total of it all, is being passed upon in Paris. Once and for all, we, too, must earnestly take account of our resulting totals and see what we have received for the countless victims whom we sacrificed on the altar of a greater humanity.

Should we desire to express this total short and precisely, we can, and it is to be regretted that, said in one sentence, we lost much and gained



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nothing. At that I refer here not to the Zion problem, which at present is, so to **speak**, still dangling in the air, but to our hopes, all our hopes of human rights, which are lost at the Peace Conference.

The fact that equality of the Jew was not included in the Constitution of the League of Nations, is, to us, a worse factor than had this problem been omitted entirely from the Peace Conference. If certain Jewish circles believed they could gain something for the Jews by diplomatic negotiations, it is now perfectly clear that these were false hopes. Why should the Messrs. Paderewski, Bratiani, and others reckon with our back-door politics when the Peace Conference itself found it unnecessary to write even a paragraph on equality for Jews in its Constitution?

Let us yet again underline this fact: If those who advocate to the world the self-independence of the smaller nations; who knew well the great patriotic role Jews played in every land; who knew how much Jewish blood



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was shed directly and indirectly in the last four years of fighting; if those have not found it possible to write a paragraph for the equality of the Jew in the newly formed nations' pact, then what can we await from any other diplomatic circles? Are any comments necessary to the people? Must we explain more definitely yet the meaning of this great injustice against us?

We take also into consideration the Jews in the newly formed governments, and we see murderous slaughters, such as are occurring now in Polish territory, where Jewish blood flows like water. Now that the Poles have thrown off their yoke, they have become wild animals. As we view this dark scene, the Inquisition seem to have been an Eden compared to these present horrible predicaments of our brothers. We think of the Czecko-Slovakians and their gruesome massacres of Jews, and so we reach our sum total. How does the Russian poet Nekdosov say, "The hare tramples



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on us and the wind smites us."

In deducting the sum total to this point, we must not be satisfied with drawing the line at the present total. We must immediately ask ourselves this question: "And what further?"

True, on the Jewish streets reigns a great deal of bewilderment. Also true, we expected much from the Peace Conference. But that was only because we were too blinded and too bewitched by beautiful phrases, and permitted ourselves to be put to sleep in the cradle of phantasy. No matter how hard the awakening may be, yet we must not fall into despair. The Jewish people have more than once gone through similar experiences. Our history is a series of such unfortunate occurrences. The Blood Accusation, the Inquisition, the Autos De Fe, Chmelnitzkis, Kazatshina, all and everything, have we weathered with pride. Now, too, we will courageously bear our troubles.



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We must not weaken our courage and energies, but must follow the true path to National consciousness, because we are certain that these times must pass and newer and better ones will take their place when human justice triumphs. If our leaders have made an error this time, expecting justice from sources that make promises but give nothing, it does not mean we must, therefore, drop everything. On the contrary, we must raise our voices high and demand, not of a few, but of all the world, that we, too, secure our rights; that we, too, may enjoy life as other peoples and nations on this earth.

In the sum total of our present figures is the time to lay our foundation for a further battle. If we do not obtain our rights by back-door politics, because they have no desire to grant them to us, we will yet secure our human-right demands from the masses. They, the nations, will grant them to us, because, being less diplomatic, they can understand that the Jew is a part of mankind and as such is entitled to a fair treatment.





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The pessimism which, as a result of present conditions, took a firm hold on the **greater** part of our people, must be uprooted and replaced by a courageous and bolder fight for the human-right demands of the Jew.



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FILL OUT THIS PETITION TO CONGRESS  
TO PROTEST AGAINST POGROMS

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The Jewish members of the House of Representatives, A. J. Sabath, Goldfogel, and Siegel, brought a resolution into Congress that deplores and protests against the massacres of Jews in Poland and Rumania.

The resolution was given to the Foreign Relations Committee. There can be no doubt that when American Jews back the resolution it will be accepted, and Poles will know that by bloody pogroms on Jews they lose the friendship and sympathy of America. It is necessary, therefore, that Jews petition Congress and the President to defend Jews in Poland and Rumania from total annihilation.

We therefore print below the petition blank which should be filled by



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every reader of the Courier. Fill in name and address, and send it to the Senator of this State and to the Congressman of your district, who in turn will forward the petitions to Washington.

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Fill out the petition, cut it out, and send it as per the above directions:

(Translators Note: this is a facsimile of the Petition, as printed in English by the Courier)

### PETITION

I, the undersigned, a citizen of the U. S., petition his Excellency the President of the United States and Congress of the U.S.A., to use their high offices with the Polish Government, with the object of bringing about a speedy termination of the wholesale Jewish Massacres in Poland and Rumania. More than four million Jews in Poland and Rumania are



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threatened with annihilation unless the United States

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intervenes in their behalf. [Blank space follows for

names and addresses of the petitioners].



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JOHN SMULSKI CANNOT ENDURE THE FACT  
THAT JEWS PROTEST

New York, May 22. John P. Smulski, the well-known Polish leader of Chicago, who is president of the Polish National Department of America, made a statement yesterday regarding the large protest meeting here against horrible pogroms in Pinsk and Wilno, saying that the Polish nation has suffered for the last two years from the calumny of Jewish leaders.

In the course of his statement he also asserts that the Polish Committee had generously given space for a thousand tons of food which was sent to Poland by the Jewish Relief Committee, and although the Poles contributed the greater sum of the money for it, instructions were given to distribute the food equally among Jews and Christians.

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"Such demonstrations, as these held in New York," says Smulski, "make cooperative work impossible."

The transport ship Westward has made its second trip this week to Danzig, laden with food for Poland. The Jewish Relief Committee has sent via this ship \$600,000 worth of Kosher food (smoked), 500 tons of oil, 500 tons of condensed milk, 19,000 pairs of shoes for women and children, and many other articles.

Smulski's statement, it appears, refers to this second shipment of food. The first time, food was sent worth \$2,200,000, for which the Jewish Committee contributed \$1,100,000, besides \$25,000 for shoes. The lard (pig fat) sent for the Poles amounted to \$160,000, more than the cost of oil sent for the Jews and Poles. The Jews really contributed more than the Poles.



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WPA (ILL.) PROJ. 30275

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It was a great privilege to be able to observe Chicago Jewry as it mourned and protested, cried for the unfortunate, - their panegyrics for the dead, their demand for rights for the living. Chicago Jewry did not beg but demanded their rights from that world which the Jews, with their flesh and blood, had helped make free, safe, and secure for democracy.

The Rabbis and their henchman and the politician of the Courier, did not come to join the Jewish masses in their day of mourning, did not join with those Jews who demanded that the world should not allow Poland to continue to bathe in Jewish blood. On that day the first named parties stayed at home; they were afraid to show themselves in public, at the march or in the Auditorium as opposed to the protest of the masses against the misery inflicted upon them.

The Courier in its publication said yesterday that the mourning procession and the protest mass meeting was the work of the radicals. Never was the Courier so truthful. Yes, it was the work of the radicals, who are the most intelligent

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and the best of the Jewish nation and who are giving of their intelligence through the Forward. The radicals knew that they were protesting in unison with the Jewish of New York, Detroit, and several other cities.

The Jews of the other cities combined with Chicago Jewry and rank and file Jews of all types from lodges, synagogues and societies against the opposition of their leaders, protested and thus helped to awaken the conscience of the world. They opened the eyes of the world to the brutality and savagery which the Poles are displaying against the Jews, wherever they may be, from Lemberg to Pinsk.

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Forward, May 22, 1919.

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Mourning Procession and Protest Movement scored as False Propaganda.

Yesterday, John Smolski's paper attacked the Jewish people of Chicago, the Forward, and the speakers, who addressed the evening mass meeting. The latter were referred to as "Jewish agents."

John Smolski, a Chicago Pole, is now Paderwiski's agent in America. Because of the Jewish protest against Poland, he began to agitate strongly against the Jews of America, especially the Jews of Chicago, and the Forward. At first he proved rather successful. He persuaded the Jew-hating Associated Press to print very little about the New York meeting at which Charles Evans Hughes was the chief speaker. In this dispatch he smuggled a statement asserting that he and his Polish National Department had performed many favors for the Jews of America, especially in cooperating with them in assisting the Joint Relief Committee to send food to Poland. At the end of his statement, Smolski denies that there were pogroms upon the Jews in Poland, and ends by declaring that such protest demonstration will make it impossible for the Poles to cooperate with the Jews.

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This rather ambiguous declaration of war has been published in the English papers.

In his Chicago Polish paper Dziennik Naradowe, he came out with pogrom propaganda against Chicago Jewry. The movement for protest and mourning is called false propaganda by Smolski. Hughes, the ex-governor of New York, United States Supreme Court Justice, and Republican candidate for the Supreme Court in 1916, is declared to have been bought by the Jews; Taft is misled by the Jews, President Wilson, however knows more than to believe the above lies.

This paper which is Paderwiski's organ in America, carried a full report about the mourning procession and the protest mass meeting. The report is written venom, every speaker is termed a liar, and also, the paper uses polemics in regard to each speaker. The paper averred that even before Clarence Darrow was born, Poland had a democracy and Jews were in receipt of equality. The Paderwiski-Smolski organ belittled the elderly Bishop,



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Samuel Fullois as a Rabbi. At the conclusion of the article, was printed a list of all the stores in the Polish neighborhood along Division St. and Chicago Ave., which had been closed during the procession. The reason for the printing of this list of stores is of course to develop a boycott movement. Evidently, Smolski believes that the boycott movement now going on in Poland will do well in Chicago.

The paper also reprinted Zogat's cartoon of yesterday's Forward, which displayed the manner in which the Poles were celebrating their freedom. The anti-Semitic paper hired an anti-Semitic cartoonist to place Trotzky in an ugly light.

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### YESTERDAY'S MARCH OF MOURNING

Yes, very large was that march of mourning in the streets of Chicago arranged by radical Jewish elements in this city, protesting Polish pogroms.. Also very large was the audience in the Auditorium and downtown, where speeches were held against the outrages committed by the Poles and Rumanians.

It is estimated that thirty or thirty-five thousand persons participated in the march; in the Auditorium there were several shifts of audiences. After some speakers performed, the audience was asked to leave and others who had been waiting outside took their seats.

The principal speaker in the Auditorium was Dr. I. L. Magness, of New York.



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Among other things, he said:

"After years of persecutions, the Polish people have again secured freedom and the first thing they did was to baptize this freedom in Jewish blood. Drunk of their new rebirth they cast themselves like wild beasts upon the Jews.

"Poland cannot justify these pogroms and is, therefore, not entitled to her freedom."

Dr. Magness read yesterday a list of violences and abuses that Poland heaped upon the Jews in most of its villages and states since the Peace Conference granted and recognized her self-independence.

"We do not ask," Dr. Magness cried, "but demand of Poland justice, freedom,



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and protection for our sisters and brothers who live there! We demand of the Peace Conference, the World Powers, to do likewise for our present unfortunates in Poland!"

After Dr. Magness, spoke Clarence Darrow, Reverend Brushingham, Rabbi Julius Rapaport, City Prosecuting Attorney Harry Miller, and Rabbi Budzinsky. The last mentioned drew many tears when he rent part of his coat and dramatically tore it (ancient custom of mourning when person dies) for Jewish victims of the pogroms.

Bishop Falaus said in his address:

"When I was called upon to pray for the Polish Nation that they might receive their freedom, when we sent our soldiers to fight for the Polish Nation, I did not doubt for a moment that the Poles would establish true freedom." He expressed great indignation against injustices and outrages



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committed by Poles against Jews.

Clarence Darrow stated in his speech that Jews are not solely oppressed in Europe but also here in America.

"I have seen it myself in the courtroom, where judges pass sentence against the Jew," he said, and ended by stating that Poland must be forced to treat the Jew with justice.

Harry Miller, in the name of Mayor Thompson, declared his sympathy with Jewish demands to stop Polish outrages, and expressed the hope that the Americans will line up with the Jews in their call for defense.

Dr. Hyman Cohen was the chairman.





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Similar protest demonstrations were held yesterday in New York and other cities.

In New York over ten thousand Jewish soldiers marched in the March of Mourning to protest Polish pogroms.



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CHICAGO JEWISH COMMUNITY TO PROTEST  
AGAINST POLISH SLAUGHTER

In advance of the Jewish Community in Chicago was the meeting held yesterday afternoon in the chambers of Judge Henry Horner for delving into conditions of our people in Eastern Europe, especially in Poland, and thereby formulate definite steps to be taken against Polish pogroms..

The majority agreed that **Jews** must act now. We cannot make the situation for Polish Jews any worse than it is at present.

After short addresses by Major Davis, Max Adler, Judge Horner, Dr. S. M. Melamed, Adolph Kurtz, Henry Grineboim, Rabbi Aphriam Epstein, Judge Hugo Pam. Rabbi Saul **Silver**, James Davis, Charles Rubin, Dr. Joseph

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Shtoltz, Mercy I. Berger, S. J. Rosenblott, Max Shulman, and N. D. Kaplan, the conference decided to form a committee which should prepare and organize an effective protest-movement, one that would make an impression and stir the American people and its allies to take the proper action for the aid of the unfortunate Jews.

The committee appointed by chairman Adolph Kroiz, will get in communication with Jewish leaders of New York, and together they will prepare the necessary materials regarding the **pogroms**. In a short time they will have the results of their labors, so that the protest movement may immediately assume a definite form.

The first step will be to organize a huge protest meeting in one of the largest halls in the city.

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SAM ILSTIN

By Dr. S. M. Melamid

Outside observers are probably bewildered, wondering how is it possible that a people apparently possessed with more lamentations than all other peoples put together, whose history is one long stretch of mourning, tears and tragedy, should reveal more genius in comics than any other people in the world? Beginning with modern vaudeville and ending with classical comedy, you find the Jew the star comedian everywhere along the line. The Jew creates fun and everyone laughs.

Twenty years ago a German Jew published a book, The Undying Art. This book, full of humor, is to this day the only one of its kind in this field. There can be found among the great humorous writers of the nineteenth century an extraordinary large number of Jews. The comedy,



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as a literary production was discovered by Jews.

This remarkable phenomenon naturally has its causes, which I cannot delve into at present. I wish only to impart that originally Jews had no thoughts for comics. In the great books of our national literature, in the Bible and Talmud, the comical element is almost entirely lacking. Comic accomplishments of Jews are products of the Diaspora life.

Comedy, like humor, portrays contrast. To show this we must make comparisons. In exile Jews have absorbed comparisons and become imbibed not merely with humor, but ironic humor. We must not forget that Jewish tragedy is so deep and strong that it often becomes transformed into its opposite. It has been observed that great Jewish tragedians of the stage are also excellent comedians. Among non-Jews, such is seldom the case.





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The Jewish theater, like Jewish life, is dramatic, melo-dramatic, and tragic. Its plays are mostly of this category. The comic element is merely supplementary to the drama. If there is a dearth of good Jewish dramas, of serious and sad plays, there are even fewer good Jewish comedies. If the Jewish comedian had to wait for the Jewish playwright to produce a comic script, he would have to find his bread elsewhere. Yet we have many comedians on the Jewish stage, all **working**. Our life is so tragically comic that even in the heaviest tragedies there is still place for the comedian. This explains the reason for the presence of the comedian on the stage of a generally dark Jewish setting. It is also the reason for the Jewish theater possessing so many comedians as well as tragedians. I did not know the late **Mogulesko**, but what I have learned of him makes me believe that he was no less a comedian than Adler a tragedian.

Of the great comedians in the Jewish theater in **America**, I know of no one more supple in action, keener in wit, or better in mimic than Sam Kestin.



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Kestin has many foes among his colleagues, who claim he is more clown than actual comedian. I do not deny that there is some truth in this, which is rather to the advantage of Kestin, because not only is he a comic actor but a true Jewish comedian who brings forth true Jewish comedy better than any of his colleagues. A French comedian was once told he was a buffoon, which means a sort of French clown. To this he truthfully answered: "The traditions of French comedy begin with the buffoon." The same may be said of Sam Kestin. The tradition of Jewish comedy begins with the clown. Should this element be lacking, he would not deserve the title of Jewish comedian.

Then too, I wish to point out that while the tragedian can cast his role in one country or another; can play the French, German, English, and Russian plays, the comedian is more or less limited. His art is more local and nationalistic in scope than that of the tragedian. Adler could



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play in English to-morrow if he commanded enough of the language. But Kestin could not do so. The roots of comedy are more deeply embedded in folk life than anything presented by the tragedian, and is therefore only strong and productive to the extent to which he can draw his art from folk life. We understand then that Kestin, being a genuine Jewish comedian, must also be a clown, which is much to his advantage.

The greatness of Sam Kestin lies not so much in his mimic, though he is a very good one, but in his movements; just as reversely the strength of Ludwig Zatz lies not in his actions but in his mimics. The result is that Zatz must first make his **grimace** to call forth laughter, whereas Kestin awakes the laugh with his very **entrance** on the stage, every action of his means laughter.

I have often meditated on the rhythm of Kestin's movements and have



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gained the impression , -it may be a personal one, -that his comic movements, which so readily call forth laughter, consist of two elements set in contrast, a male temperament and female grace. This contrast **in itself** is enough to make one laugh. Then too, Kestin, like all true comedians, has that quick comical retort. He creates of oppositions or contrasts true genuine art. For instance, if Kestin's comic object is a very tall man, Kestin will appear as a very small one. If the other is melancholy, he appears happy and joyful, contrary to the pessimist, developing thereby an amazing optimism. Most of Kestin's comics are not in the script; he creates them extemporaneously.

A. Shomer never dreamed that Kestin would transform the role of the Green Millionaire into what he did. The actions, movements, and optimism of that Chasedic jester that made the green millionaire famous is entirely Kestin's work. And yet, we cannot say that Sam Kestin idealizes his characterizations or recites his own comical scenes. I maintain he is first

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a realist, though he adds more to the script than the author of the book gives.

Kestin presents humanity. We can laugh of human interests only. In nature there is no comic. In mountains and forests, seas and deserts there is nothing to laugh about. Comics, as differentiated from tragics, presents humanity versus humanity. Nothing that is human is unknown to the true artist. A tragedian may be a patron or a peasant, but a comedian must be a good fellow and a good person. Not all good fellows are comedians, but all comedians must be good fellows. It gives me great happiness to say that Sam Kestin, being Sam Kestin, is a true comedian and a true good fellow. I only wish that this may be said of all Jewish actors.





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Forward, May 21, 1919.

At a special executive meeting held Sunday the 16th, it was decided that each member of the Ratchison Relief Association should join in the procession to be held Wednesday, in which all classes and grades in Jewish life will participate.

Jews of America! For humanity's sake, come to protest against the pogroms, close your stores, place cards in your windows telling why your stores are closed, and march in the protest demonstration.

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WPA (ILL.) PROJ. 30275

Forward, May 21, 1919.

All Jewish workers will cease work and all Jewish business will close at 2 P. M. Jewish children will not play in the streets. We must show that the brothers of those, whose blood is painting the streets of the cities, whose courage has been broken, whose pride is being dragged in the dust, whose goods and wealth has been stolen or has gone up in smoke are ready to do anything so as to stop the pogroms, the eternal shame of the twentieth century.

The District Committee demands that all Comrades join in the march to the Auditorium Theater. Comrades, he who will not put work or business aside or who will stay at home during this day of the procession and protest will be branded a traitor. We are certain that all our comrades will join in the march.

For the District Committee  
William Nathanson, Sec'y.

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WPA (ILL.) PROJ. 30275

Chicago Forward May 21, 1919

### Countrymen

A terrible desolation has come upon our brethren and sisters in our old home. The Pole, who yesterday fought for his freedom, is today celebrating his victory in Jewish blood. He washed the flag of victory in the blood of our children and parents. Under the pretense of fighting Bolshevism, they violate our daughters, our brides, our sisters and our wives. They robbed us of all we had, and then murdered our fathers and our brothers. Our despair is complete! No one in this civilized world notes what is taking place, and no one responds to our cries, our groans, all are blind and deaf to the slaughter which is being committed against us. Therefore - we demand that you cease work, come out on the street and join in a protest. Join in our pleas that this Powerful Country of ours should use its influence to stop the murder of children and adults simply because they are Jewish.

Not one mother should send her child to school today. Women and mothers - leave your work! Dress in black! Bring your husband and children, and come to join the protest.

(The following organization signed the above appeal) Perissian Progressive Aid Society, Rovner Lodge, Progressive Order of the West, Bendin Verein, Denewitz Podolian Verein, Vilna Independent Aid Society; Unity Lodge 41 Order of the Nights of Joseph, Brusillove Aid Society, First Alexandrousky Aid Society, Dwinsh Progressive Aid Society, Independent Polchin Sick Benefit Society; Staradnov and Vicinity Aid Society, Staradnov Ladies Aid Society; First Krinik Aid Society; Kilso Progressive Aid Society; Nierzin Progressive Aid Society, Clothing Peddlers Protective Association, Krementchuk Aid Society, Stashev Sick and Aid Society; Chersin Aid Society; Winitz Aid Society; Poltitzner Independent Aid Society; First Chernigov Aid Society; Independent Posen Aid Society; All immigrant Jews, all lodges and societies are summoned to appear at Winchester Ave. and 12th St. at 2:30 P.M.

#### Pinsk & Vicinity

The latest news from our former home is so terrible that it must arouse the emotions of every countrymen. A great mass meeting will take place on the day of mourning. Today at 7:30 P.M. a special meeting will be held in the West Side Auditorium, Taylor St. & Racine Ave. All our countrymen are cordially invited to meet at about 1:30 P.M. at corner of Wood and 12th St. from where we will join with the procession of mourning. Executive of Pinsk & vicinity society for the War Victims.

To all members of the Jewish National Worker's Alliance.

Dear Comrades!

Today, Wednesday is the day which the Jewish people of America have chosen to voice their strongest protest against the horrible, brutal and inhuman pogroms upon our brethren and sisters across the ocean. The air will be filled with our pain and our condemnation of a society which permits and encourages such bestiality as the pogroms in Pinsk Lemberg and other provinces and towns in Poland, Ukrainia, Galicia and Roumania. Society must be horrified by the brutality of the pogrom inciters, to say nothing of the organized and planned systematic murder of a nation, all this under the guise of anti-Bolshevism.

to be continued



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Daily Jewish Courier, May 20, 1919.

ABOUT PROTESTS AGAINST POLISH OUTRAGES  
(An Enlightenment by S.J. Rosenblatt)

The protest movement against Polish wrath vent on Jews has encompassed the farthest corners of American Judaism.

In New York, conferences are now being held between the leaders of large Jewish communities and representatives of New York's Judaism. Their purpose is to devise a plan for a protest campaign in cities outside of New York, which should be pliable and harmonious in order to produce the desired effect.

Several leaders of Chicago's Jewish community as, Judge Horner, Judge Fisher, and Mr. James Davis will also participate in the conferences. As soon as the decisions of the New York conferences are made known, we



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Daily Jewish Courier, May 20, 1919.

will notify the public of all particulars of the protest meetings in Chicago.

S. J. Rosenblatt,  
acting chairman, Joint Relief Committee.



WPA (ILL.) PROJ. 30275

Forward, May 19, 1919.

All Chicago Jewry will protest tomorrow against the Polish and Rumanian pogroms against Jews. All Jews of Chicago are expected to participate in tomorrow's day of mourning. All Jewish workers will stop work at 2 P. M. The store-keepers will close their shops, the business man will cease from business, all Jewish schools will be closed, and the Jewish children will not attend the public schools. All will meet at the corner of Roby and 12th St. at 3 P. M. From there the mourning procession will march through the West Side streets and through downtown to the Auditorium Theater, where a huge mass meeting will take place. Prominent speakers will address the meeting. This day of mourning was decided upon at a conference held last night in which delegates of 125 organizations participated, including a number of lodges and synagogues.

A Seperate Soldiers Division. In the same hall a meeting of ex-service Jewish soldiers dressed in their uniforms, was held and were addressed by Mr. Sluchter. The soldiers have organized themselves into a Defense League. A second meeting will be held tonight in the West Side Auditorium, and all Jewish soldiers and sailors are requested to attend.

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WPA (ILL.) PROJ. 30275

Forward, May 19, 1919.

Negotiations are underway to have the Jewish Welfare Board use its influence to have the Commander of the Great Lakes Naval Training Station free all Jewish sailors on Wednesday so that they may participate in the mourning and the mass meeting for protest against the pogroms. The sailors and soldiers will form a separate division.

The Women's Division. A second large division will be that of Jewish women, a third will be that of children. Jewish women desirous of assisting in this holy work are requested to attend a meeting tonight in the Workers Institute. All Mothers League branches have decided to gather in the Institute tomorrow at 1 P. M. and there organize a division for the procession.

Cloak Makers stop Work. The Joint Board of the Cloak Makers decided that all cloak makers should stop work at 1 P. M. so that they may participate in the march and meeting. Information as to where and when the cloak makers will meet to form their own division, will be announced tomorrow.

The Jewish grocery stores of the West Side have decided to close their stores from 2 to 4 P. M.

Forward, May 19, 1919.

Jewish watchmakers will gather Wednesday at 1:30 P. M. on the corner of Wabash Ave. and Madison st. and from there they will march to 12th st. and Robey st. where they will join in the procession.

All of the Jews living in Maywood will stop work Wednesday, it was decided at the mass meeting of the Jewish workers which was held in Maywood, Sunday night. It was decided to appeal to all workers to stop work and to all business men to close their shops for the purpose of joining the procession. All Jewish children will participate in the demonstration against the Polish pogroms.



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Sunday Jewish Courier, May 18, 1919.

TO THE L'G (LIG) B'OMER PICNIC

(A poem in "The Children's World" Section)

I

Not with any wooden weapons  
To the forest children come!  
Too many ruffians, combatants  
Await us there-in formation.

II

The teacher then will helpless be  
Us to shield against their guns,  
Strong and powerful are the foe,  
Stronger than the mighty Huns.



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III

Not even with your "reddest bombs"  
Can you hope to drive them far,  
For the hoop - the bow and arrow  
of this age no longer are. . . .

IV

Only arms of flame and iron  
To the forest carry, Ho!  
To lead against the enemy  
Should a strong young hero go.

V

And so with bullets crashing loud,



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As the flames of Sinai red -  
Encounter thus the enemy,  
Who seek Jews to put to death. . .

VI

Let loose your wrathful anger, seek  
Justice for your people's stress,  
Then your battle of L'g B'omer  
Will be fought with great success!

(signed) A Rascal.





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WORLD-WIDE CONGRESS  
By Dr. A. Margolin

Finally, when the seas of blood of our pogrom victims in Poland, Lithuania, Galicia, Ukraine, Bessarabia, and Rumania had flooded every Jewish community until they reached the height of the throats of our London Judean and Palestinian representatives in Paris, then the old thoughts of Jewish National unity from organized Jewish political initiative and activity once more arose to the surface.

The few Jewish Land Congresses in Poland, Ukraine, America, etc., which desired through their representatives and their programs and noble tendencies to impress and conquer the legitimate and active Polish, Czecho-Slovakian, or Rumanian delegations at the Paris World Court, became forcibly aware of their own weakness and incompetence at the World's Peace Conference.

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Like the irony of fate, there occurred the most inhuman, horrible pogroms on Jews in Poland, and Rumania. In the meanwhile, Jewish magnates of Zionist political representation quibbled, disputed, and arbitrated in Paris over "theoretical boundaries" and the interpretation of national minority rights concerning Jews, while the red devil in Warsaw, Pinsk, Keltz, and Bealistrook took his toll as he roamed Jewish streets with bloody laughter and organized death reapers. Polish committees in Paris, London and Washington, as their excuse, used shaded statements about Jewish Bolshevists to blind the conscience of an awakening world democracy.

Let us set aside the fact of our own chronic defeat. The dark western European destructive forces of assimilation defended in this High Court, even in the presence of Jewish delegates, the inciting Jew-hatred reaction and thereby partly influenced the Zionistic



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mediators to sign away both Jewish National demands in the diaspora lands.

At this opportunity let us by way of degradation and shame mention the names of these Neo-Zionistic heroes: Herman Landoi and Leopold Filichovsky, who recently, at a London protest meeting of Englishmen against pogroms in Poland, arrogantly defended the Poles, lauded their "tolerance" and appealed to the Jewish masses to establish friendly relations with Paderewski, Dmovski, and other executioners.

Such scandalous occurrences in behalf of the Jewish self-defending masses, such salient aimlessness and incompetent official work of Jewish delegates for our national interests abroad, meaning at the World's Court, such an unexpected influence of conspiratory organized Jewish assimilationists

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in diplomatic offices, all injured Jewish claims and was only possible because of the great disorganization and disharmony in international Judaism proper.

The belated efforts and inquiries of Zionist demagogues to save something of the Jewish unity from the assimilators, at the price of degrading compromises and neglecting Jewish right claims, were crowned with a hard blow. First, because such chess politics with Jewish life problems were negotiated without the initiative of the Jewish masses. They were done secretly and dictatorially. Second, because Judaism proper was not organized well enough to back its representatives in Paris with collective folk-demands and with moral authority of a united Jewish political organ.

And now historical necessity of itself calls forth on its agenda

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the need of immediate political succor for an international, helpless, disorganized Judaism, thus extending the only helpful anchor to the troubled Jewish diaspora ship now floundering in the high inciting waves.

Disunited Judaism at the International Tribunal felt very weak, lonely, and without authority. It sadly understood that only the backing of a strong representative folk body would suffice to defend its national interests in these critical moments of its existence.

Again there arose the thought to call an immediate world-wide Jewish Congress, in which Jews from every land should participate and formulate their demands.

If the Jewish representatives in Paris would take the noble initiative and organize this first Jewish International Assembly, they may certainly be successful. This then would be the sole and greatest work that our delegates could accomplish, who thus far have so miserably failed at the Peace Conference.

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DR. GASTER DESCRIBES THE TERRIBLE  
SITUATION OF JEWS IN BESSARABIA, BUKOVINA, AND  
RUMANIA

The following letter from Dr. Moses Gaster, head of the Sphardic community in London, and one of the greatest Jewish authorities in the world on Jewish conditions in Rumania, needs no explanation:

"Worthy Mr. Braunstein:

"I received your letter of March 12. I am in communication with the principle committee of Rumanian Jews. It would be difficult for me to give you a report of what has already been done. I fear all our efforts to send aid to our unfortunate brothers in the war districts of Eastern Europe meet with very little success.





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"Those who come from Rumania will understand the difficulties encountered in sending this aid when the government and entire administration are unfriendly, making use of every opportunity to display their dislike and hostility toward helpless Jews. It is impossible to describe the sufferings of our brothers, the persecutions they face every day, every hour, and no one can be found there or elsewhere to help them.

"The political outlook is no better. The situation is critical. Public opinion is forever being skillfully diverted.

"What occurred in Poland is happening now in Rumania, mainly in Bessarabia and Bukovina. Wherever the Rumanians took control the Jews were the first to suffer. The murders and slaughters are more horrible and more frightful than any committed in any other land, and yet newspapers are not permitted to print them. We can understand why that is so. The Rumanians are our



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allies, and this explains everything.

"All facts were sent to Jewish agents in Paris and elsewhere in the provinces mentioned.

"We must awaken public opinion so that the unfortunates will be given the opportunity to enjoy equal protection of law and equal rights.

"I hope you will continue with your work and collect money for the unfortunate Jews in the old world. Relay this to our friends and do everything possible to secure the aid of the American nation and government for this justice and humanity. We do everything we possibly can here, but our work must be strengthened by the united efforts of everyone, mainly from those who come from Rumania and are acquainted with the kind of life Jews lead there.

(Signed) M. Gaster

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To B. J. Braunstein, president, Illinois Branch, American Union of  
Rumanian Jews.



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### WHEN A PEOPLE IS MURDERED

In the West, the white dove of Peace flies to impart the news of immediate peace, but in the East there still roar machine guns and cannons. Instead of Peace doves, there fly torpedoes and bombs spreading death and destruction.

While in Paris there is bargaining over the famous fourteen peace points, in the East there continue fourteen wars, the fires of which flare around the Jewish quarters. As always, in the sequel of a large fire, scoundrels and outcasts of mankind come forth from their hiding to rob, murder, steal, and plunder. In the alarm and din of the fire, when all eyes are riveted on the sea of flames, these rascals, like stealthy night thieves, overcome their helpless victims with the grimness of murder.

All Eastern Europe is yet under fire of the War, Civil war, revolution, and Jews of those regions are not only victims in the line of fire but also victims of those dark lawless elements which are taking advantage of War's turmoil



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and tumult to annihilate them.

While peace is being discussed in Paris, hungry and forlorn Jews are being murdered in Poland and Rumania, thus prolonging a barbaric war against a people helpless to defend themselves. War is not the term for the atrocities of Poles and Rumanians against our people. Slaughter is the fitting word, and these slaughters are executed in a manner displaying the very worst traits man is capable of achieving. It is accomplished in numerous zones and in numerous fashions: setting fire to a synagogue filled with Jews; attacking a Jewish neighborhood, murdering all its inhabitants; leading Jewish deputies from their meeting place, and shooting them cold-bloodedly; robbing an entire Jewish community of its last food supplies that they should die of hunger; tormenting and crucifying Jewish individuals; and the slow torture that does not permit the victim to die while their tormentors look on and laugh.

The evil spirit and evil imagination of the two degenerated countries, Poland and Rumania, purport to murder millions of Jews, and in Paris they speak of





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peace and justice. Poles and Rumanians are leading an entire people to the scaffold and we here devote our thoughts to national justice and cultural autonomy. Over there Jews are being burnt at the stake as was done 500 years ago in Spain, and we are creating beautiful plans for the future set to futuristic music.

Our people are being murdered on the other side of the sea, and a whole world is silent. The black dark earth of Poland and Rumania is now being soaked red with Jewish blood, and we Jews say nothing, we make no motion, no movement, as if it were no concern of ours while the truth is that those whom the Poles and Rumanians are now putting to death are our own flesh and blood, our blood, we, born of one father, hewn of one stone. Are our imaginations dulled, our hearts stoned, and our spirits estranged? Or do we see the sufferings of our brothers and sisters in Polish and Rumanian lands but know not how to bring them succor?

Can we help them, can we save them from the talons of their foes?

If one witnesses the murder of his brother, he cries loudly for help, hollers,





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and makes himself heard if he himself can do nothing in the matter. His noises attract attention so that perhaps other people will come to his aid and rescue his brother from the executioner. Such are the dictates of brother instinct and the conscience of man. Call for help, holler, to save your brothers from murderers if you yourself can do nothing.

But we are silent while our people are being murdered. We do not protest or raise our voices, make no attempt to aid or rescue them. Looking on is not a wrong but a crime for which there is no atonement.

Too long already have we remained silent. Who knows how many brothers and sisters we may have saved had we protested. Should we continue in this attitude, we would not deserve to be called Jews.

Now is the time for America's three million Jews to make themselves heard in the following clamor: "They are murdering our people." They should lift



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their voices like a ram's horn and state their protests.

These three million American Jews should not go forth with a black flag and notify the world of the tragic situation in Poland and Rumania. It is time that they arise as one man to tell the world: "As long as Jewish quarters in Poland and Rumania are diverted into fields of scaffolds, there can be no peace on earth, only civil wars, revolutions, and Bolshevistic plagues."

It is now that we must go forward and protest against the afflictions of our people.

The protest is our only weapon.

We must use this weapon against the murderous enemy. If not, we can blame only ourselves for these massacres. Our silence encourages the enemy to continue his brutality, as a sign of weakness and helplessness on our part.



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Hundreds of thousands of Jews in Poland and Rumania pay with their lives for our continued silence. Yes, it is our responsibility.

Therefore, we must lift our voice of protest. What more have we to fear of the Poles and Rumanians since they can do no worse in their plunders and **pogroms** than that which has already been done. In all Poland and Rumania there are not enough knives to kill all the Jews in one day, although every knife on hand finds its way to the throat of a Jew.

In protesting, we have nothing to lose and much to gain. Let us protest against this slaughter of our people.

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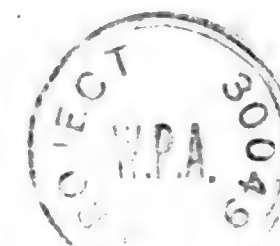
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Daily Jewish Courier, May 11, 1919.

WHERE IS JEWISH INTELLIGENCE?

BY DR. S. M. MALOMED

We could not have asked this question about thirty or forty years ago because Jewish intellectualism then favored Yiddish education. Jewish intellectualism, primarily of Hebrew origin, had its cradle in the Yeshiva (school of learning), which produced not only great rabbis but also poets, writers, scholars, and civic-workers. But since the Yeshiva no longer plays its once famous role in the lives of our people, and since Jews draw their creative forces from other cultural sources than Hebrew, a new grouping of our intelligentsia has developed. It is our present day Jewish intellectualism which is no longer entirely Yiddish in its educational standards. Many of this group know very little of Hebrew literature, but, are nevertheless Jewish intellectuals because they live in Jewish streets, use their mentality to meet Jewish situations and problems and are completely influenced by Jewish life. Just as these intellectuals are no longer scholars in the old sense of the word, so too are they no longer members of the well-to-do class. The



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old form of study was the monopoly of the middle class. Today, also the Jewish proletariat has its own intelligentsia.

We can say, without exaggeration, as compared to their numbers, that there are more intellectuals in the working class than among the higher classes. All of modern Jewish literature is one of the proletariat. The great Yiddish poets, Raisin, Rosenfeld, Ash, Bergelson, and many others are all proletarian writers. Then too, the majority of our publicists in America and Europe belong to this class, devoting their energies in the interests of our working people. And yet, it would be quite a fallacy to infer that our intellectuals are found only or even to a greater extent among the working classes. I would be the very last to belittle, the great cultural contributions of our new intelligentsia. It has created much, very much, in the field of folk portraits. It has opened the minds and built the heart of our working class. It came forth as a creative educational force of great importance, and yet it is not truly Jewish or even of former Jewish intelligence.





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The culture of a people consists not merely of pretty literature in poetry, drama and education, nor in publications. It aims to reveal **the rhythm of** daily life as well as that of the past, and views that of the future. Modern Jewish education, as represented by the great Jewish writers, dramatists, and publicists, is produced only for today, of momentary occurrences. Not so much different from these daily interests, stands the national Hebrew picture, which is also not so typically Jewish, according to the old teachings, though it retains the old-taught traditions. These national pictures are not in the hands of our working class, yet without the national Hebrew portraits Jewish education is practically without value. Just imagine, if Sholom Ash, Avraham Raisen, and Morris Rosenfeld knew no Hebrew, could produce nothing from the original sources of our national life, what worth would they or Mendele, Sholom Alechem, or Peretz have without this knowledge? Can you imagine Peretz and his Chasidische stories without a Hebrew background? Or Sholom Alechem and Mendele without this same background?

Therefore, no matter how much we profit from our modern Yiddish culture, yet



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we must remember it is no more than a continuation of our national Hebrew culture. Of greater importance is the fact that our national Hebrew culture, even at present, is the ruling power in our national lives, though the number of our scholars in the old school have greatly diminished.

Jewish learning lies not in the hands of Jewish, but of Hebrew intellectuals. The desire to create a Yiddish science and Yiddish culture was not a successful venture. Djitlovsky's book on history, philosophy, and other similar works have remained literary corpses. Jewish history, archeology, religious philosophy, theology, and other branches of learning as jurisprudence, psychology, and sociology, are written in Hebrew.

What the other Jewish teachings can at best do, is to popularize the national Hebrew culture and science for the masses. Whatever lasting Jewish spiritual culture was created in the last two generations was done in Hebrew. The modern Yiddish culture produced for the past twenty-five years is valued only in proportion to its Hebraic origin. Again may I state that modern Yiddish culture



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produced for today is good and original only inasmuch as it is influenced by Hebrew. The two best publicists in America, Shtchediger and Zivean, are both Hebrewists, Hebrew writers. The well-known Jewish proletarian writers who know no Hebrew and cannot draw from its sources, are truly colorless and their creations have little value.

Within the small circle of the Hebrew weekly Haterin, there lies more Jewish intelligence than is present in all the Yiddish presses throughout America. In this contrast, the amount of intellectualism in the Jewish working class, though certainly large, is yet by far not as large as that of the Hebrew. Also, we must not forget that the caliber of the Hebrewist is much greater than that of the Yiddish intellectual. With the Hebrewist, you not only have the theater, literature of poetry and drama, but also scientific subjects. The Hebrew intellectual is more educated than the Yiddish because the Hebrew culture is a classic and he who has made this culture his own possesses a classical education. With the Hebrewist one can discuss philosophy, religion, and jurisprudence, or the deepest subjects that sway the human soul. But in the



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Yiddish this cannot be done because his intelligence, like his actual education, is very limited. When the Jewish intellectual does not draw his creations from Hebrew sources, then he certainly has not read the various Hebrew works. But the Hebrew intellectual who has had that privilege, has studied them basically and is therefore more strongly developed intellectually, and his knowledge is far greater than that of the Yiddish intellectual.

To the question of where is Jewish intelligence we must answer, even today when we possess a good number of modern Jewish intellectuals, not among the working-men but in the middle class; not within the circle of Yiddish, but in that of Hebrew literature, and whosoever believes the contrary, he speaks through his hat.



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## ON THE COMMUNITY STAGE

BY J. LEIBNER

We have an Anti-Defamation League established by the B'nai Brith, whose purpose is to remove from screen and stage types or persons who ridicule the Jew. They protest against newspapers and journals which foster a stimulus in anti-Semitism and create thereby a far reaching hatred.

Thus far, this body has done very good work, especially in the field of screen and stage. It is said that the reason why the Associated Press does not bring from Russia so many Bolshevik murder stories attributed to the Jew Leon Trotsky, is due to the work of the Anti-Defamation League. If this is true, they have deservedly earned our hearty gratitude.

We wish to call to the attention of the Anti-Defamation League some foul work done by an anti-Semitic reporter in the Chicago Herald Examiner.



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For the second time in the last few weeks the above mentioned paper published stories of incriminating plans against the government in Washington, and in the local areas, listing Jewish names as instigators.

Their first article, a sensational one, stated that the sub-treasury would be seized as well as all other public places, the stockyards, and various food warehouses. They gave the name of a young Jewish man, a habitual gossip, as the leader thereof. We think the young man boasted to the reporter: "Bolshevism is very near America; all branches of government will be taken over by our Bolshevikis," with the same ease that he lectures on Kent and the more or less influence of Latin psychology on modern Jewish literature, and so on and so forth. We believe the reporter took "stock" in the young man and spread a "story" that has no relation with us Jews in this community or in any other that it may have **reached**.

Yesterday we read in the same paper a second sensation, that the I. W. W. will hold a revolutionary gathering in the West Side Auditorium, and that

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Jews have organized the affair.

In this case we are certain that no one made any boasting speeches to the reporter, but we take it that his purpose was to place the Jews in a bad light, showing that they seek to create a disturbance throughout the country.

This is anti-Semitic provocation in the Chicago Herald Examiner, and the Anti-Defamation League should not remain indifferent to it. Let them send a protest to Mr. Arthur Brisbane, editor of the newspaper, or to Mr. William Randolph Hearst himself, the publisher. Both are liberal men and when necessary defend the Jew in their many influential newspapers which they control in most states of the Union.

The phrase "Bolshevism is a Jewish product" is the label given us by England, which feels so correct in this assumption as she felt when she discontinued Mr. Hearst's cable services in Europe during the War.

It is hard to give an impartial interpretation of Bolshevism, which in itself



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is quite a new problem, that can not so readily be solved unless the world treads another path than that which it follows now. Bolshevism is the result of autocracy, oppression, and hunger. But you cannot hold Jews responsible for these things.

The peasants of Russia support Bolshevism and workers in America are I. W. W. But a small percentage of Jews are connected in this movement and would be the last to foment trouble. Bolshevism in Russia is also the result of the disorganized, interrupted system of huge industries in which Jews played but a very small part, if any. Jewish workers were almost altogether excluded from large factories up to the time of the Revolution, which completely closed them.

"Russian Bolshevism," relates a writer, acquainted with the situation there, swept the country in two huge waves, rural and urban. Peasants participated in the rural wave massacring farmers, burning their homes, and securing their lands. Jews certainly took no part in this. In the urban wave of Bolshevism,

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Sunday Jewish Courier, May 11, 1919.

Jews, without a doubt, participated.

But the proportion of Jewish Bolsheviks everywhere is very small. Of those Jewish Bolsheviks who have created for themselves a name in Europe, there are only two: Trotsky and Yafe; the founder and leader is still the Russian, Nicholai Lenin, and his former exponent in London, the Russian George Tshitsherin, and in America, a third Russian, Ludwig Martens. The expounder of the Bolshevistic war court in Russia is Zshukov, an ardent Russian who had spent sometime in London.

Among the Bolshevistic preachers in this land are the Americans John Reid, Colonel Thompson, Louisa Bryant, Albert Rhes Williams, Professor Scott Nearing, Eugene Debs, the priest Irving St. John Toker, Max Eastman, the Tribune's shareholders William Bros Lloyd, Seymore Steadman, and in sympathy with them the reformers Raymond Robins, Jane Addams, Ellis Stone Blackwell, Frank P. Walsh, John Fitzpatrick, Dudley Field Malone, Frederick Hoe and more and more men and women whose names we do not have on hand.

We believe that in America Bolshevism will never take root. It has no foundation



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here and the above mentioned brave and honest women are merely dreaming. But that it will indirectly bring changes here in our political and economic life is not to be doubted. These changes will come from our leaders. Our political leaders and big capitalists are discreet and liberal enough to do something in this matter. Ford, the automobile manufacturer, set a small example that is being followed by other manufacturers.

Bolshevism is not a Jewish product. Only anti-Semites, among whom may be counted prominent Poles, at present the Jews greatest enemies, will label us so.

The Anti-Defamation League has before it a great task, to discredit reports of Jewish Bolshevism and to influence the English press to refrain under this category from inciting people against the Jews.





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Daily Jewish Courier, May 5, 1919.

THE REVISED CONSTITUTION OF THE LEAGUE  
OF NATIONS AND THE JEWS

by

Doctor A. Margolin

The revised Constitution of the League of Nations was unanimously accepted at the meeting of the Peace Conference on April 17.

The original twenty-six points of the Constitution, which must, according to Wilson's assurance, support "the justice and peace of the world," have remained almost unaltered. The amendments of Japan for race equality, and the amendments of France for an international military organization, were withdrawn by these worthy diplomats. Some of the smaller countries, such as Greece and Belgium, will be represented in the executive body of the League. Its headquarters and secretary are already chosen, and everything is being prepared.

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Daily Jewish Courier, May 5, 1919.

Bleeding mankind is saved. But what about the Jewish question? Just as in its first form, the second form of the Constitution is conspicuous in the obvious absence of the homeless Jewish question.

The matter is self-explanatory. At a meeting of the Peace Conference, where Dmovsky, Paderewsky, Brotianu, and Leon Burzu advised Lansing. . . . it is impossible for Jews to take an equal place in the statutes of the League with such cultured peoples as the Poles, Rumanians, Brazilians, and Greeks.

It was quite obvious that Jews were not given the minority rights of the small nations, for otherwise, it would ascertain protection for the Jews against persecution and pogroms thus reflecting unfavorably on some of the peace-driven makers who helped to form the Constitution.

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Daily Jewish Courier, May 5, 1919.

Naturally, there were no Jewish representatives invited to the League of Nations, in spite of all mediators in our behalf, and the loving concern of our Palestinian Trustee, England, which also shared our interests, and in spite of all memorandums, promises and appeals to the proper authorities.

Jews may not have a diplomatic higher tribunal for appeal from oppression and persecution among civilized allied nations as Poland, Rumania, Czechoslovakia, etc., for Jews are categorized by the official Jingo-press, and by various Conference members as revolutionaries and bolsheviks. . . .

The only hope held by some of our optimists lies in the principal article of race equality, so strongly demanded by the Japanese to be entered as a point in the Constitution of the League of Nations.

It was hoped that this would make for national equality, even for the **yellow** race among other nations, and an assurance for the Jews everywhere

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for citizen. and national minority rights, granting us an equal, emancipated representation among the family of nations.

But it was not to be so. Japan was forced to withdraw her unwelcomed amendment. Thus, our Jewish political mediators were robbed of their last "paper bridge."

Have the great Jewish masses unwittingly placed weights on the salvation of Jews at the Paris secret and entangled peace meeting? Did they, too, believe that the pillars of European imperialism and the Annexed Zionists, who cannot arrive at peace terms without war profits, even with Socialistic states, are in a position to protect small nations and bring salvation for the Jews?

If so, it is a pity. It indicates that our practical common sense, and

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Daily Jewish Courier, May 5, 1919.

healthy national desire for truth and justice are absolutely degenerated, our thoughts, which are forever the vanguard of every new current idea of freedom, have, from much doubt, become dependent and paralyzed.

Yet, we are certain that this is not the case. The Jewish working masses, who have had a correct, healthy, instinctive point of view about the entire War with all its aims and consequences, have placed very little hope in salvation and consolation from diplomatic secret treaties and constitutions. Just as previously in all our dark diaspora **epics**, Jews, now too, will not seek any rights and justice based on Imperial advice and decisions, but will await the international democracy to which belong the opposing and future hegemony of mankind.

Its righteousness is our justice, and its triumph is the proper solution to the Jewish question.



Daily World, August 1, 1918.

The Peoples' Relief Committee of Chicago has put forth very little effort and it appears they will not do very much in the future because the atmosphere in which the committee finds it is very unfavorable for work and life.

The Peoples' Relief is in alliance with the Central Relief, so to speak; it is the property of the prominent Jews of Orthodox Judaism. Being their step-child, it is impossible for the relief committee to work independently and to win the full confidence and respect of the great masses. The officials of the Peoples' Relief Committee feel themselves in hypnotized surroundings, when they come together at a meeting with the prominent Jews, and on top of that, they don't get their equal rights, neither do they get the credit due them for their relief work.

The Central Relief Committee always have the majority in all committees and get seventy percent credit for the money coming in, while the Peoples' Relief get only thirty percent credit for their work. In addition to this, the management of the office is entirely in the hands of the Central Relief Committee, centering in one person, who is the chief of that committee. Under such circumstances, the Peoples' Relief must be paralyzed.

WPA (ILL.) PROJ. 30275

Daily World, August 1, 1918.

It is time for the representatives of all organizations to present more independence in their dealings; they must demand equal credit for their work and a representative in the office with as much right as the representative of the Central Relief Committee.

The representatives of the labor organizations must carry through the mandate given them at the labor conference and secure equal rights and equal credit. If that fails they must withdraw entirely, and work independently, as is done in other large cities, with great success.

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Daily Jewish Courier, June 6, 1918.

SPARGO SAYS SO TOO

(Editorial)

John Spargo is a scientific socialist. His books on economic problems are accepted as textbooks in many universities. He is also a man with a very clear head and great insight. And he is not a Jew. Therefore an argument presented by him that coincides with the ideas of a Jew apropos the Jews may be considered an irrefutable axiom.

In his article on "Russia and the Universal Problem of the Jew", the Jewish translation of which was sent to the Courier this week in its entirety, Spargo expresses the following idea: That the Jewish religion is the reason why the Jew cannot adopt himself to a feudal (slave) system; and that brings misfortune upon him. The Jew (Spargo says) has to thank his religion for those spiritual gifts that raise him to his place among the nations of the world. The religion of the Jew came to him by way of a great cultural language of rare literary beauty.

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"No matter what country he (the Jew) may have lived in, he has always retained his religion through the medium of this great language (Hebrew) and the literature of this language--the literature that, we may say, more than any other excites and stimulates the imagination. A Jew without imagination is unusual. How can we expect Jews with such active and sensitive dispositions to fit into a feudal [system] that demands in its labor-setup the stolidity of an ox and the patience of a burro?

"And further there is in this literature of the Jews a revolutionary and democratic quality that we cannot ignore, and that explains why Jews are so often represented in revolutionary movements."

Had Mr. Spargo been a Jew and a nationalist he could not have given a stronger argument than this one. If there exists anything of magnificence and greatness created by the Jew, which to this day influences Jewish life as well as that of the civilized world, then we must go back two thousand years in order to



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praise the Jew for this achievement. For the magnificence and greatness of Jewish life has come down the ages from the time when Jews lived as a nation in their own land--the only circumstance under which a nation can create.

Perhaps this will also explain why last winter at the Labor-Democratic convention in Minneapolis, John Spargo voted in favor of a Zionist resolution that was proposed there. It is always pleasant to find such an appropriate axiom as that of Mr. John Spargo.





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Daily Jewish Courier, May 30, 1918.

THANKS FOR THE FAVOR

(Editorial)

The convention of the Protestant Episcopal Church, which was held last week in Washington, D. C., adopted a resolution that a Jew when converted to Christianity is not obligated to give up his family or to forsake his national duties and responsibilities as a Jew. The resolution was the outcome of a discussion on Jewish national endeavors and the prospect of establishing a Jewish national home in Palestine. The convention declared itself in perfect sympathy with the Jewish Palestine movement--with "Judah's national hopes", as the resolution states--but the convention found it necessary to let it be known that if a person is a good Zionist and wishes to remain within the fold of the Jewish nation, this, then, should not prevent him from believing in Jesus of Nazareth, if he should be so inclined.

For such a privilege granted by this Protestant Church, we are very grateful; but we doubt very much that there could be found a single individual in the



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entire Zionist movement who would care to take advantage of this privilege. We recall that several months ago a similar resolution was adopted at a large Christian convention in Minneapolis, but so far we haven't heard that Jews were hastening to take advantage of the privilege of becoming converted to Christianity and at the same time remaining with their families. Even the concession of permitting them to remain nationalists did not induce any Jews to profess their belief in Jesus of Nazareth.

But the leaders of the Protestant Episcopal Church, in their Gentile innocence, evidently believe that such a resolution would make a deep impression upon Jews. Apparently they imagine that every Jew must be fully convinced of the gospel and teachings of Jesus of Nazareth; that they would have become Christians long ago, but for the family ties standing in their way; that they could not break away from their wives and children and relatives; and that their ties to the Jewish people and the hope of a Jewish national life likewise prevented them from breaking away from Judaism. But now that permission is granted Jews to retain all of these--even after conversion--then surely they will come in large numbers to the baptismal basin.



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Daily Jewish Courier, May 30, 1918.

Naive people! It does not even enter their minds that the individual Jew who has been converted is, on the contrary, the one who has broken away from his own, or who longs to break away, not wanting any longer to be recognized as a Jew. They do not know that with many apostates, conversion is only the backdoor through which they sneak out from the Jewish camp and quickly intermingle with the crowd in order to conceal their true identity. Such Jews certainly will consider this "privilege" as a "favor in the form of a charity loan".

Perhaps the resolution bears still another purpose. Perhaps it is a polite hint to converts and would-be apostates that they should remain where they are: as believers in Jesus of Nazareth they are welcome, but as comrades they are not necessarily desirable, and therefore can and should retain all of their Jewish social connections.

Besides--it is no more than a suspicion on our part, and perhaps it isn't proper to employ suspicion--it is possible that the Gentiles didn't mean it.



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At any rate, the resolution has shown one thing which should satisfy us. It shows the stand taken by the great Christian Churches in regard to the Jewish national problem and to Palestine. They recognize the claim of the Jewish people to a national existence and to a homeland in Palestine. With this part of the resolution we fully agree. As to the improvement of the Jew through the belief in Jesus of Nazareth, they are mistaken, but eventually they, too, will see this mistake.



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Sinai Cong., Annual Meeting, May 22, 1918.

SCHOOLS  
To West Side Religious Schools

It has been extremely necessary this year to lay stress upon the statement that Judaism is a religion-- not a nationality. The children have heard much from their fathers about zionism. Going back to Palestine has been more or less seriously discussed in their homes. Through the work of the Religious School, the children have been led to see that zionism offers them nothing worth having.

They have been taught to appreciate the privileges offered in the United States-- democracy and religious freedom. Allegiance to the United States, to the Stars and Stripes has been urged upon them. They have taken part in every patriotic activity of the year. They have both thrift and War Savings Stamps and a large number of the children sold or bought bonds of the Third Liberty loan. On February 23rd the school celebrated the birthdays of Washington and Lincoln. The exercises, simple but interesting, were conducted by the boys of the upper grades. It was in bringing flags for decorating on this occasion that one of the boys brought, what he called the Jewish flag.



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Sinai Cong., Annual Meeting, May 22, 1918.

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This showed the influence of the Zionist movement and made clear the need of strong, patriotic lessons to overcome it.

Daily World, May 8, 1918.

## NATIONALISM AND ZIONISM.

At the second convention of the Hebrew Teachers of America, the former secretary, K. Whittman, expressed himself as follows:

The education, as we Hebrews understand, consists of three units - Hebrew education, National, and Zionist education. There are Zionists who are not Nationalists; that concern themselves with demonstrations and other external appearances. They require no change in the regular routine of human life. Therefore, it becomes necessary to emphasize Nationalism.

The president of the Hebrew Teachers Convention, Reuben Bragen the well-known author, confirmed the statement of the chairman, adding - "I know Zionists that would not mind in the least if the Jews would convert themselves in Jerusalem."

Those Hebrew teachers and Zionists that were raised among the Jewish masses and feel with the nation, must look on with heartaches at the evil assimilated; cheap politicians and so-called social workers, who call themselves Zionists, and even some Mizrachists (Orthodox Zionists) are ready to sell their entire race, with all its ideals, for any little job in the land where they live.

Daily World, May 8, 1918.

Zionists and even Poale Zion have a dudgeon. The world says that; but the truth cannot be kept secret very long and the true Zionists themselves must explain to the entire world that Nationalism and Zionism are different things and that whoever is a Zionist needs not be an assimilator and a hypocrite.

Daily World, 4/21/ 1918.

(ILL.) PROJ. 30275

FIRED BECAUSE THEY WERE JEWS.

In spite of the President's orders, not to discriminate between Jewish and none-Jewish workers on government work, and in spite of the drive to force all the idlers to do essential work, three Jewish brick-layers were fired, just because the superintendent learned that they were Jews.

The three - worked on a government project a few days in different sections and the foremen were very much satisfied with their work. When pay day came, they were fired and when the three asked why? They were told, "This is the order of Superintendent Bill",

The three were the only Jews working on this building, among three thousand gentile workers.

The fact remains clear that the three were fired because they were Jews, as one of the three, Mr. Scap, worked the previous winter nearly the entire season at the same work, because no one knew that he was a Jew.

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Daily Jewish Courier, Apr. 10, 1918.

WHERE YIDDISH SERVES ITS PURPOSE

(Editorial)



The late Dr. Zamenhoff, the inventor of the universal language "Esperanto" announced some time ago, that at first he planned to suggest that Yiddish be the universal language, but as a Jew he feared the world would laugh at him for suggesting the language of the Jew, spoken by Jews the world over.

The particular reason, that Yiddish is spoken by Jews in every corner of the globe, was sufficient guaranty to Dr. Zamenhoff that the Yiddish language possesses the basic qualities, which are necessary for a universal language. But even Dr. Zamenhoff never dreamed that the Yiddish language would become a sort of medium between the English, French and Germans.

A Jewish soldier, in the English trenches on the battlefields of Northern France, tells how he is able to converse with prisoners of war and wounded



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Daily Jewish Courier, Apr. 10, 1918.

Germans in the vernacular Yiddish. The conditions of the prisoners in general and the wounded in particular are miserable enough, but it is much worse when the enemy speaks in a foreign and incomprehensible language. Here in such a circumstance, the Jew comes forth with his vernacular language as an encouraging prophet.

And the Jews in the British and French trenches, through their knowledge of Yiddish, are able to fulfill a highly humanitarian mission in the very midst of death and destruction.

This is where Yiddish serves its purpose.



The Daily World, March 19, 1918.

A FRAME-UP ON THE SAWYER AVENUE SYNAGOGUE.

Why the Courier is working so vigorously for John Toman is readily understood; its social workers and Zionists are still all Democratic politicians, and one hand washes the other.

Interesting, however, is the arrogance of the Courier by mixing together a Jewish synagogue, in which is found a number of honest Jews, with dirty politicians.

A certain politician, Mr. Rosenberg, is president of a Jewish synagogue. Whoever remembers the fact, that one of the Frank brothers was president of the Kolwarior Synagogue, and, at the same time a white-slave dealer and a favorite of the Courier, knows well, that not all fine Jews are presidents in orthodox synagogues.

In the Sawyer Avenue Anshe Maariv Synagogue can be found a number of ordinary Jews, - hard workers, and poor men. There can be also found old-fashioned scholars, very pious Jews, who study Talmud each day. All these pious people are far from politics. They are not aware of the fact that their rabbi, the Rev. M. Kardon is a tool of the politicians and dares not to speak a word

The Daily World, March 19, 1918.

against them. On the contrary, he must find some clue in the Bible that will purify these dirty politicians. And who knows but the politicians will probably command him to declare that in accordance with the "eleventh" commandment of the Ten Commandments, all good and pious Jews must cast their votes for the candidates of their synagogue president, the politician.

However, Passover is near, the holiday of the emancipation of the Jews from Egypt, and it is to be trusted that the honest Jews of the Sawyer Avenue Synagogue will emancipate themselves from the dark Egypt, in which the Courier politicians want to lead them.

The Jews, who are not politicians, have no interest in electing an alderman who is a faithful servant to the capitalistic companies which rob the people. They certainly do not want to pay higher prices for cheaper gas, ride in over-crowded street-cars, have muddy streets and unclean alleys.

We know that this false accusation on the synagogue originates from the Courier's politicians, who boast for the Sullivans and Harrisons, that they can secure them the Jewish votes. There are in every Jewish synagogue a certain number of unclean politicians who are ready to sell the interests of all Israel for a pot of lentils. But it is a terrible "frame-up" to

The Daily World, March 19, 1918.

brand an entire Jewish community as the Sawyer Avenue Synagogue to the effect that they are all Democratic boys and will vote the way the Courier tells them to.

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The Daily World, March 16, 1918.

### CLASS STRUGGLE AND ZIONISM.

For many years the Jewish workers have carried on a great struggle against each other on account of political phenomena in Jewish life, which was chiefly that they could not agree upon the question concerning nationalism. And the question of Zionism created enough ill felling among the Jewish workers. Many days and years were spent in disputes as to whether or not a Socialist could be a Zionist.

The strongest argument against the Zionist workers was, "How will you carry on the class struggle and realize your Zionist ideal? You must eventually unite with the Zionist bourgeois. How will you adhere in your class struggle? The argument was very sharp, and it was almost impossible to give any answer which should really solve the class struggle in the Zionist movement.



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III G(Zionism)

The Daily World, March 16, 1918.

It is astonishing how the ways of proletarian Zionists and the other Zionists are proceeding separately in two parallel directions that even a blind one can see now, that the Poale Zionists carry on their class struggle in the realization of the proletarian Zionist ideal.

If the civil (bourgeois) Zionists seek to solve the Zionist question, they must approach the civil elements of each country. If the proletarian Zionist, the Poale Zionists, seek a way to realize their Zionism, they must approach the working class, and through their support, they will attain the basic aim.

If the Jewish worker in general would cast away his pre-war dogmas and closely observe how Zionism is carried on, we would not have so many party controversies;

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The Daily World, March 16, 1918.

worker would no longer combat worker; Jews would establish one big party, one organized Jewish working class that would carry on its class struggle against all oppressors, and it would also influence its fellow workers of the other nationalities.

There is still time for the Jewish workers to see how absurd all arguments were against proletarian Zionism on account of the class struggle. Any other proletariat in the world does not illuminate so strongly its class psychology than the proletarian Zionist does in his manner by realizing his Palestinian thought. If the workers, in general, have representatives in the Government who are responsible for war and other bourgeois acts, this can not be said about the proletarian Zionist.

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The Daily World, March 16, 1918.

They, the proletarian Zionists do not do not take advantage of the methods applied by bourgeois Zionists; they have no representatives in the Zionist Cabinets, and are not responsible for any political acts of the general Zionists. The Russian Poale Zionists took a step further by declaring that their class interests are so different from the interests of the general Zionists that they do not even wish to participate in the general Zionist Congress.

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WPA (ILL.) PROJ. 30275

The Daily Jewish World, March, 13, 1918.

THE TOMAN -- COURIER LEAGUE.

The good and bad qualities of people are exposed in every campaign. The masses are then distinguished by their idealism; the scabs by the sale and prostitution of their votes; the politicians by the boodleness and certain Jewish social workers and "reverends" have their masked removed.

In peaceful times - not speaking of campaign times - we know that the former "ists," who today call themselves Zionists, are ordinary nothings, who change their "ism" in accordance with the market prices. They also do the same with their political convictions and proclaim themselves Republicans or Democrats as it best suits their business.

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The Daily Jewish World, March 13, 1918.

However, in time of a campaign, these very people must look upon the mob - the Jewish masses - with contempt, for they remove the "Zionist" masks from themselves and proclaim the country in which they reside as the true Jewish home. In time of a campaign these very people must also drop their "we are the chosen people" melodies and reverse the "tunes" of "hypocrisy" according to the dictates of the candidates of the powerful money-interests.

Alderman Toman is well known to the Jewish masses through his glorious record, which was exposed in Saturday's Courier. He is well known as a loyal supporter of the wealthy money - bags, as a defender of everything that the wealthy exploiting corporations and companies demand. He is also known as an enemy of free speech and peaceful assemblage, and as a friend of everything that is hated and condemned by the nation.



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The Daily Jewish World, March 13, 1918.

His poor record in the City Council has compelled even the Capitalistic Municipal League to condemn him and to praise Comrade Alderman Rodinges because he had courageously combated the reactionary plans of Alderman Toman.

All this, however, does not make him unsympathetic to the Courier, that pretends to be the organ of the Chicago "Zionist leaders."

The Courier stated in its yesterday's issue that a group of "prominent Jewish personalities" of the 34th Ward, Democrats and Republicans, have organized a "Toman Non-Partisan League" for his re-election.

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The Daily Jewish World, March 13, 1918.

The "Zionist" editor of the Republican, Democratic and "all around " Courier also remarked that Toman is known for his "good work ?" in the City Council, that he completes his term with a good record ?, and always has proven himself a devoted friend ? to the Jews.

We, Socialists, are international, and a good Gentile is closer to us than a wicked Jew, a Democratic or a Republican politician. The "Zionist" editors and publishers of the Courier should consider Comrade Yretz, the Jew, to be an honor to the Jewish community. Why is it then that the Courier the organ of "Judaism" should be on the side of a Gentile against a Jew?

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The Daily Jewish World, March 13, 1918.

This difficult question increases in difficulty when we observe the names of the officers of the "Toman Non - Partisan League," whom the Courier advertises as "well-known social workers." The secretary, Max M. Korshak, is the Courier's lawyer; the vice chairman, Samuel J. Rosenblatt, in the Courier's headman.

The Jewish community is too well acquainted with the Courier and its lies, and will never receive a better reception by the Jewish masses than its honorable friend, Judge Fisher, got.

The Daily World, February 23, 1918.

WPA (ILL.) PROJ. 30275

THE COURIER'S ENMITY TO FREE RUSSIA. Editorial.

The Courier shows a greater dislike to free Russia each day. Especially since it changed the tone of its editorials, which are now written in the style of Louis Miller.

The Courier was a warm friend to the Russia of Czar Nicholas. The Courier was the only paper (in Yiddish) in America that opposed the breaking of the treaty with Nicholas' Government, because it did not recognize American passports in Jewish hands. But ever since the fall of the czar, the Courier has borne a hatred toward Russia and its hatred has multiplied since the Bolsheviks have taken over the Russian Government, and have bitterly attacked pogrom inciters and the reactionary elements of all nations.

The Courier has apparently gotten the ambition to make its readers strong for reactionaries. Naturally the Courier's hatred cannot harm free Russia. On the contrary, it is for her good, because, until now, the Courier discredited everything that it formerly had praised. It has discredited Judaism by closely associating it with the names of the Frank Bros. It declared that "true pious Jews" must elect such a fine fellow as Frank of the underworld to be a president of a synagogue. It has discredited Jewish nationalism by associating it with cheap politics, and declaring that every

The Daily World, February 23, 1918.

WPA (ILL.) PROJ. 30275

"National Jew" must cast his vote for subjects, of which are a disgrace to mention in decent society. It has discredited the Jewish synagogues by sending dissolute fellows into them who have defiled the holy ark and blasphemed the Jewish Torah through their boodle-political speeches. It has discredited the Jewish teachers by taking their educational system under its protection. A certain S. A. Maziman, a free thinker, a follower of Dr. Benderly, came to Chicago planning to revolutionize Jewish education here. The Courier cooperated with him and procured him a position in a Hebrew school which is being advertised as a "Teachers' Seminary" and is preparing to compete with the noted "Rabbinical Seminary" in the basement of the Russian synagogue. It has discredited Zionism by associating it with anti-Jewish and anti-humane politics.

Revolution is a good thing for its sympathizers in Chicago. Otherwise it would discredit Russia as it has Judaism, Jewish Nationalism, the synagogues, rabbis, teachers, and Zionism.



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WPA (ILL.) PROJ. 30275

The Daily World, December 20, 1917.

### CONGRESSMAN SABATH IN TROUBLE.

Our Chicago congressman is in a heap of trouble, and his own "organ" does not dare to defend him.

His trouble is that he has a good heart and likes to be friendly with everybody. A few years ago, when Congress voted upon breaking the treaty with Nicholas because he did not recognize the American passport in Jewish hands, Congressman Sabath did not have the heart to offend Nicholas. He did not want to hurt the Jews by voting against the bill, so he departed from Washington.

In course of time, he greatly specialized in his non-voting tactics. He became an excellent "log roller," and absentee at important decisive matters.

His speciality of silence is so conspicuous that if he does say anything, he gets into trouble.

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The Daily World, December 20, 1917.

He conceived the idea of paying respect to the small nationalities, as the Bohemians, Poles, Serbians, Czechoslovakians, Roumanians, and so forth. However, he forgot that there is a race in the world called the Jews. When his attention was called to it, he answered that they were already considered among the other nationalities.

Why does he speak to us at the time of a campaign, as a Jew, to Jews. A certain element of Chicago rabbis, social workers, and prominent Zionists always appeal for his re-election in the name of his "devotion" to the Jewish nation.

In peaceful times, that would perhaps pass off well and his Chicago friends would cleanse him with many alibis. They would turn black into white and the result would be that the Jewish race would crown him for his great Jewish patriotism.

The World, November 4, 1917.

WPA (ILL.) PROJ. 30275

**THE 70th BIRTHDAY OF THE JEWISH COMMUNITY OF CHICAGO. (Editorial).**

In 1838 the first Jewish settlers migrated here. The first Jewish pioneers were all German-Jews, mostly from Bavaria. They were chiefly occupied with peddling and upon meeting with success, became storekeepers. Several have also taken to agriculture. By November 4, 1847, they were already so densely populated that they were able to organize themselves into a Jewish community. On November 3, 1847, twenty-five Jews convened in a dry goods store at 155 Lake street, and determined to establish a synagogue under the name of "Kehiloth Anshe Mariv" (The Community of the West). The following day they adopted a constitution and it was signed by fourteen members - the fathers of our Chicago Jewry. The old Kehiloth Anshe Mariv stood in the shadow of the later millionaire congregation "Sinai." All the German-Jewish congregations became small bodies of water in comparison to the great stream of the Jewish speaking masses, which reached the height of hundreds of thousands. The Kehiloth Anshe Mariv and the later German-Jewish community distinguished themselves in the field of charity. They were the founders of the Michael Reese Hospital, the United Hebrew Charities and other charitable institutions.



The World, November 4, 1917.

However, they were not in need of these institutions themselves. Most of them became wealthy and foreign to the Jewish life. The reform religion, which they never sought to spread out of the boundaries of the wealthy classes, formed a wall between them and the common people. They have segregated themselves yet farther from the Jewish masses. Their sympathy is on the side of reaction. Their only connection with the Jewish race was through charity and mediations. The trade unions annihilated the necessity of beggary. They teach the worker to demand a higher standard of living with pride and not by humble beggary.

The Community of the West has survived for seventy years and is now actually decrepit. It is not more than one of the many sects of America. It has no more connection with Jews and Judaism. Social justice and international peace is strange and fiendish to it. The Jewish masses of Chicago belong to the new "Community of the East." They are organized into trade unions, workmen's circles, and Socialist and radical orders. Karl Marx's prophecy that Judaism will be destroyed with the destruction of capitalism was aimed at the rich Jews of the Community of the West, - the worshippers of the Golden Calf. The Community of the East does not fear destruction. It struggles for the realization of Socialism.

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JEWISH

Sinai Congregation, Annual Meeting Minutes, April 1, 1917.

Rabbi Hirsch expressed a desire that the Congregation go on record as opposed to the Zionistic movement, and upon motion, duly made and seconded, it was ordered that a telegram be sent to Cincinnati protesting against the movement.





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JEWISH



Daily Jewish Courier, May 31, 1917.

WPA (ILL.) PROJ. 30275

## THE WAR OF COLORS

(Editorial)

In East St. Louis, Illinois, a war between the white and black citizens broke out. Some have fallen in battle; others were wounded. The state government found it necessary to send soldiers to check the riot. Destruction of life is the order of the day. The whites are setting ablaze the homes of the negroes.

This is a result of the wholesale Negro migration from the Southern states to the Northern. They are attracted by the high wages now paid to labor. A large number have settled in East St. Louis, and the white residents show resentment.



Daily Jewish Courier, May 31, 1917.

This is one of the fresh evils resulting from the war. There is a large demand for workers, and the war has completely brought to an end immigration. Manufacturers therefore permit Negroes to go North, where they come in thousands to industrial centers.

The riot in East St. Louis is the first insinuation of the white populace's discontentment with such a condition.

This is a sordid insurrection. Such a riot can likely become as effective as an epidemic. The East St. Louis event is such as to create anxiety among the authorities of that state as well as other northern states.

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Daily Jewish Courier, May 31, 1917.

This is how the present American generation is paying for the sins committed by their grand-fathers and great grand-fathers.

By purchasing slaves that were stolen from Africa, they have violated the law of "stealing and selling human beings for slavery," [Talmud], and now the grand-children must suffer the consequence.

Evidently, the passage, "the children will bear the sins of their parents for three or four generations," is of deeper significance than what was apprehended by the rabbi's interpretation of it.

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How does the Russian Jew differ from the American Jew? Of what value is Russian-Jewish immigration to American social life? What new forms of life and ideals does the [Russian] Jew contribute to the American nation? Such questions are of interest to everyone engaged in the study of social conditions and trends in American society.

Today it is practically impossible to speak about the progress and development of America without mentioning the Russian-Jewish group, who have contributed a great deal to this progress and development. In order to estimate the contributions made by Jews to the progress of this country, we must examine a bit deeper the life of the Jews; we must not judge that contribution by its superficial aspect alone. It is also impossible to understand the psychology of a people without an historical perspective, and the individual cannot be understood by

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Daily Jewish Courier, Sept. 26, 1916.

## JEWISH LIFE IN AMERICA

by

Jonah Spivak

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Sept. 26, 1916.

his daily actions, if his past is not known.

The Russian Jews are, without a doubt, the most progressive element that has migrated to America, and, as a politically oppressed people in Russia, they understand, more than any other group, the value of the political and social institutions of their new home.

In America we can show that the majority of the Jewish masses support those who strive to improve the political system of government, to give the individual more opportunity to develop himself, and to abolish race hatred. Possibly this is why the Russian-Jewish immigrants make every effort to see that their children receive a good education, and that they enter those professions that will bring them into closer contact with the general public.

It is a well-known fact that wherever the spirit of liberalism prevails, there the Russian Jews can be found. Because he has been more oppressed than anyone else, the Russian Jew is receptive to liberal ideas which promise the brotherhood of man, and the transformation of the sword into the plowshare.



Daily Jewish Courier, Sept. 26, 1916.

The growth of Jewish newspapers and weekly or monthly magazines shows how thirsty the Jewish masses are for spiritual development.

The Jewish drama also occupies a prominent niche in the Jewish life of this country, and notwithstanding the fact that it has undergone a severe crisis in the past few years, it is, nevertheless, recuperating.

As for the radical movement, although it can stand severe criticism, it must be admitted that the Jewish youth, who are the most important section of it, reveal splendid convictions and noble aspirations for justice and humanity.

The Russian Jewess is highly important in certain industries and it is a recognized fact that she demands higher wages than other immigrant girls, or for that matter, than native Americans.

It is true that the Jewish trade unions are the weakest, but this proves that the Jewish worker tries to better himself, and at the first opportunity, he

Daily Jewish Courier, Sept. 26, 1916.

will enter a business or profession that will give him a better chance to develop and progress.

Like immigrants of other nationalities, the Jewish immigrant suffers from the fact that the American influences, customs, and language tend to tear the children away from their parents. But various methods are adopted to bring the children back to their parents. Modern Talmud Torahs and Sabbath schools are built. In these schools Jewish children become acquainted with the spirit and the tradition of the Jews. Thus, a national sentiment is inculcated.

Even if all nationalities fuse in this melting pot of American life, traces of Judaism will remain because the Jews have contributed their share.

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JEWISH

Daily Jewish Courier, Sept. 25, 1916.

THE PEOPLE OF THE BOOK

by

Jonah Spivak

The Jews were designated by a Mohammedan caliph as Am Naseer, "The People of the Book". This title is very appropriate. The Jew realized that neither by force nor by might, could he rule the world, but rather by intellect. The weapon used in Jewish life was not the slingshot, not the far-flung poisonous arrow, not the spear, and not the cannon, but rather the intellect, the achievement of the mind, of knowledge, and of science.

With these weapons, the Jews have armed themselves against the deadliest enemy of human progress--ignorance. He [the Jew] has been armed with these weapons throughout the entire course of his history, and when the poisonous arrows of persecution, of hatred, and of envy were hurled at him, many a time they would, [like a boomerang], return to destroy the ignorant

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Daily Jewish Courier, Sept. 25, 1916.

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enemies who had hurled them.

When the Jews lived in Spain, they stood at the helm of all the sciences then known. They were the physicians, the astronomers, the geographers, the mathematicians, the biologists, the ship captains, the engineers, the architects, the philologists, the financiers, and the political economists.

While the Spanish knights spent many months practicing how to fence, the Jewish young man of Cordoba or Saragossa spent his time in the Yeshivoth (theological seminaries), and in academies where he studied the Torah and philosophy, specializing in various fields of science. The government would then seek his services in the field of industry, or commerce, as well as in state affairs.

All historians give credit to the Jews for the greatness of Spain six hundred years ago. They were the most educated group within the country;

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they were the ones who carried on all foreign and domestic affairs, intelligently and tactfully. The Jews had attained such prominent [governmental] positions there, that when the Inquisition broke out, in all its fury, the government was unable to find, in the entire country, a finance minister as able as the learned Jew, Don Isaac Abrabanel.

When the hatred toward the Jews became so strong that they were driven out of the country, the commerce of Spain began to decline so rapidly that one political defeat followed another, until the country sank to the abyss of impotency in which she now finds herself.

Later on, the expelled Jews of Spain, who settled in Holland, produced a great genius, the all-encompassing mind of Baruch Spinoza. The young Spinoza was raised in the Amsterdam ghetto. In the theological seminary of Amsterdam, he studied the Bible, the Talmud, and various scientific books. Later on, in a cellar, besides the light of a small candle, he

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Daily Jewish Courier, Sept. 25, 1916.

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wrote his Ethics and his Tractatus Theologico-Politicus, which have been recognized by all learned men as the greatest [philosophic] studies ever written.

How many other great minds, besides Spinoza, have we Jews produced? They are too numerous to count. We will merely mention the great Jewish philosopher, Moses Mendelssohn, who, in Germany, is looked upon not only as a Jewish philosopher and reformist of the Jewish religion, but also as one who has enriched the German language.

Wherever the portals of education have been open to Jews, they have become the intellectual sovereigns, the great figures in literature, art, and science. And very often the enemies of the Jews would reluctantly enroll as students under Jewish teachers.

Even in the half-civilized Russia, where the temples of education were

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Daily Jewish Courier, Sept. 25, 1916.

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closed to Jews, where so many barriers were set up against, and restrictions imposed upon Jews, prohibiting them from gaining a higher education, they, nevertheless, broke through those barriers and became prominent in the legal and medical professions.

The Jew possesses a native receptivity to education and it is, therefore, not surprising that he attends all the institutions of learning in this country, in our blessed and free America, just as soon as he arrives on her shores--from the elementary education offered in the free night school, to the [higher education in the] different universities and academies.

This semester the free night school, is under the supervision of the Board of Education. It opens this evening. The schools will be opened from 4 P. M., Monday through Thursday. Adults, both men and women, will be taught to read, write, and speak English, as well as many other subjects.

It is unnecessary to appeal to the Jewish youth of Chicago to begin their

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studies this evening. Those who have not enrolled as yet, should do so this evening. Is there any Jewish young man or woman who does not seek an education? Among our youth, education is the greatest ideal in life, and they value knowledge higher than any other thing.

In the ancient Jewish writings it is said that all crowns, except the crown of knowledge, can be inherited. Wealth can be handed down from parents to children. Nobility can be handed down, but not knowledge. One must exert effort, one must think, and one must study in order to gain knowledge.

The majority of the Jewish youth of our country, who are unable to inherit the "crown of opulence," can hope for nothing but the "crown of knowledge," which cannot be inherited, but which can be procured through work and effort.

Knowledge is not in heaven but in the schools, which invite you to study to

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Daily Jewish Courier, Sept. 25, 1916.

acquire knowledge, so that you may become useful and intelligent members of the great and free American society.

We Jews are "the People of the Book". Tonight our youth will pick up their books and [begin to] study diligently.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Aug. 24, 1916.

WHO IS THE JEW?

Who is the Jew? He is musically inclined. He writes love poetry. He composes sweet songs and melodies, combining them in harmonious unison. His chords--oh, how wonderfully they speak; his bow is so sweet. Yet, his life is so inharmonious--is so broken up. He is the dramatic actor of the world. He is passionate in tragedy, romantic in melodrama. He is a hero /on the stage/. A world pays him respect. Yet, off the stage he is held in abomination and encounters contempt everywhere he goes.

He is a reformer of society. Whatever affects mankind affects him. He weeps with all peoples. He sheds tears for their suffering. He spills his blood courageously for his fellow men; willingly, he sacrifices his life in every human struggle. Yet how little recognition is he given for all this.

He is omnipresent. He is to be seen in all climates, in all parts of the





Daily Jewish Courier, Aug. 24, 1916.

world. Yet, how little is he known. A single member of his kind--an individual--is often admired and loved by the whole world. Yet, his entirety--the whole--is despised and reviled.

It is said that he is a practical creature. He is active and seeks reality. Where can there be found another such dreamer, such an unfortunate dreamer?

He is a citizen of the world; the world is his home. He places himself everywhere, adapts himself everywhere. He is rich, possessing Korah's treasures /fabulous wealth/. He is a banker and is at the apex of industrial and financial enterprises. He is a worker, a builder, an organizer. Yet, he is the poorest among paupers. He is dependent upon the will of someone else, the influence of someone else. The caprice of a despot, the change in the administration of a country, a word, a stroke of a pen--and he is ruined.

We are told that he is a parasite, a leech; he does not want to work, He



Daily Jewish Courier, Aug. 24, 1916.

lives off the sweat of others. Yet, who toils as laboriously as he and who is so underpaid? Just watch him at the sewing machine, at the shoe-repair machine, always bent over his work and always poorly paid.

All cultures are his; he speaks all languages. Yet, not one is his own. He is a stranger unto himself. It is said that he is the same today as he was two thousand years ago in Jerusalem, in Alexandria. He does not change. Yet, what a capable organism he is! How he adapts himself, how he masters his surroundings. What an old type he is! According to the natural law, he should have vanished long ago. Yet, look at him--always young, always old. He still dreams of a new youth! What aspiration, what youthfulness!

What a leader! There isn't an undertaking in which he could not become involved and receive distinction. What a dear leader, a successful leader. Yet, what a poor sorry leader he is for himself.

It is his philosophy, which has so deeply penetrated the life of each



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individual of the so-called civilized race. Whether good or bad--they cherish it. They press it to their breasts with love and great admiration. Yet he, himself, is exposed to every sort of humiliation and persecution just because of this.

How wonderfully he is protected against many diseases--such tenacity of life. Yet, look at him; he is short of stature, wizened, pale and nervous. It is said that he is full of self-conceit, a regular bigwig. Yet, where can there be found another self-critique more severe, from Moses to Isaiah and Jerimiah down to La Salle and Heine of recent years.

Recently, a Swedish professor made the remark that in his opinion a Swede is honest until he is proven to be dishonest and then it is hard to believe. At the moment, I thought of the Jew. Doesn't the world believe him to be dishonest until he is proven to be honest, and then it is hard to believe that?



Daily Jewish Courier, Aug. 24, 1916.

The Jew occupies a prominent niche in world literature; in the drama and essay he is the strongest character, the central figure. Yet, he is seldom portrayed in real art, but always in artistic reality. His twist, his look, his move, his sigh is imitated, but seldom his entire personality.

He is a living enigma as complicated and intricate as his environment has made him. He is as hard as a rock, as sentimental as a young lass; he has the naivete of a child, is as puzzling as the Sphinx, as hard-hearted as a village trader. He is full of suspicion and is suspicious. He is the lover and the hater, the builder and destroyer, the friend and the enemy--the Jew.



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Jewish Labor World, 7/21- 1916.

JEWISH  
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A UNITED JEWISH CONGRESS FINALLY, CONSISTING OF ALL  
CLASSES OF JEWS IN AMERICA.

A telegram to the Jewish Labor World informs us that the various committees, consisting of the Congress Committee and the Committee for Jewish Rights which consist of twenty-six central bodies were in unison on all points, and recommended to the executives of both bodies a United Jewish Congress movement.

(As is already known through the daily Jewish newspapers, a heated debate is going on between the Congress and the National Labor Committee on the one side, and the American Jewish Committee on the other side). When shall the Congress meet? And what shall the principle issue of the Congress be?

It is clear that the Zionists intend to use the Jewish Congress as a tool for Zionist propaganda.

The leaders of the Congress Committee want a permanent Jewish Congress in this country to perpetuate the glory of Jewish life. They are anxious to have a Jewish government without a Jewish state. It is true that such a Jewish congress could not accomplish a great deal, and would



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WFA (ILL) PROJ 30275

Jewish Labor World, 7/21 - 1916.

have even less influence in general Jewish life, but this doesn't worry them in the least. Influenced by Zionism, they want to force their thoughts upon everyone.

When a Jewish Congress will assemble where all classes, the workers, the middle class, and the rich class will be represented, it will be certain that the congress will be devoted only to those purposes, which have been created by the present war conditions and where it is possible that a united action on the part of all Jews in this country will have the desired influence after peace will be declared in Europe.

The National Labor Committee was and still is faithful to the principles of the workers. It always stands for equal rights to all, even though it may lead to conflict with the rich class. When the purpose is to help establish citizen rights for a nation discriminated against, we will unite with whoever it may be in order to realize these principles.

The Congress movement could not and dare not be used for any other future purposes than to help establish Jewish rights in such places where the Jews are denied their rights.

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Jewish Labor World, 7/21- 1916. WPA (VLL) PROJ. 30275

The Zionists should have understood it from the beginning. They would not have been standing like a stone in the way of the movement to organize all classes of Jews.

Credit is due to the National Labor Committee for the position they have taken in the Congress question. They would not let themselves be misled by anybody, not even by Justice Brandeis, nor Herzl- the God of the Zionists.

Now that unison in the congress question is a fact, all the Jewish organized workers of the country should prepare to participate and to take active part in the movement, to help, to influence, and to bring about a time where all Jews will have equal civilian, religious, and political rights in every country where Jews live.

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JEWISH  
GERMAN

Illinois Staats Zeitung, May 20, 1916.

WPA (ILL.) PROJ. 30275

ASSISTANCE FOR THE JEWS AND LESSONS FOR THE JEWS.

A call went forth from Jewish citizens of Chicago; to their fellow citizens and as a result the immense Chicago Auditorium was packed to the limit. Their willingness for sacrifice should be recognized, although it may not be an extraordinary service to give money, especially so, if there is a fine surplus there, and even more so, when one is made spellbound by irresistible speeches, that are regular pocket-openers.

The misery of the Jewish people in eastern Europe is well known to us, although the war increased their misery a hundred fold. That the Jewish people are persecuted, insulted and murdered, that women and girls are dishonored has long been the custom in cultured Russia, a civilization that now is joining hands with England's culture in a common defence against German "barbarism."

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JEWISH  
GERMAN

Illinois Staats Zeitung, May 20, 1916.

WPA (ILL.) PROJ 30275

But money alone cannot solve this problem. Yet it is easier to give than to think and reflect upon some real fundamental, permanent assistance, some eternal solution to the problem. For anyone in the audience who was capable of consecrating himself to serious thinking for the benefit of the unspeakable suffering of the Jewish people in eastern Europe, certainly must have been inspired by the wonderful musical revelations of the singer, Ernestine Schumann-Heink, who sang Schubert's "Allmacht," and the touching Wolf's "Heimweh." The longing for home, in her song "Heimweh," trembled, wailed, fairly was wept out of the singer's great heart, bringing the hopeless situation of the Jewish people in all its horror to the feeling, thinking listener.

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JEWISH  
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Illinois Staats Zeitung, May 20, 1916.

WPA (111) 11-12-1077

Those unfortunates in Russia are longing for home; since the Deaspora (exile), when the denationalization took place of the Jewish people, the longing for their home has not only become a passion with them, but it is actually consuming them.

They have longed to return to that native country because they have felt the pressure of a set-back in their moral and spiritual heritage was impossible for them, because they would finally be equals among equals.

Zionism is not a religious movement: it is a spiritual, economic, and also a national movement, warmly supported by both Gentiles and Jews alike.



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Illinois Staats Zeitung, May 20, 1916.

WPA (ILL) PROJ. 30275

Dr. Theodore Herzl and his collaborator, Dr. Max Nordan, the famous Paris essayist, have tried to find a field for labor in America in which to plant Zionism. We now find that these very same American Jews, who are now lamenting over the Russian Jews and are most liberal with their money, would know nothing of Herzl and the cause of the Russian Jew. Even if political and human equality were granted the Jew in Russia and Roumania, their problems could not be regarded as solved. Laws permit us to ask or demand our rights, and their safe-guarding, but prejudices cannot be met in this way, while hatred is the most dangerous of enemies to a progressive idea. Civilized society owes these seven million Jews a plain duty, for they have the human right to live and grow and remain human.

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Illinois Staats Zeitung, May 20, 1916.

WPA (ILL) PROC. 30275

Russia's persecution of her own subjects is according to Dr. Magnes  
the blackest page in the history of mankind.

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JEWISH

American Jewish Year Book, 1915-16. p. 357.

EIGHTH ANNUAL REPORT OF THE AMERICAN JEWISH COMMITTEE.  
EXECUTIVE COMMITTEE  
JULIUS ROSENWALD  
MEMBERS AND DISTRICTS.

District VII, Illinois, eight members: A. G. Becker, Edwin G. Foreman, M. E. Greenebaum, B. Horwich, Julian W. Mack, Julius Rosenwald, Joseph Stolz, W. B. Woolner, Peoria.

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JEWISH



Daily Jewish Courier, Aug. 18, 1915.

THE MURDER OF LEO M. FRANK

(Editorial)

The tragedy of Leo M. Frank is closed. It is the tragedy of a Jew, who had the misfortune to live among a blood-thirsty mob and be the object of their suspicion and revenge.

His friends and acquaintances thought him innocent. His enemies and the enemies of his race were unable to prove his guilt. The judge, who tried him, a judge of the lynch state of Georgia was doubtful as to his guilt. In the highest court of the land its two outstanding judges considered Leo M. Frank an innocent sufferer.



Daily Jewish Courier, Aug. 18, 1915.

The justice of Georgia did not want to deny itself the murder of its victim. And when a brave governor extended the favor to Leo M. Frank in commuting his death sentence to life imprisonment a flare of revenge swept through the civilized state of Georgia, which is a part of the free republic of the United States and the life of the governor itself was in danger.

The mob of Georgia was thirsty after Jewish blood. A former candidate for president of the United States has openly agitated combat against the entire Jewish race. Jews in Georgia were boycotted and Jewish life became as cheap as in Rumania and Morocco.



Daily Jewish Courier, Aug. 18, 1915.

The proud sons of the gentlemanly Georgia chose a professional murderer, as their representative to kill the Jewish martyr in his sleep, when he would be unable to resist the attack, or call for help.

This was a crime even for a state like Georgia. The experienced hand of the murderer shook, and the sharp butcher knife failed to fulfill its mission.

The "conscience" of the state of Georgia could not calm itself; a person, whom its inhabitants hate and whom they wish to lynch lives and dares to hope for deliverance.

Having exhausted their patience, they organized and armed themselves, not for the purpose of defending their nation and country from a foreign foe, but to attack their own free institutions and to cover their state and country with such ridicule and shame, as can not be washed away by generations to come.

Daily Jewish Courier, Aug. 18, 1915.

Their desire was to lynch the Jew, Leo M. Frank, but with him they lynched American liberty and killed the beautiful hopes of humanity in the land of Washington and Jefferson.

"Poor, great martyr," calls the old martyr race to the new victim. "You are not the first one, nor unfortunately will you be the last son of your people, who is being murdered for sins committed by others. In Russia, Rumania and Galicia, your brethren are being killed now by the hundreds and thousands. This is the fate of your homeless people for thousands of years past. By murdering you they meant to strike at the very heart of your people."



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Daily Jewish Courier, Aug. 18, 1915.

Leo M. Frank was not lynched, as an American, nor as a citizen of the United States, who was suspected in a crime. Frank was first sentenced to death and then murdered by his fellow citizens, because he was a Jew, and the life of a Jew is worth much less, than any one's else even in this free country.

The murder of Leo M. Frank is a warning to Jews in America, not to be influenced by false prophets, who think, that Americanism will cure the Jew of all of his troubles.

The Jew is not being liked as a Jew, regardless of whether he is an immigrant, or native born, a nationalist or a believer in assimilation, orthodox or reformed.



Daily Jewish Courier, Aug. 18, 1915.

It is possible, that a time will come in the distant future, when people will learn to love and respect each other, though belonging to different races. But in the meantime the Jew is not liked. And when such an opportunity presents itself, as it did in Georgia, where the yellow press and yellow politicians have the last word against the Jew, then their inborn hatred toward the Jew awakens, and the result could end as tragically as that of the young Jewish martyr, Leo M. Frank.

Of course such conditions, as in Georgia do not exist in every state of our republic; nevertheless it is best to bear in mind that one must not depend too much upon the sentiments of American liberty, or American justice, but seek strength in our own selves, individually and collectively.

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JEWISH



Daily Jewish Courier, July 7, 1915.

VOICE OF THE PEOPLE - TO THE PARENTS -

Last Sunday, after the children left our Sabbath school to go home, they were stopped and given pamphlets, distributed by missionaries. Some of the children returned to the school, showing us these pamphlets. Glancing through the latter, we explained to the children the nature and subject of these pamphlets and the children immediately destroyed them.

Many of the parents of the West Side are not aware of the fact that the Jewish neighborhood is full of missionaries, whose sole purpose is to separate the Jewish children from Judaism, and convert them to Christianity. They have opened a number of schools, where their gospel is spread. Prominent Jews so far haven't done anything to combat this, and save the





Daily Jewish Courier, July 7, 1915.

Jewish children from the missionaries' grasp. Many mothers do not even know, where their youngsters spend their time; some are indifferent and the result is that many a Jewish child may be found in a mission home.

A lot has been done to attract the children to the fold of Judaism, but much more must be done to draw them away from the Christian influence. For this purpose we opened three Sabbath schools, where the children are being taught Jewish history, religion and to read and write Jewish, also Jewish morality. These schools are doing all in their power to give the children a Jewish education and, therefore, deserve our thanks for performing their duty in bringing up our children in the Jewish tradition and **guarding** them from those, who are trying to separate them against their wish. Let the parents inform themselves as to where their children spend their time, to make sure that they will be an honor, instead of a curse among the Jewish people in the future.



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Daily Jewish Courier, Feb. 7, 1915.

### THE VAIN PROMISES TO JEWS.

The politicians and publishers of far and wide are busy discussing with speech and pen the ironical question, "To whom shall we cling? Who has more sympathy for us Jews?" Not only in our native lands where every Jew has the opportunity of being a patriot, but even in the neutral countries, as for instance, the United States, Jewish public opinion is discussing whom shall we favor.

Who is being deceived? Deception is undoubtedly involved here. Whom do they want to impress in certain countries. The Jews suddenly have become such patriots that they permit themselves to be slaughtered, robbed, and ruined in boundless measure.



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JEWISH

Daily Jewish Courier, Feb. 7, 1915.

When the war broke out they were left in a trap, all the gates were closed to them. They had no alternative, but to defend the land of their birth.

We contributed to each individual country the maximum amount of effort, wealth, and blood that we possessed, but when have we ever before been so oppressed in the Disapora as at present?

They have scattered our people in innumerable camps where they destroy one another. Our wives, mothers, and children were driven from their homes, then their poor small houses were fired.

We are ruined, our people, all our hopes, our ideals destroyed, and who knows whether we can escape the present Gehenna with healthy organism - and here we are discussing, "To whom we shall adhere?"

Let us ask ourselves, "Who helped us when we were in need of help?"



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JEWISH

Daily Jewish Courier, Feb. 7, 1915.

Why shall we deceive ourselves and not openly state to the entire world, that the Jewish people, the entire united Jewish people want to remain neutral. It was always our fate to kiss the rod of our oppressors. Oh yes! I almost forgot, we will be highly rewarded for our present efforts, we will be given privileges, we will be permitted to go from one city to another, our children will no more be driven, from the synagogues. For our victims and our blood we will be rewarded with - our rights, iron crosses, and official positions. This will be our reward.

Oh yes! there is another thing we will gain. From now on we Jews will be acknowledged as a courageous people, because we fought tirelessly, the Jewish pride will thereby gain considerably because everyone will realize that we deserve the honor of making use of a sword.



Daily Jewish Courier, Feb. 7, 1915.

Hereafter the anti-Semitic students will not object to duel with a Jewish student by claiming that we don't deserve such honor. The world will know that "on the field of honor," we have left many, very many of our young brothers to die. Due to this the Jewish pride will grow considerably, in the eyes of the nations.

Ha - Ha - Ha! The Jewish people may also get an iron cross.

And we will take pride, great pride in our heroism and dexterity. And that is not all - we will also get back our land. The European diplomats have nothing else on their mind than to take Palestine away from the Turks and give it back to the Jews. This is very humane.





Daily Jewish Courier, Feb. 7, 1915.

It would be a still better idea if it did not originate from diplomats..  
**As** you see it is possible, that with the will of God and the help of the  
newspapers, we may be able to get Palestine back.

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JEWISH

American Jewish Year Book, 1914-15, pp. 135-137.

BEILIS CASE.

October 8, 1914. At Ohave Sholom Synagogue, twenty-two rabbis take an oath solemnly denying the practice by Jews of ritual murder, to be sent through the Chief Rabbi of Salonica to Kieff.

October 13, 1914. The Chicago Rabbinical Association empowers the president to publish protest resolutions.

November 1914. The Board of Cook County Commissioners adopt resolutions of protest against ritual murder accusation.

Resolutions protesting against the ritual murder accusation were also adopted at the following meetings: Opera House, Irish Fellowship Club, Cohan's Grand Opera House, the Garrick Theater, Chicago Association of Jewish Women.

American Jewish Year Book, 1914-15, p.142

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JEWISH

DISCRIMINATION IN POST OFFICE

April 2, 1915. Postmaster Campbell charged in complaint to Post Office Department of discriminating against Jews in promotions and transfers in the Chicago post office.

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JEWISH

American Jewish Year Book, 1914-15, p. 144.

November 14, 1914. The Anti-Defamation League founded by the Independent Order B'nai B'rith, to eliminate as far as possible, publication of literature prejudicial to the repute of the Jews.

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JEWISH

WPA (ILL.) PROJ. 30275

American Jewish Year Book, 1914-15, p. 139.

September 24, 1914. Governor Dunne issues an order excusing Jewish employees in service of the state from working on Rosh Ha-Shanah and Yom Kippur.



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JEWISH

Sinai Congregation, Board of Directors, Minutes, Sept. 31, 1914. WPA (ILL) 1501 20275

A proposition was read from the Church of the Messiah, where upon request they offered to let us have the use of their Church, corner of 23rd and Michigan Avenue, for the Holidays, at forty dollars per meeting.

It was moved to accept the proposition of the Church offer-----carried.

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JEWISH

Sinai Congregation, Board of Directors, Minutes, Sept. 31, 1914.

[CHURCH RENTAL FIXED]

A proposition was read from the Church of the Messiah, where upon request they offered to let us have the use of their Church, corner of 23rd and Michigan Avenue, for the Holidays, at forty dollars per meeting.

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JEWISH

Daily Jewish Courier, Aug. 28, 1914.


## THE GERMANS IN AMERICA

(Editorial)

The English-American newspapers provoked the German-Americans by showing their open sympathy for the German foes, in spite of the fact that the Germans have brought many good things to this country.

The German-Americans forget, however, to mention that among the readers of the anti-German newspapers there are thousands whose fathers or forefathers came to America from Germany. Even many publishers and editors of the anti-German papers are of German and Austrian descent.

The Germans are in many ways similar to the Jews, as Heine observed. They display the same abilities for adapting themselves to their immediate surroundings; this at times brings great material success to the individual, but drastically weakens the further development of the national characteristics.



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JEWISH

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Daily Jewish Courier, Aug. 28, 1914.

The Germans have worked themselves up nicely in America. The pioneers have handed down honor and wealth, to their children, but they have taken their German nationalism along to their graves.

North America has remained an English-speaking country on account of the Germans. No one prohibited them from speaking their own language, from introducing into the United States their culture and the democratic order that prevails in Switzerland, where no language in particular is supreme.

The Germans themselves helped to establish the English language and culture in the United States under the name of Americanism, and thereby raised their children as American patriots, and now they wonder why the American newspapers are against Germany - as if Americanism and English are not the same.

England's poets are known to everybody here in America; English literature has a wide field here for its development; English journalists control the public opinion of the United States, and English publishers have a large market here for their publications.

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JEWISH

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Daily Jewish Courier, Aug. 28, 1914.

But the grandchildren of the German patriots, who, at the beginning of the last century, fought for the survival of the German culture, now read their own classics in English translations. Modern German literature is foreign to them and they cannot understand a modern German poet unless his work is translated into English.

The Germans are therefore wrong in protesting against the local English newspapers for expressing their sentiments in behalf of the mother country, England.

Anybody who has been brought up and educated in the English language is an Englishman in spirit, and his heart throbs for England even if his forefathers came from Germany, Austria, or Scandinavia.

German parents in America are responsible for this, and also their leaders, who think that someone can be a real German patriot even if his mother





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tongue is English. They believe that an English-speaking American, in this melting pot of all nations, is as closely related to all other nations, as to England, the language of which country is spoken here.

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JEWISH



Daily Jewish Courier, July 26, 1914.

## SILLINESS

(Editorial)

One of the greatest absurdities is that many of our so-called Jewish representatives, racking their brains over the news of the general English-speaking press, draw conclusions - in most cases which ever pays them best - about inclinations of these papers toward Jews. To these self-crowned Jewish leaders, all English-speaking newspapers, and their editors and news reporters, are divided into two camps - the philo-Semites and anti-Semites. They can not understand that the large majority of American journalists consider the Jews as ordinary people. And when treating any matter concerning Jews, it is discussed from the standpoint of the matter itself, and antipathy or sympathy to the entire Jewish nation is disregarded.



Daily Jewish Courier, July 26, 1914.

There are, among us, professional Jew-baiters and professional Jew-lovers, whose task is to interpret any remark or act by outstanding, non-Jewish newspaper men or organizations from a standpoint remunerative to them. Should any newspaper write about the success of a Jewish farmer's crops, our Jew-lovers become full of ecstasy and sing all sorts of praises to the the noted newspaper which is then regarded as being philo-Semitic. On the following morning our Jew-baiters find, in the same newspaper, an innocent three-line advertisement of a summer resort, specifying that "Jews are not wanted." And a rumpus is created calling that very same paper anti-Semitic, and its entire staff is said to have conspired, as the ancient Haman, Antiochus, and Titus, to efface the Jewish name from the surface of the globe.

It is understood that the two parties are, if not demagogues who purport to catch fish in muddy water, simple fools who don't know the difference between right and wrong. They do not know that, just as the office boy

Daily Jewish Courier, July 26, 1914.

who accepted the anti-Semitic advertisement did not even bear in mind the Jewish question, likewise the story written about the famous Jewish crop did not come from one whose aim it was to show the world that the Jewish crop must be good because it comes from Jews.

The latest bit of silliness that we have seen about this occurred in a Jewish-English weekly parochial paper in which a reformed rabbi takes the privilege of commenting on a few editorials, which were published in the Chicago Tribune, in which Jewish agriculturalists are lauded. After showering the editors with compliments, he goes on to say:

"We are pleased to comment on the Chicago Tribune's standpoint on account of the erroneous opinion that prevails, viz., that this paper is innoculated with anti-Semitic poison."

Daily Jewish Courier, July 26, 1914.

According to the opinion of this rabbi, it seems that if the editorial writer of the Tribune did not think so highly of Jewish farmers, we could justly believe that the Tribune were anti-Semitic, although there are many Semites, true sons of Abraham, Jacob, and Isaac, who ardently believe that if the world were to depend upon Jewish farming, people would eat old iron instead of potatoes.

It is not only foolish, but it is stupidity itself to think for a minute that the Tribune is anti-Semitic or anti-anything else, though the Jewish masses who are mostly foreigners will not agree with the opinion of the Tribune, which represents the American spirit about whatever concerns foreigners in general. And it is natural: The Tribune does not even agree with the ideas of the true, first Americans - the Indians.



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JEWISH



Daily Jewish Courier, July 20, 1914.

### LESS ANTI-SEMITISM IN SUMMER

(Editorial)

The Anti-Semitism prevailing in America is largely imported. The American Christian is not Gentile enough to be a real Anti-Semite. Practically all of the prevailing Anti-Semitism is centered around the immigrants who have recently come from the German and Balkan countries. This imported Anti-Semitism eventually disintegrates in the great American melting pot - the public schools.

It is only naturally that, among the Gentile children of foreign parents, who attend their own national schools, there will be a great deal of enmity towards the Jews for another generation. By refraining from the process of Americanization they can not clean the filth in which their ancestors were embedded for the past two thousand years, and the ugly blotches will remain on their souls until time itself purifies it.



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Daily Jewish Courier, July 20, 1914.

If there is no racial Anti-Semitism in America, there is, however, a natural Chauvinism which makes one look upon a foreigner as lower than himself, whom one should not want to meet or associate with, nor include in his social life. But this Chauvinism is not specifically directed at Jews - it is intended for all foreigners. But the Jew who has a high degree of pride, accepts this natural Chauvinism as Anti-Semitism. Jews, upon finding out that a certain American club bars Jews from membership, do not want to find out whether the same club would admit a Pole or Bohemian, and they blame it on public Anti-Semitism.

The protest against such Anti-Semitism is periodic. There is a variety of Anti-Semitism - summer Anti-Semitism; spring Anti-Semitism; fall Anti-Semitism; and winter Anti-Semitism. In spring, when people contemplate moving into new flats there are districts that bar Jews from renting homes; summer is stirred up with Anti-Semitic summer resorts; in autumn,



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Daily Jewish Courier, July 20, 1914.

political rivals who profess to be antagonistic toward Jews, can be found in large numbers; in winter, there are, no doubt, little Anti-Semites who are in search of Jewish heads at which to throw snow-balls.

It is only natural, then, that the newly-arrived immigrant Jew sees more Anti-Semitism in this natural Chauvinism, and the longer he resides in this country the more he becomes accustomed to conditions, traditions and people of his environments, the better understanding he acquires of the non-Jew. A Jewish proprietor of a summer resort who specializes in Jewish trade, who brags about his Jewish cooking and his veranda where pinochle is played, does not want to cater to a Gentile lodger. Not because the resort keeper is a hypocrite or bears any prejudice against the Gentile, but because the Gentile is not adapted to the crowd.



Daily Jewish Courier, July 20, 1914.

A Jewish landlord possessing a large apartment house occupied by Jews, does not want to rent a suite of rooms to a Gentile. Jewish children throw snow-balls at Italian or Greek peddlers, and Jewish candidates rally their main campaigns in Jewish districts, where they are better understood and better known and where they get more sympathy.

The reason we no longer hear the usual periodical protest against Anti-Semitic resort-keepers who do not wish to admit Jews is not because these summer resorts are vanishing, but because the Jews have become more acclimatized to the surroundings.

They have a better understanding of these things; they do not wish to crowd themselves into districts and places where they are not welcome. They seek contentment among their own, where they can adapt themselves.

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Daily Jewish Courier, May 17, 1914.

#### PERSIAN JEWS IN CHICAGO IN ZIONIST GROUPS.

There is a large collection of Oriental Jews in Chicago who mix or assimilate very little with the other Jews. This is mostly on account of the difference in language, not being able to converse with one another, there cannot exist anything in common between them.

The modern Zionist is compared to the legend of Elijah, the prophet, whose aim was to unite the Jews of the entire world. The leaders of Zion here in the city have arranged a meeting for the purpose of getting better acquainted with one another. Mr. M. Abrams, secretary of the Executive Committee, Knights of Zion, will be the honored speaker, and will speak in the Hebrew language. A Zion council of each Chicago Gate is being represented by three delegates. This meeting is for the sole purpose of Zion propaganda in the city.





Daily Jewish Courier, May 17, 1914.

This will be a local undertaking and will work hand in hand with all local Zionistic activities where it is needed most.

Rabbi Saul Silber of Ahavah Sholom and Mr. Max Shulman will speak on the question of getting the Persian and other Jews united.

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Daily Jewish Courier, April 22, 1914.

DUE TO PREJUDICE.

On account of racial hatred, the holy city of Jerusalem was destroyed by Rome. And due to the same cause, Rome was destroyed by the barbarians. The causeless hatred, the racial prejudice of one citizen against another because of religious or political opinions, because such and such ~~or~~ one belongs to a different race, or one's skin is of another color. Just such prejudice will bring the nation's doom and sooner or later the nation will perish. In world's history is recorded all the acts of society and of the individual. The history of a nation, as well as the biography of an individual is contained in the record at the close of Judgement Day, and it is in accordance with the sentence which is imposed upon nation or individual, whether good or bad. An individual who over-taxes his strength can expect nothing less than illness and a shorter life. A nation which commits a crime cannot expect anything else but a day of revenge, and payment.



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For example, our own great country, the United States, established slavery in the new world. For that sin, she paid with a civil war in which hundreds of thousands of our youth were sacrificed and rivers were filled with their young blood.

Spain paid very dearly for her sins against the Jews and Americans. Their troubles as yet are far from being ended. Also Spanish Mexico had a good reason for being rather restless because of its spilling of innocent Indian blood. And now when we read of the black atrocities of Russia and Poland, we are sure that their day is coming, there is an infinity of curses in store for them, for the day of Judgement is vindictive and knows no mercy.



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Here we read an article of a Negro's house being burned down in Oak Park. The house was burned for no other reason than that the Negro chose to make his home in Oak Park in a neighborhood of white aristocracy. The whole family came very near perishing in the flames. All this is due to the uncalled for race prejudice.

A sad occurrence of this nature reminds us of Poland, where the Polish aristocracy are burning Jewish homes in order to get them out of their neighborhoods and villages. The difference between the atrocities of Poland and those of this country is this: In Poland when a crime of this sort occurs, you can hear them utter these words, "It does not matter, it was only a Jewish home." And in this country when a Negro's house is burned the white people say, "Why this is nothing; it was only a Negro's house."



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Nevertheless these black crimes remain black. It does not matter whether the crime was committed with the cleanest and the whitest of hands, the crime of burning a house with this kind of a motive in view, is despicable race hatred.



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Daily Jewish Courier, Mar. 29, 1914.

AGAINST THE CURRENT

(Editorial)

As a people in Diaspora, the entire life of the Jews is a struggle against the current. A battle for life against life.

A Jew can carry on the largest business and yet not manifest in it his Judaism. Except those who commercialize it, Judaism yields no profit to anyone, and whoever wishes to lead on foreign soil a nationalistic or religious life, must exert himself strenuously because anything connected with Judaism is against the general current of Christian life. And it is hard to swim against the current.

Every Jew who keeps up a Jewish home and who gives his child a Jewish



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education, is to a certain degree a champion. From such a person the race has a right to demand all he has to offer. A Jew who sends his child to Hebrew school is not justified in proffering excuses for not teaching his child to read or write Yiddish, so that he may be better bound to Jewish life. Nothing will tie the child more to the life of the Jewish people of the entire world than the possession of a language, literature, and newspaper in common.

It is also wrong on the part of such a Jew to deny his child an education in Hebrew; for such attitude he can offer no excuses. An education in Hebrew will enable the child to understand, at least, the Bible in the language in which it was written, so that he may come to some understanding with his distant brethren who have a wider knowledge of Hebrew than Yiddish.



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It is tough to swim against the current, and in the current of the rich Anglo-American life it is rather difficult to arouse the Jewish child's interests in Jewish studies. But generally speaking, the Jew who doesn't exert any effort to implant some Judaism in his child, - enough to give him strength to grip firmly the heritage of his ancestors, so as to resist the current of non-Jewish life for which the whole of Judaism is worthless, that Jew is a weakling or a coward. He drops from his hand the blood-drenched Jewish flag, for which Jews have at all times sacrificed themselves, and he surrenders his weapons to the enemy without retaliation.

After all, why don't we swim against the current in flocks instead of individually? Even the tiny, insignificant grains of sand defy the power of the ocean when they stick together. Let the Orthodox Jews support the



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Talmud Torah's (Hebrew Schools) and Sabbath schools, and the radical Jews support their schools. Then the weakest individual Jew will be strong enough to fight the battle of the ages, the battle which will ultimately be crowned with success.



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Daily Jewish Courier, Mar. 17, 1914.

## SPIRITUAL POVERTY IN LAWNSDALE DISTRICT

(Editorial)

There is not in Chicago a Jewish district so spiritually impoverished as the one that extends from Douglas Park to Independence Blvd. Even though the residents on the two boulevards decorate their beautiful homes with flower gardens, the symbol of refinement and appreciation of the beautiful that we are wont to see among the parvenues, yet it seems that this people believe in nothing but sham mockery, which is no more than a thin powder on a putrid surface and springs from the same source as does the Jewish Christmas trees which last winter shone from the wealthy Jewish homes on Independence and Douglas Blvds. How can people like this possibly live without the least urge for culture?

In the Lawndale District, where thousands of Jews live, among them many of the wealthy and professional, there is not a single cultural center.





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In the entire neighborhood there isn't even a library, Yiddish or English; no folk schools to teach Yiddish or Hebrew, no dramatic clubs; no literary circles nor any organization embracing moral and cultural objectives. This is why the Lawndale District is well-stocked with pool-rooms, saloons, and gambling dens. Apart from this, the wealthy and professional men possess a beautiful edifice which serves as a card club, where their women organize not infrequently whist games. The movies are overfilled with children who gain such knowledge there as even their card-playing parents would not wish to acquire. Children who ought not to have any money on their persons, can be found gambling on street corners and near public schools. This is the district which is erroneously referred to as Little Germany, for the most poverty-stricken Balkan country can justifiably feel offended should one assert that its culture is the same as that of the Jews in Lawndale District, which thrives culturally only by the charity it receives from other Jewish districts of Chicago.

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## ST. PATRICK'S DAY

(Editorial)

In Ireland, as in other regions where the Irish have immigrated, the Irish celebrate today the national holiday of St. Patrick, their sacred leader. The Irish are very sentimental about this holiday. In regions where there are a vast number of Irish people, this national holiday is also observed by the non-Irish. In Chicago the City Hall is closed on St. Patrick's Day, thereby giving it official recognition. The national green flag is hoisted above the New York City Hall as well as all public institutions, and in every city of America can be seen many people wearing today in their lapels the shamrock, - the symbol of Irish nationalism.

By this participation, the broad masses, i.e., the non-Irish, give encouragement to the Irish in their hopes to build up their homeland and strengthen their nationalism. It is an approval of the desires of the Irish to be-

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come in due time a free people in their own free land, from whence shall emanate Irish laws and sprout their own sovereign.

As an eternal Diaspora people, we sympathize heartily with the desires and intentions of the Irish, and we wish whole-heartedly that in our time the Irish may be redeemed not only with Home-Rule, but also with unconditional independence, as good Irish patriots would like to have. But with all our sympathy and good wishes, we cannot suppress a feeling of envy for these Irish, for, even scattered and dispersed as they are, they have not abandoned their self-respect nor their confidence in their own strength. And their self-confidence is so adamant that their neighbors are forced to respect them. If an alderman born in Ireland proposes to have the City Hall closed on St. Patrick's Day, he receives the unanimous approval of all his colleagues, regardless of their racial or national heritage or of political affiliations. No one would dare vote against it.

Here is where we become envious. If, God forbid, a Jewish alderman would

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make a proposal to the effect of having the City Hall closed on the seventh day of Adar [six month in Hebrew calendar, of 29 days, falling in Feb. and March] in commemoration of Moses, the great Jewish leader, we hardly believe that a Jewish alderman would think of it, but if it were to happen, it would probably meet the approval of the Irish and other aldermen. But what would our great Jews, those who do not believe in foreign nationalism say? They would ridicule such an alderman. We are certain that even those who are now reading these lines cannot refrain from laughing at the indiscreet idea of closing the City Hall on the seventh day of Adar. Yet, Moses ought to be, at least among us, a person as highly connected as St. Patrick.

This is why we envy the Irish on this day, while we do not begrudge them their holiday.

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Daily Jewish Courier, Mar. 9, 1914.

OUR DISGRACE

(Editorial)

Three hundred wealthy German Jews, eminent professors, influential advocates, world-renowned physicians, and learned men in general, have affixed their signatures to a document which avowedly affirms their non-relationship with Zionism. They declare that the Zionists are simply a clique of agitators who seek to gain the upper hand of the German Jewry. And, in the interest of German Jews they ask that they should not be identified as Zionists.

This document, bearing the signatures of these "magnanimous herrs," appeared in the form of advertisements in the most popular newspapers of Germany, because the publishers have refused to print such a libel in the other columns lest they might incur the slightest injury. When the document appeared in the press, many of the signers protested strongly, declaring that they had





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not the remotest idea that their names would be used for such a purpose. They also professed that they had little or no knowledge of the contents of the document to where they had attached their names.

Whatever the thing may be, it is, however, amply clear to all that this act, by these three hundred German Jews, is a disgrace to all the Jewish people. It shows how far removed these learned men are from the inner Jewish life. Even if they had given their signatures to something they were not aware of, it no less shows how indifferent they are toward matters concerning Judaism. They don't care what is being done with Jewish affairs and Jewish interests.

The present cry, that they were duped, was merely raised because they are beginning to realize what a disgraceful act they have committed. We have given thought as to whom the instigators of this document might have been. It is readily understood that at the head of this undertaking stood Dr. Paul Nathan and Dr. James Simon, who are convinced that Zionists are not "patriots,"

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that as long as they [the Zionists] want Hebrew used exclusively as the instructing language in the Polytechnical Institute in Jaffe [Palestine], so long should the German Jews keep aloof from them. Nevertheless, these loyal Germans should have borne in mind that three hundred is by no means the entire German Jewry. We can rest assured that the German Jews are not in the least in accord with Paul Nathan and James Simon.

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Daily Jewish Courier, Mar. 9, 1914.

### FRANK'S CONDEMNATION

A court of criminal jurisdiction in Atlanta, Georgia, has reaffirmed for the second time the death sentence imposed upon Leo Frank, and unless he is granted a pardon by the Governor or the President, the young Jew will be hung on his 30th birthday, the seventh day of Passover.

Frank's Judaism is no evidence of his innocence. Since long ago, the Jewish people have ceased to be a people of high priests. We are a people like all other peoples, possessing our virtues and faults; our good and bad. For the present day Jew to commit such a **crime** as the one in which Frank is involved, is not out of the ordinary. All circumstances, however, point to the innocence of the young Jew, not to mention his good reputation in the past.

Frank is a Jew and the slain girl was a Gentile. He was the employer, and the girl his employee. This is a case, in which a Jewish employer is



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accused of murdering a harmless, innocent working girl who attempted to defend her honor, the only possession she had left. It must also be remembered that the accused is more than twice as old as his victim. The facts considered, it is easy to imagine just why the colorful fantasy of the children of the South burst into a mighty explosion which has even engulfed the consciousness of the intelligent circles. Since everybody regards this Jew, who happens to be a boss at that, as the real criminal, no one has paid any attention to others also under suspicion.

The demonstrations on the streets and in the courthouse, the thunderous ovation given the prosecutor, and the threats against Frank, go only to show how ferocious the entire populace was toward him. The jurymen, who used to intermingle with the enraged masses, were influenced by their prejudiced attitude and by the threats hurled against Frank.

There was no justice to be found in the tribunal. The judge conducted himself properly, but the trial was beyond the mark so as to win the approval of the prejudiced infuriated masses. The police and detectives had also



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trodden on false grounds by permitting themselves, due to the "sacred objective" of convicting Frank, to fabricate evidence wherever such evidence could not be traced.

The death sentence has been passed. Frank's days are limited. But it is hoped that those who are in a position to exercise justice will diligently weigh all ascertained circumstances, and delay the execution of that death sentence until after a thorough investigation has been made.





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Sunday Jewish Courier, Mar. 8, 1914.

## INCOME TAX

(Editorial)

The income tax of Edward Morris, late meat magnate of Chicago, amounts to \$236,000, and transactions to reduce this sum are now pending. The income tax of others also amounts to huge sums. The fact alone, that the wealth of big millionaires is now being publicized, is enough for us to understand the importance of income tax, because, after all, we can now see that America is a rich country. It possesses vast deposits of wealth, even though this wealth does not belong to the masses.

We also see that at a time when the city is filled with thousands of unemployed who walk about hopelessly and despondently, thinking that the world is lost to them, there are millionaires whose taxes alone would be a godsend, if given to these unemployed.

Income tax in itself is a public good, for it has long been proven that



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the poor, who have hardly enough to live on, are not able to pay taxes. Taxes should be paid by those who have enormously vast fortunes. They should contribute a share that will provide for the poorer citizens.

The more income taxes turned in, the more opportunities are opened in this country, which can introduce better federal conditions.

We all know that in a city like Chicago, which is densely populated, all means should be employed to keep the city cleaned or to build the best and finest city institutions. This naturally requires money, which can only be raised through taxes. This also goes for the whole country.

Let us, however, pause at one more fact, and that is, that many wealthy citizens hold their pursestrings tight until they are threatened with punishment. It is only then that they pay their taxes. Yes, up to this day large sums are still to be paid to the government, which shows that our biggest millionaires are not willing to perform their duties as citizens



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until they are forced to do it. When their money interests are concerned, there are some who refuse to admit that this income tax is for the good of all the inhabitants. The better and more comfortable the life of this country in general becomes, the better will it be for the individual citizen. In the final analysis, it becomes obvious that interests dazzle the eyes of people so strongly that they can no longer see the truth.



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Daily Jewish Courier, Mar. 5, 1914.

### JEWS IN MOVING PICTURES

The Universal Moving Picture Company, one of the largest moving picture companies in America, is at present set against the Assistant Police Deputy, M. L. S. Pankhauser, and for this fracas are to be blamed the Jews.

There is a law which specifies that, if moving pictures which are shown to the public are immoral, repugnant, or depict wild riots, indecent or illegal scenes, or are prone to disturb the peace, let it be the duty of the general superintendent of the police to bar such pictures from the public.

This law is certainly a good law. Men, women, and children of all classes, of different nationalities and religions, and of diverse inclinations and propensities, attend the moving picture houses. There is much in moving pictures that affect the thought and sentiments of the theatregoers. When



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pleasant and tranquil pictures are shown to the public, they have a tendency to make the masses better and more sublime. There is no reason why moving picture producers should have to appeal to the worst and ugliest in human nature. There is no excuse for showing a group of men, women, and children the most repulsive and ugliest platitudes of any sort of man.

There was a time when so-called actors, in their hunt to earn a few pennies more, would seek, in comic or tragic manner, to expose the peculiarities of a certain class of people. Ridiculing the Irish, Swedes, Jews or other nationalities was to them the stock from which they drew dividends. This had naturally worked detrimentally to those who were ridiculed, and this also impeded the peaceful coalition of the various nationalities.

In the course of time, however, the various nationalities have put a stop to this. The Irish and other Gentiles were ready to take up arms against this. They would stone such an actor to death. The Jews agitated and protested against these clowns until they were forced to give up their business.





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This sham mockery is now being revived in the moving pictures, and it is no more than natural to begin with the character of a conical Jew, thinking that the "voice of Jacob" need not be feared.

The Assistant Police Deputy, Pankhauser, does not permit the showing of this picture. As a man of common sense, he deems it logical that the only suitable and real judge, to understand what an insult is to any class of people, is one belonging to the class being ridiculed. It then follows that if the question arises to ban moving pictures which portray Jews in silly roles, Jews should act as censors of such pictures. And if they opine that any character will interfere with the friendly relations among their neighbors, such characters should not be presented. Hence, when the Universal Moving Picture Company wanted to show a comedy in which the Jew plays a despicable role, the result was that the comedy was forbidden a public showing.

The Universal Moving Picture Company is fighting against this ban, attacking



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the Assistant Deputy of Police in large, paid advertisements in newspapers, accusing him of acceding to Jewish obstinacies, while disregarding the sentiments of non-Jews.

It is needless to say that every right-thinking person should encourage the Assistant Deputy of Police in his position to maintain peace among the various nationalities in this large cosmopolitan city. The Universal Moving Picture Company can produce plenty of comedies without such characters, which puts the Jew to shame and ridicule.



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Daily Jewish Courier, Mar. 4, 1914.

### A MASSMEETING WITHOUT MASSES

In a bitter fight against the West Side in general, and particularly against the Jewish District, Chicago's "World's Largest Newspaper" widely publicized that the Jewish people calls a massmeeting to organize an official opposition to Congressman Adolph Sabath. The massmeeting was to have taken place yesterday.

And this massmeeting was held. What this greatest "nonantisemitic" newspaper did not calculate, is that there are no masses to oppose the Jewish congressman. True, there are in the 5th Congressional District a number of people who are dissatisfied with the politics in which congressman Sabath is engrossed. Congressman Sabath is a Democrat, clinging to the Harrison faction, and this renders him nil in the eyes of the Republicans and in the eyes of the Democrats, who are of another faction. But this short coming is only a political defect with which the masses do not interest themselves. Congressman Adolph Sabath has no adversaries, and therefore, when the widely

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advertised meeting was held the most important was lacking, that is, the masses.

Congressman Sabath was sent to Washington as a representative of a district comprising foreign nationalities. His political position is not taken into consideration when performing his duties from this point of view. His fight against immigration laws made him for a national figure, and he has become recognized as an authority on immigration problems. In this respect he has in due time become not only the representative of the 5th Illinois District, but also the representative of all foreign nationalities in America.

The so-called American Nationalism, which the Chicago Tribune has now taken to defend, is no more than the old gossipier differently garbed. It is a new impression of the erstwhile A. P. Aers in a modern form. It is the desire of the so-called American, who had the good fortune of having his great grandfather migrate to this country to rule over the American, who is an immigrant, or who is of immigrant parents. This is against the basic



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principle of Americanism. It is against all accepted truths.

The broad masses of America, in general, and especially those of the 5th Illinois Congressional District, realize, understand, and feel this. They will not yeild to a self-crowned aristocracy, of which the Chicago Tribune and its like are the organs. Therefore, when a massmeeting was called for the purpose of building up an opposition to the true American patriot, as is understood by the masses, the masses were absent. It was a meeting without masses, and masses without a meeting.





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Daily Jewish Courier, Feb. 27, 1914.

### THOU SHALT NOT KILL

A well-known Jewish legend is to the effect that thousands of years ago, when the spirit of the Torah [Law] was still poising in mid-air seeking a national entity in which to become corporeal, it was rejected by all nations. One group of people declared that they could not get along without theft; another declared that they could not get along without murder, and so on. But one nation, which was still as pure and honest as an innocent child, came out openly and answered that they would accept it and combine their fate with the spirit of the Torah.

Jewish life in reality was still more beautiful than the legend. In times when the whole world was full of rape and the earth was drenched with blood, the Jewish race was counted among the sanctified and godlike, and not among the murders and plunderers. And whenever the enemy have sought to pollute the Jewish name or have accused the Jewish race of bloodshed, he



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attributes his libelous accusation to a religious motive. In accusing the Jewish people of all sorts of crimes, why was the most vile anti-Semite unable to say that the Jews will shed blood on account of money or any other motive?

The proud Jewish spirit is strongly exemplified in the history of an expatriated Spanish Jew, whose whole family starved to death and who himself was in danger of losing his life. Yet, in such plight he turned to heaven, crying out, "you can take my life, but you can't make me a non-Jew." This spirit forced the martyrs of those Jewish communities to commit suicide rather than fall into the hands of the enemy, and only this motive could move the Jewish hand to shed human blood, their own blood.

All this, however, is past history. Conditions have changed now. Our pseudo-prophets, the prophets of Baal, are forever preaching in the temples

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of the golden calf that we should become similar to our neighbors, not a nation on equal footing with other nationalities, having our own homeland and language. This is scarcely fit to be uttered in the halls of the indigent, much less among the leaders of the rich Jews, who are Americans first and then Jews.

And they have triumphed. A Jewish young man of Chicago slew cold-bloodedly the father of a family, who was twice his age, because the "foreign" Jew dared to insult him, the "Americanized" criminal. Americanized Jewish young men of New York even offer their services of killing someone against whom they may have no grievance. And the list of Jewish murderers can still be extended further.

The retractation of "Thou Shalt Not Kill" among Jews might be pleasing to those who preach our extinction as a race. But the Jews who do not feel proud of Jewish murderers, and who wish to uphold in our midst the true



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Jewish spirit, which gave the commandment of "Thou Shalt Not Kill" to the world thousands of years ago, for these Jews only one thing remains, and it is to acquaint our youth with the everflowing well from which our prophets and servants, **martyrs** and saints drank.



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Daily Jewish Courier, Feb. 24, 1914.

THERE IS NO AID

(Editorial)

Destitute Jews are lying about the streets suffering from hunger and cold. Jewish families are not cared for and are sinking into an abyss of suffering and misery, and there is not one Jewish organization that sympathizes with them, that comes to their rescue.

Years ago when Jews were not divided into Orthodox and Reformed, a wealthy Jew who had a heart of stone and a closed hand could not, for any amount, receive recognition from his people because at that time no learned rabbi dared declare publicly that the rich and the poor Jews belonged to two separate nations, that the wealthy Jews have through the power of their money been dissolved in the "melting-pot" of the Golden calf into Mosaic Gentiles, and have no longer any relationship with the poor Jews and their paupers.





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III C At that time the maxim, "whosoever saves one life stands as high as if he would have saved the whole world," was still being practiced. And in those times there were many Jews who did not even own a small fraction of what present day wealthy Jews own. And yet their greatest delight was to be the cashier of their creator, passing out wages to the needy of their race.

Those Jews have disappeared. The synagogues are rich and wealthy but the spirit of mercy does not prevail there. The Torah [Law] of truth and justice is garbed in silk and satin, adorned with a golden crown, but it remains locked beyond the public's reach, rendering its philosophy of life obsolete.

The Jewish masses, who can contribute but little, have given more than they possibly can, but the wealthy Jews who are able to contribute large sums, if they should only want to, have, with the exception of a few outstanding ones, not as yet responded, - not as Jews and not as men.



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III C The poor Jews can expect nothing from the wealthy Reform Jews.

Along with Zion, they have stricken out the most beautiful and best characteristics with which the children of Abraham have become distinguished throughout the centuries. Their loftiest ideal is to assimilate with their non-Jewish colleagues. The language of their people is to them a despicable jargon and their hearts remain untouched when their hungry brethren appeal for succor. Even the parvenues, who are merely candidates for Reform Jews, ignore the Jewish life. They spend their lives in comfortable homes, in luxury, and their spoiled children often spend more in one day than it takes to feed and heat all the poor Jewish families of Chicago for an entire month.

Those Jewish families that suffer from hunger and cold look about themselves despondently, asking where shall our help come from? And the cold winds carve the answer of their well-fed brethren in their hearts: There is no relief for you.



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Daily Jewish Courier, Feb. 19, 1914.

GERSHON ROSENZWEIG'S FUNERAL

(Editorial)

In the course of the last two weeks the Jews of America have lost two great men who have, for a couple of decades, brought laughter to Jews; one through his acting on the stage, the other through his playing with words, through his epigrams and witticism. But whereas the people have accompanied by the thousands the stage player to his everlasting peace, they have left their word artist to a narrow circle of close adherents and friends.

And yet, this is no evidence that the people love their theatre more than their literature. It is sufficient to mention the magnitude of an audience that come to hear a poet or author, let alone speak of the kingly funerals with which the people honored Shamar for his novels and Gordin for his dramas.



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The difference in the Jewish people's attitude toward the funerals of the two great men lay in the fact that one was a child of his time, spoke the mother language of his people, while the other spoke to a vanishing generation (Hebrew-speaking Jews) and wrote in the language of scholars and savants..

And whereas Maguleskoe (a Jewish actor) was known in every Jewish working-man's home, where the majority of the Jewish people in America acquire an education, Gershon Rosenzweig was only known to the scholars and savants of the old generation.

The Hebrew language is not to be blamed for this. Breinen and Sokolow were exclusively known to us as Hebrew writers, and yet the people always honored them highly. Those who read only Jewish envy those who understand and read in the original Hebrew the works of these and all the other modern Hebrew writers, from Frishman and Bordichevski to Chernichowski and Bialik.

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According to his writings, Gershon Rosenzweig adhered to the old generation. His molten image of America and his variety of proverbs and epigrams put him in juxtaposition with the great scholars of 50 or 100 years ago.

The old generation, however, is not wont to honor their Hebrew writers. They look upon them as upon the writers who used to seek customers for their writings. Woe unto the Hebrew writer who depends upon that class of readers. His lot is one of privation and suffering when alive and inadequate recognition after death.



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Daily Jewish Courier, Feb. 13, 1914.

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### CHICAGO COOK-POT

The new administration of the Lawndale Club, the Jewish club of the Lawndale District, only place where our well-to-do get together to spend a social evening, has apparently changed the tactics and traditions of the old administration.

Instead of the whist and other card parties officially sponsored by the club, and unofficially sponsored by King Cross, it was announced that Mr. Clarence Darrow will lecture there to-night.

This proves that our prosperous citizens of the Lawndale District are not so irresponsible as they have been pictured.

True, there is a percentage of our well-to-do, to whom the ideal of social enjoyment consists of card games, or other so-called pleasures, but the percentage is very small, much smaller than many of us think. This small number is a natural development of a mass of people, among whom a certain

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few have become wealthy by sheer accident, and not having the proper training spiritually and morally, they cannot find any pleasure in science or any other cultural undertaking. They cannot become interested in civil or general human problems, and when we treat these problems with lectures or debates, they feel strange.

The majority of our well-to-do have always, more or less, benefited by a fine upbringing. They are prone to the higher and finer things. Music is more soothing to their nerves than the shrieking of four kings or one hundred aces. A book that covers current or scientific topics is more welcome to them than a deck of cards, and a lecture by a learned man is more pleasing to them than silly talk or the "kibitzing" that takes place in the club by the lower type.

Men are but human. We cannot always give our attention to all particulars. Therefore, it can so happen, even in the best of clubs, that for a short

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time the minority gets the upper hand and runs the club in such a fashion that it is of no credit to the club. However, the majority is eventually bound to triumph. The Lawndale Club was no exception of this, and for a short time it was run by such people as not only lowered the club to public disgrace, but also cast reflections upon the wealthier class of the Chicago Jewish community. Whenever the Lawndale District was mentioned, one would point at the Lawndale Club with its whist, pinochle, and poker games.

This, however, did not last long. As soon as the members of the club were presented with the opportunity to voice an opinion, a new administration stepped into power. The present officers and directors are mostly of a better class. And they show this by endeavoring to introduce lectures on current events and general subjects, musicales, concerts, debates on Jewish interests, and welcome Jewish guests, as was done in the good old times, when the Lawndale Club was first organized.

The first thing the new administration has done was to arrange a lecture,

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Daily Jewish Courier, Feb. 13, 1914.

and it could not have selected a more competent lecturer than the well-known barrister, Clarence Darrow, to open this season for spiritual and moral **ecstasy**. Mr. Darrow will speak tonight at the club on "Lawmaking" an appropriate subject for an audience of business and professional people who should, and can, become interested in lawmaking, as concerns the country, state and city.

The new administration of the Lawndale Club consists of Max M. Grossman, president; Dr. M. L. Aren, vice-president; J. A. Levin, treasurer; Robert Edelson, recording secretary; A. M. Slat, financial **secretary**. The **directors** are Dr. H. L. Frankel, S. J. Rosenblatt, Adolph Goldberg, Bernard J. Brown, Dr. George Sultan, Dr. L. A. Gordon, Max M. Korshak, Morris Kurtson, Ellis Epstein, Jacob Blum, Judge Harry M. Fisher, A. H. Burnstein, Charles S. Brill, Henry Schwartz, and M. Snower.

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Daily Jewish Courier, Feb. 12, 1914.

IN NEWSPAPERS AND JOURNALS  
Renaissance

A great number of Jewish writers and civic leaders are wont to designate the present, in which is to be detected a revival of Jewish literature and Jewish life, as the Jewish Renaissance, as the solstice of rebirth and rejuvenation.

In a letter to a friend, published in Life, S. Garelik thinks that for the present our generation has not deserved the name of "Renaissance." Our Renaissance, he opines, has not introduced anything new; not one idea, not one great important publication. For the present we have reproduced nothing, and the best Jewish writers have completed their creative circle. "Even the new courses of the modern Diaspora nationalists, are nothing but a continuation of the ideas with which Echodam and Dubnov wrangled over long before the Renaissance.





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"We live in exclusion. Each day we create new Ghettos. We strengthen those which we already have. If not a bit cynical, at any rate, we act indifferent toward the concepts of life upheld by others. We know nothing about this, nor do we wish that our press should write about it.

"I am a nationalist, but even in the most fiery years of my nationalism, I longed to see wide open doors and gateways. Whither? Into the world, my dear friends! To visit freely here and there, taking from there narrations, translations, and concepts of life, and then bring everything into our beehive. We should fly over every field and garden, and cast anchor on all the flowers, imbibing their fragrance. Go out my friend, some summer day, to some garden and listen to the humming; the humming of the bees sounds so pleasant! You shall see how they work and build. This is renaissance. As a reader, I am thankful for the memoirs of Ezikail Katik, yet, at the same time, I should like to know what goes on beyond our respective boundaries. I am eager to know what new dramas were written by Bernard



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Shaw and Hoffman; I want to know what all this talk about the 'Futurists' is, what is the significance of it; I want to learn about the fourth edition of Chekhov's correspondence, and about the lectures of the French poet Rishpen. I am a human being living among people, and I do not wish to appear like a barbarian; do not wish to be segregated. My parents, as educators, should not discriminate against the material I read or whatever language I read it in. We must provide channels that will convey to us the cultural values of other peoples. On the day when a complete Jewish rendition of Tolstoi, Dickens, Shakespeare and Goethe will be made possible, on that day our spiritual world will be multifariously enriched. It will be honey in the Jewish beehive, and then we shall be able to speak of renaissance.

### Pan-Yiddishism

"Zionism, as a powerful national movement, was already fortunate enough, like all great movements, to effloresce streams which branched out into



Daily Jewish Courier, Feb. 12, 1914.

many opposite directions. At the time when Mr. Zabolinsky came from Zionism to Pan-Hebrewism, annulling the Diaspora with its daily troubles and afflictions, others drifted from Zionism to Pan-Yiddishism with a tender love for the Diaspora and for everything that Diaspora had created. Yiddishism was centered around a group of national-Zionists in Germany. This group publishes its monthly journal, Die Freistaat. In the latest edition of the Freistaat, there appears an article written by a certain Juris, entitled 'Kultur or Fetish' which defends Pan-Yiddishism.

" 'For the neo-Hebrewists,' says Herr Juris, 'exists only the Jewish culture, which was created in a short time when Jews inhabited Palestine; the residue is Diaspora culture, bondage and misfortune. The young Jewish culture also belongs to misfortune, but if we annul the Diaspora and everything fashioned by Diaspora, we thereby cut Jewish history into two parts and simultaneously cut the Hebrew language and its culture. If the production of and struggle for the Jewish spirit in the course of 2000 years is no more than Diaspora, it follows then that Zionism, the Hastodroth,



Daily Jewish Courier, Feb. 12, 1914.

and the modern life in Palestine itself are nothing but Diaspora, which means that Diaspora can achieve something. I believe, moreover, that the Hebrew culture first became an animated and real culture in Diaspora. In Palestine, the Hebrew language was only limited to the high priests and writers. The broad masses knew little of it. Only in Diaspora have the Jews become a race and the Hebrew language nationalized.'

"The writer proceeds further in his deliberations and comes to the conclusion that 'land and language are no more than means and forms to serve the people. They become sacred to the people when the spirit and essence of the people have found in them an image, but they change as the style of clothing changes, and they are dependent upon mere accident....., if we should impose a new culture upon them, it would only be inane, a national crime.

" 'If the revival of Hebrew,' continues Herr Juris, 'leads to the construction



Daily Jewish Courier, Feb. 12, 1914.

of a barrier between the intelligentsia and the broad masses of people, then it divides the people, which can become dangerous for the culture and posterity of the people.'

"In conclusion, the writer says that 'only Yiddish, which nine million Jewish people speak, can be, and it is at present, the bearer of Jewish culture to Jewish posterity.'

"This sort of Pan-Yiddishism is even a bit too logical, and it can be answered by Zabolinsky's reverted formula, 'The national problems are not decided upon through logical evidences.' "





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Jewish Sunday Courier, Feb. 1, 1914

### REGISTER

This forthcoming Tuesday is Registration Day. Every citizen should register in his neighborhood's polling place for the primaries, in order to have an opportunity to vote thereafter.

Many citizens who do not take advantage of this, lose their right to vote for their candidates afterwards. During each campaign, there are many who neglect their duty to register and then wake up when it is already too late.

This is more common among Jews than among any other nationality. The reason is that the Jews, for the most part, come from countries under monarchic governments. They have not as yet fully learned to understand the role of a citizen in a free republic, where each individual is responsible for the election of the government, and where if a citizen abstains from voting, he makes it possible for the candidate whom he considers pernicious to become elected. Thus, it is



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the duty of every citizen to participate in campaigns and help elect with his vote those whom he thinks advantageous.

Everyone should therefore register. It should certainly not be neglected by any Jewish citizen!

Particularly important is this registration, which for the first time in Chicago will be accrued a new factor, viz., the women citizens. The women will register next Tuesday on equal footing with the men. They will, for the first time in Chicago, exercise their right in political life, a right which has been denied them up to now and which is to this very day not recognized by the larger part of humanity.

It is rather difficult to foretell whether they will be very active on the day of registration. However, if they are, it would be a great asset to the men. They (the women) would remind those who are always inclined to forget, that they should register.

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Jewish Sunday Courier, Feb. 1, 1914

The Jewish women have, however, evinced a stupendous indifference toward citizenship. But they can correct this Tuesday, the day on which they will register.

American Jewish Year Book, 1913-14. p. 243.

### STAGE CARICATURE

April 7, 1914. Judge Hugo Pam heads committee of Jews of Chicago to agitate against caricature of Jews on stage. Young Men's Federated Jewish Charities, Chicago, adopts resolution condemning caricature of Jews on stage. At Chicago, Ill., a meeting of prominent Jews resolves upon appointment of committee to cooperate with other Jewish organizations in opposing caricature of Jews on stage.

June 1914. Permanent committee organized to formulate plan of action against stage caricature of Jews.

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JEWISH

Daily Jewish Courier, Nov. 24, 1913.

### VALLEY GANG ASSAULTS JEW

Last night, the Valley gang again set forth on its wild escapades in the Jewish quarter. These drunken hoodlums, riding in an automobile, stop wherever they see a Jew, and give their unfortunate victims a brutal beating.

Yesterday about 2 P. M., one of the bandits jumped from the auto at 13th Street near No. 1516, and assualted Mr. Louis Switzky, 40, inflicting a cruel beating on him. His screams attracted a large crowd of people, but the bandit leaped into the car and escaped.

Mr. Switzky received several wounds on the head, and was taken to the County Hospital. The police have not caught any members of the gang.





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JEWISH

Daily Jewish Courier, Nov. 19, 1913.

WEEKLY DISCUSSIONS.

There is a Russian saying, "As long as the thunder does not crash, the peasant does not cross himself" - indicating that the peasant possesses a sluggish nature. He displays little interest in what occurs around him, unless it happens to be of an unusual nature....

It is far from our thoughts to compare the Jew with the peasant but the long Diaspora, the enslavement of the Jewish spirit, the hundreds of thousands of years of dispersion and readjustment to strange spheres, the influence of strange lands and environments, have carved similar scars of inertia and subjugation. It demands unusual and striking occurrences to awaken the Jews from their nation's dream.



Daily Jewish Courier, Nov. 19, 1913.

Quiet and peaceful ran the waters in the Jewish life-stream for many centuries, a green mould began to spread here and there, frogs swam around and dinned their shilling concerts....

In vain did the Jewish leaders fume - their satirical arrows sank into the old mould, life went on as before. The young, the life-lusty and life-thirsty tore at the oppressive stillness, leaving the stagnant waters for the strange impetuous sea. It is here that they first displayed marvelous feats in swimming, in creating civilization theories and whole active movements.

Their objectives were: excessive storms, bloody rains, hail of stones to break and pierce, to color the streets with blood and cover the rocks with brain matter, so that those in the Jewish Street might rub their eyes, cast their glances about, and stop to think of what is actually occurring around them.



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Daily Jewish Courier, Nov. 19, 1913.

So it was in ancient times and so it still is today. When Jews were expelled from Italy they migrated to France, from France to Germany, Germany to Poland, forever wandering from one land to another, one country to another, without aim or purpose. They named it the Verdict from Heaven, without stopping to consider why the sky should be gruesome for them only, why its ire was directed only "on their heads?" We are not worse, nor more sinful, nor more criminal than the rest of mankind. Heaven cannot create any exceptional rules that only we alone need heed the play of all the angry storms and tempests. No one gave it a thought and comforted himself with the lofty thought that it was a Verdict from Heaven. Thus it was from one storm to the next, from one decree to the other.

In more recent times a seeping consciousness of these conditions gave rise to the pursuit of an answer not in the ire of the Heavens, but, in the position held by Jews in this sinful world....It was noticed that all the persecutions



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pointed to a definite earthly trait which played first fiddle in all our troubles and misfortunes. In every land Jews were tolerated only as long as the country had a need of them; as long as they fulfilled that specific demand in the life of that nation.

Jews in every land have been mainly the merchant element. The native populace was divided into the nobility and the peasants. The former controlled government; the Jews were the middlemen between the state and the villages, between the country and other countries. They were a factor in developing the city and laid the foundation for trade and production. As the city developed the natives began to produce their own craftsmen and tradesmen. Here began the strife between the progressive native and the stranger, the tolerated Jews.



Daily Jewish Courier, Nov.19, 1913.

On the grounds of this achievement rests the tragedy of a landless Jewish Folk. It is the key to all persecutions. The growing industrial national forces wish to expel the stranger. In ancient days they were simply driven out. Today in our polished civilization they are not driven, but measures are devised to make the life of the foreign undesirable Jew impossible so that he is forced to leave his position in this alien sphere and wander again, wherever his heart desires except within the borders of that land in which he resides and is unwanted.

On such a basis has grown our modern anti-Semitic movement in every land where Jews compete with the native population in the fields of commerce, trade and liberal professions. We cannot, therefore, determine who are the foes of the Jews since they may be found in all classes of our modern civilization. The present civilization is so complicated that there are many more





Daily Jewish Courier, Nov. 19, 1913.

points of conflict between Jew and non-Jew. Another difference between former years and the present is that all countries have now adjusted their economic forms so that there is no land that has the need to invite driven Jews. Each country instead, wishes to rid itself of those already within her boundaries.

At present there is no difference between nations in their attitude toward the Jew, the main dissimilarity being in the form of opposition, relying on the cultural standards, and political status of the country that places and categories the trade of the people. Although the methods are different the object is the same. Hilzner, Dreyfuss and Bailis represent varied forms of one and the same motive, the desire to expel Jews from the social sphere, deprive them of their positions, and narrow their lives.



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The Bailis trial, just as the Dreyfuss trial in its time, aroused the stagnant waters of the Jewish life stream, so covered with mould since the storms of past years. Jews grew calm after the end of the bloody pogroms. Again they dreamed under the influence of the frog concert that arose from their stagnant community stream. But, this performance came to an end, the curtain fell, the church bells resounded the prayer for the "martyr" Euchinsky; but the actors of the Russian government and their friends of the criminal Tchebreiakoff gang will again turn to their undercover criminalities, the entire turmoil will be stilled, and the Jews will relapse into their lethargy.

But this must not happen. Awakened Jewish consciousness must not sleep again. The drama has left the stage and life continues in the path of the opposition forces. Similar dramas may again be set up on the stage. Jewish energies must be directed not only against individual racial accusations,

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but likewise against the undermining of the Jewish folk, the cause of Jewish life being splintered and scattered among other nations. As long as the splinters are kept from uniting there will continue, from time to time, to be Hilzner, Dreyfuss and Bailis trials.

D. Aberson.

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JEWISH

WPA (ILL.) PROJ. 3027

Sinai Congregation, Board of Directors, Minutes, Nov. 4, 1913.

A motion to address two letters to Dr. Kohler, one to ask him to inaugurate a Sunday Service, signed by all advocates of the same, and one signed by all the supporters of the Biblical Sabbath, to continue a Sabbath Service, a pledge for good attendance, and also a Resolution signed by all the members to assure the Reverend Gentleman of our confidence as our spiritual guide, withdrawn to bring the matter before the congregation.

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JEWISH



Sunday Jewish Courier, Oct. 19, 1913.

RESOLUTIONS AT BAILIS MEETING.

"Whereas, Mandel Bailis, a Jewish workman, is at present being tried in Kiev, Russia, accused of having, in March of 1911, murdered a Christian boy, Andre Euchinsky, and

"Whereas, The charge against the aforesaid Bailis, reads that he murdered this boy to use his blood for religious purposes, generally termed ritual blood, and

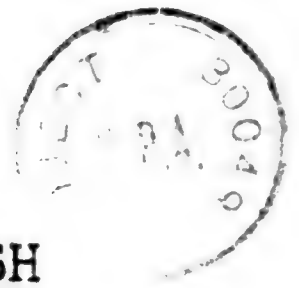
"Whereas, The use of blood is absolutely forbidden in the teachings, spirit and conduct of the Jewish religion as has been proven by non-Jewish theologians, educators, publicists, and historians, and



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"Whereas, Over seven hundred rabbis, the leading men of the Jewish religion throughout the entire world, have recently made a sworn statement and in fiery words denied that there is even the slightest reference that can be found in Jewish teachings and conduct that requires human blood for any purpose whatsoever, religious or otherwise, and

"Whereas, The six million Jews residing in Russia are exposed to general shame and harassment due to the wide spread accusation of their practicing such barbaric custom as a blood ritual. More than two million American citizens of the Jewish faith are heartbroken and tortured by the assault made on the morals and conduct of their religion, and



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"Whereas, Even the general conservative press of Russia called this accusation of ritual murder barbaric, horribly heathen and ignorant, and blame the law or court for spitefully overlooking these things and holding its higher officials responsible to set aside all facts that favor the defendant, and the liberal press of Russia fears that the populace will be incited to new pogroms as a result of the ignorant accusations against the defendant, therefore

"Be It Resolved, That we, the citizens of Chicago gathered at a mass-meeting, hereby express our contempt and voice our protest against using such a barbaric accusation and such medieval insults as may arouse the diligent and law-abiding races to use common curses, and throughout other parts of the world, to terrify persons and confiscate their property, and



Sunday Jewish Courier, Oct. 19, 1913.

"We Further Resolve, That a copy of this resolution should be given to the Secretary of State to be forwarded through the proper diplomatic channels to the seat of the Russian Government."

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JEWISH



Sunday Jewish Courier, Oct. 19, 1913.

UNCLE SAM DEFENDS A JEWISH INJURY.

Washington, Oct. 17. - Congressman Adolph J. Sabath, of Chicago introduced a resolution to Congress requesting the Department of State through diplomatic channels to notify the Russian government of the sentiments of the American people who desire that the shameful blood accusation in the Kiev Court should be rescinded by the Russian government.

His resolution would have come up today except that there were many congressmen absent. But Mr. Sabath was assured by the respective leaders in both parties of Congress, Democratic and Republican, that they will not hinder the process of passing the resolution as rapidly as possible.



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JEWISH

Sunday Jewish Courier, October 19, 1913.

PROTEST EXTRA.

CHICAGO'S GREATEST SPEAKERS TELL THE TRUTH REGARDING THE KIEV TRAGEDY.

Over a hundred thousand Chicago citizens came to protest against the blood accusation. This accusation was today denounced by America's greatest and foremost personalities.

The meeting was called for 2 P. M., but the crowd began to gather at eleven in the morning. The street cars and elevators were packed with thousands of people who were anxious to secure a seat for this historical occasion to which Chicago has added a well written chapter in the history of the fight for human justice and rights.





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Sunday Jewish Courier, October 19, 1913.

About 12 o'clock noon, it was seen that the Grand Opera House was much too small to house even a small percentage of the large audience that responded so enthusiastically to the call of the committee sponsoring this meeting. The Garrick Theater was then pressed into use, but within half an hour this large theater was also filled. The thousands who were unable to gain admittance surrounded both theaters and stood patiently listening to the various speakers who expressed their opinions of Russia and her justice.

The meeting at the Grand Opera House opened punctually at 2 o'clock. Judge Edward A. Brown of the Appellate Court was the chairman. He explained the purpose of the meeting and announced as the first speaker Miss Jane Addams of the Hull House. Other speakers were:



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Sunday Jewish Courier, October 19, 1913.

Dr. E. G. Hirsch, Rabbi of the Sinai Congregation; Mrs. Ella Flagg Young, Superintendent of Chicago Schools; Rev. F. J. O'Kelloghan, Secretary of the Society of Paulist Fathers; Prof. George B. Foster, University of Chicago; and Prof. Booker T. Washington, Tuskegee Institute. Everytime Russia or Tsar Nicholas was mentioned the large audience expressed itself by hissing and whistling, just as the mention of the great efforts exerted for justice, such as was begun by Chicago citizens were greeted by thunderous applause which made the walls tremble.

On the platform sat the committee of twenty-one which brought to this meeting members representing every nationality, leaders of various divisions both in politics and social life. The committee consisted of the following persons:

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Miss Jane Addams, Hull House; T. W. Ellinson, Henry Booth House; Mrs. Louise Deck Bowen, President of Juvenile Protection; Mrs. George Bass, President of Chicago Women's Club; Alfred L. Baker, Vice President of National City Bank; Miss Sophrowisba Breckenridge, University of Chicago; Honorable Edward A. Brown, Judge of Illinois; Honorable John Gibbons, Judge of the Circuit Court; Honorable S. S. Gregory, American Bar Association; Dr. Abram W. Harris, President of Northwestern University; Dr. Jenkin Lloyd Johns, Lincoln Center; Honorable Julian W. Mack, United States Circuit Court; Mrs. John McMahan, Catholic Women's League; Prof. George Meade, University of Chicago; Mrs. M. L. Farwin, Chicago Women's Aid; Julius Rosenwald, Civic Federation; Honorable Cookham Skanlon, Judge of Circuit Court; Mrs. Hannah G. Solomon, Council of Jewish Women; Dr. Graham Taylor, Chicago Commons; Prof. I. W. Thomas, University of Chicago; and Mrs. Mary T. Wilmarte, Women's City Club.



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Sunday Jewish Courier, October 19, 1913.

Among those who were given honorary place on the platform were:

Adolf Kraus, President of the B'nai B'rith; B. Horwich, President of Federated Charities; Booker T. Washington, Professor of Tuskegee Institute; and Harry A. Lipsky, of the Jewish Courier.

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Sunday Jewish Courier, Oct. 19, 1913.

### AN IRISH PROTEST.

The protest meeting at the LaSalle Hotel, arranged by the Irish Fellowship Club, to protest against the Russian blood accusation was quite a natural step for this nation which is fighting for its existence in spite of all obstacles placed in its path.

Except for the Jewish people, the Irish have suffered and endured everything so as to remain a nation, and therefore can more readily sympathize with the Jew and his national tragedy. The Irish, like the Jew, suffers not because he is better or worse than anyone else, but because he wishes to retain his identity as an Irishman or a Jew. Both nations have lost their language, their government, and their land, but they have not lost their identity and for this they shall never be forgiven.





Sunday Jewish Courier, Oct. 19, 1913.

The Irish protest therefore is no mere almsgiving, but a brotherly hand extended from one brother to another who understands his sufferings. The Jewish people will know how to be thankful to the Irishmen. Although at present we can do nothing but express our thanks, we shall remember this debt of gratitude!



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The Daily Jewish Courier, Oct. 13, 1913.

JEWS OF CHICAGO HAVE PATIENCE.

In response to the Courier's appeal we have, in last few days, received many letters and dozens of resolutions from Jewish organizations regarding the Bailis trial. Everyone acknowledges that something must be done; every Jew feels that he is the accused one in the Kiev Court, for he knows that a blood accusation in the twentieth century is not merely an accusation but a grave insult for which there can be no excuse. Punishment is the proper remedy if one is strong enough if not, one may express his wrathful contempt.....

When Chicago protests, it will not only be the Jews, but the entire city, that will point its accusing finger at the Russian government.....



The Daily Jewish Courier, Oct. 13, 1913.

And Chicago will not be the only one. Her protest will be audible among all the voices raised in this country from coast to coast.

In this way we will participate. Such a protest cannot be made merely by a local organization but must be the result of the meeting of united national organizations. This we are now in the process of accomplishing. The call for our response will come from the greatest most renowned men of the state and of people of international repute in the United States.

In the meantime every Jew can do his share by being patient and conserve his energy until this immense protest meeting will be called.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, October 8, 1913.

BLAME JEWS FOR KIDNAPPING A WITNESS IN THE BAILIS CASE.

Chicago rabbis, at their meeting last night in the Talmud Torah on Waller Street decided to dedicate Kolnidge night to Mandel Bailis. Each rabbi in his respective synagogue will speak about this great catastrophe of the Jewish people in this newest blood accusation.

Tomorrow Russia brings to trial the Jew, Mandel Bailis. He is accused of murdering a Christian child for ritual purposes. These charges have instilled much blood-thirstiness in the large Russian populace which is ready to shed much Jewish blood.

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WPA (ILL) PROJ. 30275

Daily Jewish Courier, October 8, 1913.

In the local streets, all day today, pogrom proclamations were spread, calling the Russians to avenge themselves on the Jews for the death of Andre Eushtchinsky, who two years ago was murdered by a gang of bandits. Mendal Bailis was chosen as the culprit by the Russian Government which thereby also sought to bring punishment upon all Jews for that horrible accusation, the using of Christian blood for their matzos.....



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JEWISH



Daily Jewish Courier, Oct. 7, 1913.

WEEKLY DISCUSSIONS

by

O. Oberson.

On this New Year our accounts with Heaven for the past year have just come to a close. With pounding hearts and shaking knees we stood and prayed for forgiveness of our sins, and made strong promises that from now on we would be better people to ourselves, our God, and our fellow-men. From our eyes are hidden the Heavenly books of account. We do not know the balance contained therein and therefore do not know how our figures will correspond with that Highest Tribunal where no protection, excuses, or bribes can alter the verdict issued from the judge's chair of the Almighty.



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Daily Jewish Courier, Oct. 7, 1913.

Nevertheless, in spite of this uncertainty one feels at peace with Heaven and sure of himself. One knows that the Heavenly Tribunal is not like an earthly one, where the defendant is sought to be punished at any price and where, when there is no direct evidence, indirect methods are used, even leading to casualties to force the truth of justice. But, much different is the Heavenly form of justice. Here sentence is meted out indiscriminately. In Heaven's court are known not only one's every hidden deed and misdeed, but, also the causes and reasons that make man do one or the other. This court does not seek to punish man. It wishes only that man repent, alter his course, purify his soul, avoid bad habits, and cultivate the good of truth and justice.....



Daily Jewish Courier, Oct. 7, 1913.

Knowing these relations between Heaven and Earth, the bonds of Heaven's justice as pertaining to man, one feels unafraid and confident, especially after the close of the Heavenly books of personal account, to face the coming year of turmoil and strife in the path of life.

But there are other accounts we have with our fellowmen - people of the earth. It is noteworthy to pry into these dealings with our fellowmen. But here the situation is not so encouraging.

When we stop to observe how justice is administered to us (Jews) here on earth it makes us sad and unhappy. We roam from land to land, from country to country, meeting everywhere the same dark colors, the same tragic tones, the same gloomy echoes.

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Daily Jewish Courier, Oct. 7, 1913.

Full of grief are our six million brothers burdened under the weight of law restrictions, treacheries and suppressions. Not an ounce of enlightenment occurred during the entire year, and this same dark inheritance is now carried by the New Year. Again we shall hear of disturbances and persecutions. Again we shall read of traitors, hear cries, see streams of blood and tears. The low, inexcusable blood lie against us, is again on the roll call. It is from those that do us most harm. They accuse us of crimes they commit against us, and the world stands by in silence. Thus a dark shadow spreads and dims the world's lights, covering the bright light of world justice.



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Daily Jewish Courier, Oct. 7, 1913.

We go from Russia to Russian Poland. That unstable country which is being torn apart by the claws of the Russian eagle, also presents the same dark picture, the same hatred and hostility against us, the same gruesomeness. They, the oppressed and exiled Poles, have signed a treaty with their executioners. Both wish to annihilate us, to wipe us out completely. There will come a day of historical revenge, where they shall dearly pay for their deeds against us. One cannot buy happiness on the score of another's unhappiness. In the meantime stormy winds blow, spreading the dark clouds and marring our happiness.



Daily Jewish Courier, Oct. 7, 1913.

From Poland We Go Over To Austria.

There, too, we hear the same tragic song, see the same dark shadows. In Galitzia there is the propaganda of a boycott against Jews. Here the economic condition gets increasingly worse and the political situation is very weak. There had been hopes that through the faithful Jewish politicians these conditions would be improved. But this illusion also faded.

Roumania and Turkey, Serbia, Greece and Bulgaria present the same dark picture.

Daily Jewish Courier, Oct. 7, 1913.

As an exception we have, at present the American republic. Here too we have some dark signs of evil omens which should not be overlooked. We can never tell what proportions these forerunners of darkness may in time assume. Such are our earthly accounts. Not a very happy description. We cannot feel much happiness and security, since we Jews are being constantly persecuted.

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JEWISH



Daily Jewish Courier, September 16, 1913.

'TIS A DIFFERENCE.

In his column, "News Plus Observations", in the Chicago Israelite, Rabbi Tobias Schoenfarber wonders "why we Jews feel it necessary to invite city officials to participate in the consecration of a synagogue."

"The Mayor of the city," said the honored rabbi, "can even be a religious man, but it is not in place to invite him to speak at the consecration of a synagogue, or even of a church."

We agree with the honored rabbi that at a consecration of a synagogue, further even, at the consecration of any specific Jewish institution, non-Jewish speakers are not in place. We too are of the opinion that at the consecration, especially of a synagogue, only speakers who believe in, or are at least in sympathy with the dogmas, ceremonies, and traditions of the concerned synagogue should be invited.



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Daily Jewish Courier, September 16, 1913.

However, we are of the opinion that an exception should be made when it is the question of a mayor of the city, a governor of the state, or a president of the United States.

It is true that when these people come to address a Jewish audience at such a consecration, they speak of the Jews as "good citizens, charitable people, and other such compliments," and perhaps, it is just as the honored rabbi states that they pass compliments in order to profit by them. "They bear in mind re-election," says Rabbi Schoenfarber, "and they attempt to get it by the 'sacred services' of consecrating a synagogue." But this is still no reason for not inviting the highest executive official of the city, state, or country when consecrating a synagogue or any other community building.



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Daily Jewish Courier, September 16, 1913.

The construction of a synagogue, and a consecration of a synagogue carry no piety from an orthodox standpoint. The construction of a synagogue only shows that in a certain part of a city, state, or country the population increased; a consecration of a large, beautiful and magnificent synagogue is merely a sign that this division of the population has become wealthier, is living more comfortably, and wants to have a more comfortable place of worship.

From a religious standpoint, it doesn't make any difference whether we pray on the balcony, or in the basement, or in a palace. The Jewish God accepts Jewish prayers from anywhere. The Prophet Isaiah stressed that point. If we want more beautiful and larger synagogues, it is because we want to have more enjoyment and because we want to show those who are outside of our limits that we are on equal footing with them .





Daily Jewish Courier, September 16, 1913.

The possession of a beautiful synagogue is a symbol that we are rich and well-off. Just as we attire ourselves in beautiful clothes and jewels so do we decorate our synagogues and community institutions.

We suspect that Rabbi Schoenfarber wrote his editorial, bearing in mind the consecration of the Anshe Knesseth Israel Synagogue, which will be held in the near future, and to which, we understand, the Mayor is invited and only orthodox rabbis besides him.

We wish to say that from our standpoint, the Congregation Anshe Knesseth Israel is right in every sense of the word and we hope that in the near future all the synagogues and institutions will follow this example.

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Daily Jewish Courier, September 9, 1913.

WPA (ILL.) PROJ. 30275

MANY THANKS, CHICAGO TRIBUNE.

No one will suspect us of being overwhelmed with enthusiasm when informed that non-Jewish circles are dishing out great compliments to Jews. Just as we do not feel depressed whenever some one makes it his business to step out openly and magnify Jewish faults, neither do we swell with pride when accredited with pleasing characteristics.

Yet, we were exceedingly pleased when we read, in last Sunday's edition of the Chicago Tribune, an article concerning Chicago Jewry which is as close to the truth as any newspaper article written about Jews can be.

Daily Jewish Courier, September 9, 1913.

WPA (ILL.) PROJ. 30275

Our satisfaction is great because recently - speaking in a diplomatic sense - the Jewish people became highly strung whenever speaking of the Tribune.

The Jewish public had two strong complaints against the Tribune:

1. Because it published articles on the Jewish Ghetto which were remote from the truth and which cast an obscure shadow on Jewish activities.
2. A representative of the Tribune stepped over the boundaries of journalism in the campaign which the Tribune is carrying on against gambling in Chicago, and this had actually occurred in the Jewish neighborhood.

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The Jewish public, although aware that both the writer of the undesirable articles and the investigator were Jews, and that therefore it could not be a matter of anti-semitism, had, nevertheless, felt offended by these occurrences. The Chicago Tribune is a progressive newspaper. It is permeated throughout with the American spirit, or as the Americans call it, "a square deal", and it was the general opinion of Chicago Jewry that in these two instances the Tribune did not act in accord with its usual manner. It had forgotten that it speaks to, and wants to be active among newly migrated citizens from a land where citizenship is understood entirely differently and that it is a physical impossibility to change one hundred men in the course of only thirty years, regardless of the circumstances.

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WPA (ILL.) PROJ. 30275

The Daily Jewish Courier voiced the resentment of Chicago Jewry in its editorial columns and it was unpleasant for us to see that the Tribune construed it in such a wrong manner that it had, in order to justify itself against uncharged accusations, falsely accused the Courier, thinking that its guilt would be wiped out by smearing the accuser. This is certainly not in harmony with the ethics of journalism to which a paper like the Tribune should live up.

Within the two distinct worlds, in which the Tribune and the Courier prevail, a compromise between both was impossible. The Leviathan and the Messianic bull have no neutral grounds upon which to debate or to fight. Nevertheless, we were of the opinion that the Tribune remained morally indebted to the Chicago Jewish populace, and we were sure that the Chicago Tribune would sooner or later liquidate this debt.



Daily Jewish Courier, September 9, 1913.

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The article in the last Sunday's edition of the Chicago Tribune, by Mr. Hied was first payment on this debt. And we believe that if this experienced writer shall visit the Jewish district more frequently he will find enough material to continue along these lines. This will give the vast number of non-Jewish people a better and truer conception of Jewish activities and it will also encourage the Jewish public to continue their good work. We therefore express our gratitude to the Tribune.

The Daily Jewish Courier, August 26, 1913

WPA (ILL.) PROJ 30275

### WASTED PATRIOTISM

"Be patriotic" is forever the cry of our teachers and leaders in every part of the world. "Be Russian patriots", was the call of the Haskalah period of Yahuda Leb Gordin and his followers; "be Polish patriots" is even today the cry of the great Polish-Jewish leaders in Warsaw; "be German, English, Austrian, Hungarian, and Romanian patriots", comes the call from those lands.

Here the cry to become an American patriot has become so great that on one occasion when there was a discussion for the selection of a superintendent for an orphanage, the candidate being a young Russian who lived for several years in England, a director protested vehemently in a heated speech against entrusting poor orphans of this country, who are to be raised as good American citizens, to a man who is a citizen of the English King whom George Washington fought in the Revolutionary War.

So heated was this director in this matter that he failed to realize that he was speaking to Jews who had spent their youth under King Nicholas and Alexander third. He carried on about the revolution, citizenship, and the flag and even went so far as to say that one who was a citizen of England had no right to rear Jewish children in America.

We are forever outdoing the holy man in his holiness. Before our very eyes we

The Daily Jewish Courier, August 26, 1913

WPA (ILL) PROJ. 30275

constantly see English and Canadian religious and secular teachers being imported to this country and vice versa.

Even those who clamor loudest on the subject do not really mean it. When England needed a learned Rabbi she choose a man who changed the King's Prayer according to the fitness of the position or rank given him. President Kruger of Transwell, Taft of America, and George V of England were alike to him.

Patriotism is not merely something you drill into one's head. Patriotism is simply a result; in a larger sense it is a longing. When a person becomes accustomed to his environment he becomes attached even to its memories. A worm is a horseradish patriot - when he knows of nothing better. Jews have always been patriots of the land in which they lived providing that land permitted them to live in peace. It is not necessary to intimidate a Jew to become an American patriot. He becomes accustomed to the land and its customs and he enjoys the liberties extended to all people. To be a Rumanian patriot in Rumania means that one becomes in time of war fodder for the cannon and in peace one is an undesirable stranger. Or to be a Russian patriot in Russia means more pogroms, or Polish patriots in Poland means bouycotts not only against Jews, but against all other so called undesirables. Therefore, the clamor for patriotism is unwarranted. In fact that is wasted patriotism.

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JEWISH

The Daily Jewish Courier, Aug. 7, 1913.

WPA (ILL.) PROJ. 30275

### A FREQUENT PHENOMENON.

Times change and together with the changing times men's conceptions and actions also change. Jewish life of yesterday looked upon homicide and suicide with fear and astonishment. It was such an unusual and exceptional phenomenon. It stood in such glaring contradiction with all the traditional doctrines of life, and the entire community (Jewish) became disturbed whenever it occurred.

Today it has become a frequent phenomenon, to which we give slight attention. We listen to the news of the occurrence, shrug our shoulders, and proceed to our daily tasks.

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Besides the pure, personally tragic moments which effect the person, who committed homicide or suicide, it also constitutes an act of general social significance, which effects the environment that produced these heroes.

The old Jewish environment could not produce such figures because firm conceptions of life and obligations of men prevailed there. A firm tradition of thousands of years taught that homicide is the greatest crime; that a man is not allowed to rob another of something that he cannot return.

Suicide was also considered as one of the greatest crimes. This opinion also originated in the Jewish doctrines which sanctified and revered life. Life was considered as one of the most beautiful gifts which God bestowed upon his creatures. The object of life was to

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prolong, beautify, and glorify it, in order to draw it closer to the source of life, to divinity, of which the whole world, with all its men and creatures, is the reflex; but a reflex, having self initiative to throw rays to light upon the creator.

When the independent basis of Jewish life became weaker, under the yoke of the foreign mode of living, when the ruling foreign environment became dominant, foreign influence and foreign views began to penetrate the Jewish life.

The Christian view on life is very obscure. The world is nothing; man is nothing. The prolongation of human species is an impure sin.



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The greatest accomplishment of the mind is not to exist. These views resulted in arrogance and crime, on a social and individual scale.

Falling under this influence, the same phenomenon, which could hardly be seen before, began creeping into our life. Guns roar, victims of homicide and suicide fall. It has already become a frequent phenomenon among us.

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JEWISH

Daily Jewish Courier, July 24, 1913.

WPA (ILL.) PROJ. 30275

THE UNDESIRABLE COMMUNITY WORKER.

Rev. Charles Beard Mitchell, president of the Methodist preachers meeting, shared his opinion on the art productions that are found in the Chicago Art Institute, and when a Reverend speaks about art, it is taken for granted that he condemns it.

"The Art Institute should be blamed by the public for covering their walls with such vulgar paintings as would not be permitted to hang on the walls of the lowest saloon in town" - was the "learned" criticism of Dr. Mitchell.

It would be useless to argue with the spiritual leaders, or preachers about art and morals.

Daily Jewish Courier, July 24, 1913.

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Their constant criticism on everything that is considered by the world beautiful, clean and desirable does not originate from any deep moral sentiment which could not under any circumstances be injured by artistic paintings. The true source of the clergy's utterances is their narrow-minded view of ethics and anesthetics, and the inherited and ignorant opinion that everything satisfying the human body and soul, whether it directly concerns religion or not, is vulgar and obscene.

The second reason is the great desire for publicity.

The clergy (Gentile) interfere too much in social life. They stick their noses in places where they are not wanted, and they always find enough believers to follow them and adhere to their commands.

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Daily Jewish Courier, July 24, 1913.

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This does not only involve morals and art. They interfere in politics, city management, and social life directly or indirectly, from the pulpit or at public gatherings - the spirited leader is seen everywhere sowing the seeds of the religious self-seeking individual.

Religion was excluded from politics and citizenship in this country. But the laws are weak against the increasing toll of fanatics, whether they be Catholics or any/other type of Christian.

The only solace is that when the spiritual leader become too arrogant, the nation probably will realize its danger, and they will introduce a new reform that will again sharply divide the broad and rich social life from the narrow religious domain.

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JEWISH

Daily Jewish Courier, July 23, 1913.

WPA (ILL.) PROJ. 30275

# CHIEF McWINNEY DECLARES THAT THE JEWISH GHETTO IS FREE OF CRIME

Chief of Police, McWinney, responded to the accusations, which were made against the Jewish district by the Chicago Tribune, that the Jewish district is a nest of gambling dens and houses of ill-repute.

The Chief declared that he always ignores newspapers who continually seek sensation. In his opinion, if good police work is to be achieved we must not permit ourselves to be misled by newspaper reports, which, for sheer personal advantage, make an elephant out of a mouse and vice versa.

When a newspaper or private citizen becomes aware of crime, it should be their first duty to convey the information to the police and not to publicize it, so that the criminals will have no opportunity of covering the crime in such a manner that they will be able to evade the law.

As is already known, the Chicago Tribune, after its employee shot and seriously wounded the Jewish young man, Alexander Belford, created a rumpus, to the effect that the Jewish Ghetto is contaminated with gambling houses and houses of ill-repute and instead of helping to bring its employee, who shot an innocent young man, to the law, it intended to avert the public opinion from the gun battle,

by creating sensational stories of indecency prevailing in the Jewish district.

The Chief of Police stated that according to his information, and he holds that he knows more about such things than anyone else, the Jewish Ghetto is absolutely pure of houses of prostitution. The Jewish cleanliness of the family, the unity of the Jewish family, the chastity of Jewish daughters make them keep aloof from ugly places. The Bureau of Personal Service works very diligently in the Jewish Ghetto, and whenever there is even a suspicion of indecency, the Bureau is always on the spot and with the aid of the police the truth or the falsity of the suspicion is immediately settled.

People live more sociably and friendly in the Jewish Ghetto. When a new neighbor moves into the district, his friendship is immediately sought. They are eager to know who the new neighbor is, whose country man he is, and what sort of business he is engaged in. This eagerness leads to the discovery of the new neighbor's character. And if the new neighbors are undesirable, it is soon revealed to the public. The Ladies Aid Society is summoned, letters pour into the Courier, the police are informed and the group is forced to move.

About gambling the Chief of Police said that if all other districts were no worse than the Jewish Ghetto then no publicity about gambling would be necessary.



Sunday Jewish Courier, July 20, 1913

INVESTIGATION DEMANDED FOR GHETTO DISTRICT

WPA (ILL.) PROJ. 30275

The Chicago Tribune, which is now burning with wrath because we ignored the gun battle in which one of its employees shot and seriously wounded an innocent young Jewish man, came out with a new accusation against the Jewish ghetto.

Until now, the Chicago Tribune claimed that the Jewish public built houses in such a fashion that they could be easily burned in order to collect insurance; that the doctors in the Jewish districts are only out for money; that gambling houses are so crooked in the ghetto that the Tribune receives letters urging them to send men with guns to put a stop to it. Now, that it is full of wrath, it started publishing stories, telling how the ghetto district is full of houses of ill-repute, or as the Tribune expresses it, "There is no doubt that, in the ghetto district, there are many houses of prostitution, some are perfectly open, others concealed, and others are protected by the police."

Knowing that this accusation is false, as are all other accusations made by the Tribune against the Jewish district, the Jewish Courier turned to the Chief of Police, Mr. John McWiney, with the demand that an accurate investigation be made in the Jewish district.

The Courier, in demanding the investigation, states in its letter to the Chief of Police, that this infamy upon the Jewish district covers the Jews with shame;

Sunday Jewish Courier, July 20, 1913

WPA (ILL.) PROJ. 30275

that these accusations are completely false, and that a law-abiding, honest and decent community is obligated to prove the falseness of the above mentioned claims.

The Courier, which has always helped to cleanse the Jewish ghetto from this undesirable element, will, together with the best citizens of this district, cooperate in every possible manner in this investigation.

Daily Jewish Courier, July 8, 1913

WPA (ILL.) PROJ. 30275

### A COMMON EVENT

Our colleagues are still occupied with the Alpha-Delta-Phi Fraternity which does not want to have any Jews within its ranks. Our colleagues speak about this as if it were something unusual and surprising. They dissect the event thoroughly and reveal the outstanding fact that this treatment was only due to the fact that there are too many Jews in college. We do not deny the truth of this, and yet we ask: what is so surprising about this? They question whether such a thing should happen in America?

The secret of their surprise is hidden in their protest. They forget that America is a country which can be compared to any other country in the world. The Americans are the same as all other people in other countries. What is possible in other countries, among other nations, is also possible in the United States of America.

If they would adhere to this adage, they would save themselves many surprises and would not need to be deceived by superficial appearances when meeting with unpleasant phenomena.

It is true that the American Constitution guarantees equal rights to all men without discrimination because of color, race or creed, and every citizen is

Daily Jewish Courier, July 8, 1913

equal before the law. But there is something in the life of a society which is much more powerful than written law. There are inherited views and sentiments which the law cannot uproot. Besides the "written law" there is an "oral law" which is handed down from parents to children and puts a mark on the soul of the present student and the future citizen and law giver. According to the oral law there are differences as to race, color, and creed.

Both laws affect life. They affect and influence people in their relations to those whom they consider their own, and to those whom they consider remote and strange.

According to the written law we are all equal, but according to the oral law we are considered as being different and we must never forget this maxim. There probably will come a time when the oral law will agree with the written law. The best thing we can do is to forget about the great honor of belonging to the fraternities which reject us.

The Jewish nationalistic youth in colleges began to organize Menorah (light) Societies. We do not see why the name Menorah is worse than Alpha Delta Phi. If Jewish youths will be organized in their own societies where they shall be free, they can grow into a great progressive force, which will be able to perform great things for Jewish life. Being surprised cannot help us - only self-activity can.

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JEWISH



Daily Jewish Courier, July 1, 1913.

PROTESTANTS AND CATHOLICS.

We often hear that the Protestants are a more liberal element than the Catholics. Everybody recalls the conflagration in Salem, which branded the Protestants as unjust and impious people. Since there were neither Jews nor heretics to burn, they were satisfied with "witches."

It has occurred in times of yore that Catholics have burned both Protestants and Jews. Now in France, where the Catholics have long since abrogated the out-moded Christian divorce laws, the Protestants are not even conservatives, and they are always roaring about clamping down the divorce laws tighter, although they know that it results in bad consequences.





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JEWISH

Daily Jewish Courier, July 1, 1913.

The Protestants aren't, in any degree less fanatical than the Catholics, and if their spiritual leaders could attain everything they want, they would introduce the dogma of the Protestant religion in public schools and turn every public institution into missionary houses.

An incident, which occurred recently in Texas, illustrates this. The Protestant spiritual leaders of Texas succeeded in ejecting, from public schools, the study of Darwin - a textbook on the development of the species. They (these spiritual leaders) are not prudent enough to know that the only way to make peace between science and religion is by not interfering with either and that to prohibit scientific teachings will ultimately cause children to drop religion, when they become acquainted with science. However the spiritual leaders do not look beyond the present and treat it as they did the divorce question.



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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, July 1, 1913.

There is no reason, under any circumstances, to consider the Protestants higher than the Catholics. Neither one is better nor worse than the other.

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JEWISH

Sunday Jewish Courier, June 15, 1913.

WPA (ILL.) PROJ. 30275

### RACIAL CARICATURES.

The movement which began a short time ago to combat caricatures of Jewish life on the stage and in the newspapers is certainly a worthwhile movement, although, in our opinion, it is a bit too theoretical.

A few years ago the Order of B'nai B'rith urged newspapers not to mention, on each occasion that something happened to a Jew, the fact that the individual was a Jew. This was carried out without any meetings, without great publicity, and without any noise or commotion.

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JEWISH

Sunday Jewish Courier, June 15, 1913.

WFF (ILL.) PROJ. 30275

It is a fact that Jews are great theater-goers and many, if not the majority, theater stock companies are controlled by Jews. Therefore, a movement to abolish the noxious and ugly caricatures of Jewish life should be limited to Jews only. The submission of such reports to the general non-Jewish newspaper surely creates a very unpleasant effect on the Gentile people.

Not only Jews, but all foreign peoples suffer from these noxious and ugly caricatures; the Italians as well as the Swedes; the Germans as well as the Irish. The Jew feels the bite more keenly than others, because he is persecuted more than others, because he is weaker than others, because thousands of years of persecution and affliction have made him submissive to those who ridicule him.

Sunday Jewish Courier, June 15, 1913.

WPA (ILL) PROJ 30275

When a stage-joke is pulled on an Irishman at a social gathering, the Irishman will respond in such a manner that the joke will not be repeated. The Jew must bow his head and remain silent because he lacks the necessary strength, and consequently the joke is accepted as the truth.

It is also a sad fact that the Jew accepts Gentile public opinion as truer than Jewish opinion. The Jew, himself, pretends that the disgraceful jokes are sacred. All the rotten jokes about Jewish incendiaries are repeated by Jews, and every insignificant Jew thinks that this will rid them of their faults, which by the way they do not have, but of which they are accused by the jokes.

In every Jewish editorial office letters pour in daily from these moral preachers, whose conceptions of Jewish faults are created by seeing and hearing these ugly caricatures and rotten jokes, and instead of condemning such actors and theaters they decide to avoid such vulgar people, and attired in a preacher's cloak they proceed to repeat the jokes to whomever they contact.

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JEVISH

Sunday Jewish Courier, June 15, 1913.

WPA (ILL.) PROJ. 30275

There are many ways of approaching a Jew and requesting him to avoid these places which dispense hatred and envy. There are many methods for urging the individual Jew not to support with his money and influence those newspapers which spread lies through word and print.

We need not resort to advertising in the general newspapers, regardless of the friendly manner in which the newspapers treat it.

The movement should proceed to fight those who ridicule the Jews, but it should be a purely Jewish movement, among ourselves. The issue should not be that Gentiles should not ridicule the Jews. The issue should be that the Jews, themselves, should not do it, and that the Jews should avoid those who ridicule them.

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JEWISH

Daily Jewish Courier, June 13, 1913.

VIGILANCE COMMITTEE TO COMBAT CARICATURES.

WPA (ILL.) PROJ. 30275

The war on the ugly caricatures of Jewish life on the stage is being waged by Chicago Jewry, and all means will be applied to eradicate the clique, who make it their business to represent an ugly caricature of the Jew on the American stage.

This ugliness is known as the "Stage Jew," and the fool who plays the "stage Jew" role becomes, very often, provoking not only to the Jews but also to the better class of our Gentile neighbors.

In order to eradicate the stage Jew, a vigilance committee was formed. The committee held its first meeting last evening in the Sherman Hotel, where more than seventy-five societies were represented. Judge Hugo Pam was chairman.



Daily Jewish Courier, June 13, 1913.

WPA (ILL.) PROJ. 30275

The object of this vigilance committee is to combat the "stage Jew" and at the meeting last evening a permanent Ways and Means Committee was appointed whose task will be to look out for these caricatures and report them to the committee who will apply all means to evacuate this infamy.

It was also determined that not only will the Ways and Means Committee watch for the "stage Jew," but will also devote its attention to the scandalous post cards, newspapers, and magazines which print, from time to time, such pictures which are not very gratifying to the Jew.

Among the prominent workers in eradicating this infamy are: Judge Pam, Mrs. Mollie Asherman, Dr. Schoenfarber, Mrs. I. Mandel, Mrs. Joseph Schiff, Prof. Ernst Freund, Adolph Crown, Mrs. Isadore Natkin, Mrs. H. N. Solomon, Jacob M. Loeb, Congressman Adolph J. Sabath, Mrs. A. I. Rice, I. Berzog, Mrs. M. L. Purvin, Karl Stanhill, and Mrs. B. M. Englehardt.

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JEWISH

Daily Jewish Courier, May 26, 1913.

WPA (ILL.) PROJ. 30275

### IS THE UNIVERSITY OF CHICAGO ANTI-SEMITIC?

Many of the West Side Jews share this opinion, possibly because the University is basically a religious institution founded by the Baptists, and therefore it makes the impression of being somewhat anti-Semitic. The Jewish students, however, think quite differently. The relationship of the administration, faculty, and fellow students to the Jewish element is very friendly. Dean Lavet of the junior college is especially friendly towards the Russian Jewish student.

The exams for this year will be given on Shvuoth (Pentecost), and it was announced last week in the classes that Jewish students may defer the exams to a later date. Until now the University would recognize only Rosh Hashanah (New Years) and Yom Kippur (Day of Atonement) and Jewish holidays. More consideration is apparently now shown for the Jewish students.

Daily Jewish Courier, May 26, 1913.

WPA (ILL.) PROJ. 30275

One who knows the difficulties which are connected with examinations, especially for the professors, will certainly appreciate this recognition.

There is at the University a Jewish Menorah Society of which Mr. B. Blumberg is chairman. This society offered a prize of \$35 to any student writing the best article on the Jewish question. Mr. Bernard Stein won the prize. His subject was "The Influence of Judaism on Mohammedanism." The judges were Dean Angell, Dr. Stolz, and Rabbi Laptziger of Terre Haute, Indiana.

The number of Jewish students is not large. There are approximately 250 Jewish students among the 4,000 students attending the University. Yet they rate high among those who won scholarships. Several Jewish students needing help are engaged in the library.

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JEWISH

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WPA (ILL.) PROJ. 300174

There are also several Jews among the faculty. Professor Freund can be found in the law department, Prof. Michaelson in the physics department, and Prof. Schlessinger in the chemistry department. There are also several Jewish instructors in the biology department.

There are, perhaps, Jewish students ill-at-ease due to the religious exercises, which must be attended by each student once a week. It is quite possible. But the Jewish students who do not wish to attend these exercises, which are more of a social than religious character, may do so because it is not/strict requirement.

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JEWISH

Daily Jewish Courier, May 26, 1913.

WPA (ILL.) PROJ. 30275

This University is far from being anti-Semitic, especially on the part of the administration. Jewish students are respected as well as others. Anti-Semitism can probably be found in the wealthy fraternities and sororities. But who takes this into consideration? The most they can do is monopolize the social activities, for which the average Jewish student has no time any way.

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JEWISH

Daily Jewish Courier, May 22, 1913.

WPA (ILL) PROJ. 30275

DOES ANTI-SEMITISM PREVAIL IN AMERICA?

This question has been discussed so many times without any result, that it is not worth repeating and is actually difficult or practically impossible to answer clearly. It cannot be determined either in the affirmative or negative because it depends largely upon the particular case with which it is concerned. Off-hand one desires to answer that there is no such thing as anti-Semitism, but the many apartments and districts in large cities barring Jews as tenants is a fact which gives the optimist very little encouragement and forces him to explain the restriction upon Jews. What is this if not anti-Semitism?

It can be answered that the Jews, in this aspect, stand higher than the Italians. The Italians, seeking comfortable quarters, are even worse off than the Jews.



Daily Jewish Courier, May 22, 1913.

WPA (ILL.) PROJ. 30275

Very true! Yet there is another class which is more discriminated against than even the Italians. I mean the Negroes. It is more difficult for them to get a decent home. Do you think that the Negroes are liked? Will you attempt to deny the fact that a severe ostracism exists against the Negroes? Can you fail to react to the atrocities, the humiliation, and the suppression of human rights to which the African race is exposed.

However, I affirm that at present there is absolutely no anti-Semitism in this country. The case of landlords barring Jews is an exception only, an exceptions are contrary to the rule. Also the hotels and summer resorts, where there is a ban on Jews, are free from anti-Semitism, but there are various and perhaps just reasons for regulating their businesses.

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Daily Jewish Courier, May 22, 1913.

NP: (ALL) PROJ. 30275

There is no anti-Semitism at present in America, but how long can this endure. Can we hope that this fortunate condition of the present will remain for ever? Unfortunately, no! Nothing is eternal, and a country certainly cannot continue without anti-Semitism.

However, it would be absurd to be concerned with a condition that shall probably take place two hundred years from now without acknowledging the reasons that will bring this about.

The first reason is the density of population. Jews are congregated in large cities and this is a fact which is repeated in every land. Anti-Semitism grows where Jews can be found in vast numbers, and it is hardly known where the Jewish populace is small. This is the chief reason. But I hereby want to point out to another reason, - a new, modern, artistic reason.

Daily Jewish Courier, May 22, 1913.

WPA (ILL.) PROJ. 30275

Before considering means for the abolition of the "stage Hebrew," the so-called "Jewish comedian," who pretends to represent Jewish types and characters which do not exist anywhere outside the mind of the author of comical scenes, and who thinks of nothing else but making the people laugh, we must consider a new evil which has grown up in America.

By this we mean the statues depicting white slavery. In Europe the Jew is accused of slaying Gentile children and in America it is stated that Jews sell girls into white slavery.

Miss Abastina Eberl, of Iowa, daughter of a United States army doctor, is a wealthy girl. She has a great love for art. She learned sculpture and evidently wants to acquire world fame. Seeing that the statues which she made of Indians, or something similar, did not get any publicity, she resorted to sensationalism.

Daily Jewish Courier, May 22, 1913.

WPA (ILL.) PROJ. 30275

White slavery is the topic of the day. Why not take advantage of it? And so a statue, the white slave, was created. This, the only statue of its kind, can harm the reputation of the Jewish people in America one hundred times more than all "stage Hebrews" put together.

The statue depicts a girl being sold at auction. As old as the idea is, it could not attract any attention if it was not distinguished by two note worthy portrayals:

1. The slave, a girl of the white race, appears in the nude on a platform. She stands there to be sold. This awakens great compassion for the unfortunate girl and evokes severe condemnation for her tormentor - the slave trader.
2. The slave trader is the chief portrayal. He appears as a caricature of a typical Jew with a crooked nose, one hand stretched out and with the other hand holding his victim - a real "stage Hebrew."

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Daily Jewish Courier, May 22, 1913.

WPA (ILL.) PROJ. 30275

And this is a phenomenon of which we should have more fear than of all anti-Semitic books and theoreticians.

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JEWISH

Daily Jewish Courier, April 25, 1913.

WPA (ILL.) PROJ. 30275

ORGANIZE TO ERADICATE CARICATURE OF JEWS.

The meeting at the La Salle Hotel last night, was attended by more than one hundred Jewish community workers in Chicago. The object of the meeting was to combat the ridicule of Jews on the stage.

Judge Hugo Pam was chairman of the meeting and Dr. Isadore Klein, secretary. Speeches were made by Miss Mollie Asherman, Mrs. M. L. Purvin, Dr. Tobias Schoenfarber, Dr. Freund, of the University of Chicago, A. B. Zulenfreund, Mr. O'Shoens, president of the Irish Fellowship Club; Max N. Block, Mrs. Ignatz Price, and Max Schulman.

It was determined, on the motion of Dr. T. Schoenfarber, to appoint a committee of nine persons to form a permanent body from representatives of all organizations.



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JEWISH

American Jewish Year Book, 1913-14. p. 243.

WPA (ILL.) PROJ. 30275

### STAGE CARICATURE.

April 7, 1914. Judge Hugo Pam heads committee of Jews of Chicago to agitate against caricature of Jews on stage. Young Men's Federated Jewish Charities, Chicago, adopts resolution condemning caricature of Jews on stage. At Chicago, Ill., a meeting of prominent Jews resolves upon appointment of committee to cooperate with other Jewish organizations in opposing caricature of Jews on stage.

June 1914. Permanent committee organized to formulate plan of action against stage caricature of Jews.

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JEWISH

Daily Jewish Courier, November 26, 1912. WPA (ILL.) PROJ. 30275

### WORKERS GHETTO.

Trade unionism does not create, or dares not create, any racial or religious discrimination. The principle of trade unionism is to embrace and unite all workers under one banner, regardless of what race or religion the worker adheres to. Trade unionism struggles for amelioration of the lot of the working class, materially and morally. Trade unionism protects the gains of the working class.

What difference does it make whether the workers are Jews, Germans, or Irish? They are all equally exploited, suppressed, and robbed of their human rights, and it is in their interests to be united because it is better to fight with united forces against this exploitation.

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WPA (ILL.) PROJ. 30275

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And yet in reality it isn't so; practically in every trade, where Jews and Gentiles can be found, an anti-Semitic spirit prevails. Not only does the anti-Semitism prevail within their hearts and minds, but they also expose their Jewish enmity by practical tactics. This we know has occurred, and is still occurring in the carpenter's trade and in other trades where this Jewish hostility has caused the Jewish workers trouble. Not only were charters revoked from independent Jewish locals, but hundreds, or perhaps thousands, of young men are exposed to hunger and want due to this disgraceful anti-Semitism.

For the past few months, similar Jew baiting is appearing among the bakers. The Baker's Union considers itself as the most radical union in the country, and their constitution is supported by the Socialist platform, and yet an anti-Semitic spirit prevails there in full **swing**.

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WPA (ILL.) PROJ. 30275

Daily Jewish Courier, November 26, 1912.

Do not the Jew and the German work equally hard and bitter in the bakeries? Aren't, then, their afflictions to both common? Yet, the German workers stepped out with disgraceful accusations against the Jewish workers, and have attacked the Jewish workers with all sorts of slanders.

It is understood that their false accusations do not hold any ground. The Jewish workers are as loyal to the union as the Germans. They have, also, fought bitterly in order to improve the baking trade, perhaps with more devotion than the Germans. There is no reason to hold any prejudice against the Jewish workers, with the exception that the Germans instinctively hate the Jews.

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Daily Jewish Courier, November 26, 1912.

Recently the Jewish hatred has been greatly dispersed. A few German Baker Locals made a proposal to call a special convention of all baker locals to treat this cursed Jewish question. This proposal is the most disgraceful ever made by an international body.

The proposal, for the special convention, will be put up to a referendum vote to all members of the Bakers' Alliance. It is needless to remark that the Jewish workers, as well as the more enlightened German workers, will apply their entire energy and work to vote down this vile, anti-Semitic proposal.

Who will triumph by these animosities and quarrels? There are no two answers to this question. It is clear to all, that as soon as workers create ill-feeling among themselves peace and unity can no longer continue, so it follows that the bosses profit by this. They (the bosses) are impatiently awaiting such good and suitable moments in order to intensify exploitation.

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Daily Jewish Courier, November 26, 1912. WPA (ILL.) PROJ. 30275

As war requires unity in the rank of an army in order to combat the enemy so do the **workers** in a trade require unity in order to protect their interest and to combat their common enemy - their boss.



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Daily Jewish Courier, November 25, 1912. WPA (ILL.) PROJ. 30275

### CHRISTMAS IN SCHOOLS.

It will be very interesting to the Jewish public to acknowledge that, according to the order of the Board of Education, Christmas, as a holiday, was abolished, and that the ceremonies prepared by various teachers, are on their own account without the knowledge and approval of the Superintendent of Chicago Public Schools. The order, by any teacher that the children should learn Christmas carols or anything else that is connected with Christmas is not legal, and it is being done by the teachers thinking that the Superintendent and the School Board will not become aware of this.

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JEWISH

Daily Jewish Courier, November 25, 1912.

WPA (ILL.) PROJ. 30275

It was recently discovered that a publisher published a book containing songs, among which are found Christmas carols, and the title page informs us that it is recommended by the Board of Education. Several teachers use these books and distribute them among the pupils in order that they may memorize the songs for the Christmas ceremonies, which they intend to perform in the schools. Therefore, an obligation confronts every Jewish mother and father to find out from every child if Christmas ceremonies are being prepared in his class room, and if so, to notify the Board of Education immediately.

Mr. Harry M. Lipsky, as a member of the Board of Education, will accept, with pleasure, all notifications in order to terminate the compulsion of Jewish pupils to undergo any Christian ceremonies. The school should be free from religion, and it will be free, if Jews can only help it.

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Daily Jewish Courier, November 19, 1912.

WPA (ILL.) PROJ. 30275

### **HYPOCRISY.**

We confess that when we reviewed the English newspapers of yesterday and found not one picture of the Marks Nathan Orphan Asylum, we were pleased, although we would have regretted it at another occasion.

At the dedication of the Marks Nathan Orphanage, last Sunday, could be found Chicago's finest Jewry, prominent people who aside from being Jews, rank with the highest citizens of Chicago in the business world, as well as in all other fields of civil activity. They have earned the recognition of the general, not only Jewish, public. Taking into consideration the number of people that were present, there was sufficient material, from a newspapers standpoint, to make somewhat more than a usual everyday story. And yet not one English newspaper found it interesting enough to give it a few words, and

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JEWISH

Daily Jewish Courier, November 19, 1912.

WPA (ILL.) PROJ. 30275

to the plain, ordinary man of everyday who well understands that a paper usually prints that which is interesting to its readers and when he sees that all newspapers have determined to absolutely limit the writeup of the dedication of the Marks Nathan Home, he must come to the conclusion that the entire event is not worthy of mention.

The Publicity Committee of the Marks Nathan can not be accused of neglecting to inform the English newspapers of this great event in Chicago's Jewish community.

Those present at the dedication saw the reporters and photographers of the English newspapers. And yet when the reporters submitted their reports and the photographers the photographs to the managing editors of the various newspapers, they, all, used their mighty blue pencils and transferred the reports and pictures to the editorial ash-barrel.

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For the English press so to ignore the Jewish public is a crime; it is a slap in the face to the entire Jewish community; and it is an insult to every Jewish social leader and to the thousands of Jews who participated in bringing about that Chicago shall have one of the most modern and largest orphan asylums in America. Had this orphan home been a Christian one, had a priest made the benediction instead of Rabbi Katkoff, had "Very Reverends" spoken instead of Rabbis Epstein and Silver, then column after column would have filled the English press, editorials would have been written on "Christian Charities," and Christian civilization would have been praised and lauded unto heaven.

The Publicity Committee can not be blamed. They approached every editor of every English newspaper. They sang hypocritically to every English reporter and at the dedication, we witnessed how our prominent Jews were flattering the English reporters, and passed out good cigars to them. The Publicity Committee was so eager to have the news written

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Daily Jewish Courier, November 19, 1912.

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up in the English newspapers, that they were afraid to give the news to the Jewish newspapers thinking the non-Jewish (papers) might resent it.

And, therefore, the Publicity Committee can not be blamed. On the other hand the English papers can not be accused either. They attended the dedication and saw that those present were not English readers. They are not their customers, so the papers ignored them.

We point out that the leaders of Jewish institutions, who aren't readers of the English press, force themselves into the various "societies". When they are shown that they are not welcome, they will no longer, in the future, approach places from which they are driven. They will wake up to the fact that they, who aid in building Jewish institutions, are readers of Jewish newspapers, and they will have to turn to them when in need of publicity.



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JEWISH

Daily Jewish Courier, August 30, 1912.

WPA (ILL.) PROJ. 30275

JEWS SHALL NOT PERISH SO SOON.

EDITORIAL.

Dr. Emil G. Hirsch, the honored rabbi of Sinai Temple, in a n interview to reporters, expressed his opinion that Jews - through intermarriage and assimilation - will be wiped out as soon as all nations will remove the chains of suppression and persecution from them.

The honored rabbi points out that the French Jews are losing the physical features of their ancestors and he also quotes, from a New York anthropologist, that the Jewish physiognomy is changing rapidly in America according to the environment.

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WPA (ILL.) PROJ. 30275

We can understand his point; if the honored rabbi means that if the physiognomy of a race is changed due to conditions the race will no longer exist. But then the Jews should have perished long ago. It is irrational to think that if the American Jews acquire a different physiognomy they shall perish, the German Jews did not perish, although the German Jews of today do not have the same physiognomy of the ancient Teutons.

Not the physiognomy, not the physique makes a race. Moral traditions, spiritual intelligence, which is deeply innoculated into the blood of a separate group, makes a race and nation. And all the distinctions do not show that the Jew is retrogressing physically and morally.

Therefore the Jews shall not perish, because their existence does not hang upon - as the prophet says - the sword, but upon spirit.

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JEWISH

Daily Jewish Courier, August 28, 1912.

WPA (ILL.) PROJ. 30275

AND DR. HIRSCH GROANS.

Dr. Emil G. Hirsch of Sinai Temple stepped out, in the last edition of the Reform Advocate, with a "demand for intolerance."

In an editorial under this title, the honored Rabbi says: "A Jew must be intolerant to non-Jewish Judaism. Let the Jew be a Jew. Jewish institutions must be Jewish. This will not prevent them from accomplishing good work. On the contrary, this will add much more opportunity to fulfill their good work. It is a peculiar, irrational notion, embedded in our social world to ignore the Jewish element, and to avoid anything associated with Judaism."

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The honored Rabbi goes further in his observation proving how the Young Men's Christian Association, while doing social work, are not only Christians in name, but also those who direct the institutions. Those, who create the spirit by which the institutions should be conducted, are recruited exclusively from the believers in a certain form of Christianity, and develop this form of Christianity in the final aims. The development of the body, educational classes, and all other social work are merely methods of arriving at final aims.

He remarks bitterly that, "An artist will not work according to the opinion of the color blind. The Young Men's Christian Association will not permit people, lacking faith in Christian principles, to be recruits who shall carry on its institutions. People, who do not sympathize with Judaism, are not in their place when acting on Jewish

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administration boards. This may apparently be intolerance but it would be very good if the Jews possessed a bit more of it."

After voicing his general opinion, the honored Rabbi then comes to the point: The Chicago Hebrew Institute and all other Jewish centers.

"The Hebrew Institute and the Jewish settlements," the Rabbi declares, "have a mission entirely different than that of the Young Men's Christian Association. They must Americanize the immigrant, and, at the same time, not estrange him or his children from Judaism. They are obliged to preserve the sentiment of the moral and intellectual relationship between the older fathers and mothers and the young sons and daughters, and due to this the Jewish religion is not an approved instrument with which to condemn the work of the Hebrew Institute and the Settlements.

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JEWISH

Daily Jewish Courier, August 28, 1912.

WPA (ILL.) PROJ. 30275

"Let us remember that more is expected from a Hebrew Institute, than a good organization and financial support. A good acquaintance with those sympathizing with Judaism and Jews is of chief importance. Judaism it is needless to say, does not recognize any priest's authority. It does not have or should not have any priests. The Rabbi should be an expert in Jewish studies and principles. Not because he has a theological degree, but according to his scholarship he should use his authority. But should the Rabbis have no more authority than the illiterate man, who doesn't know anything about Jewish life. We are ruled by an illiterate, we must be still more intolerant, we should combat them courageously; it differs little, whether he is attired in Rabbinical clothes and neck tie, or the modern clothes of the highest social set."



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JEWISH

Daily Jewish Courier, August 28, 1912.

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It is very pleasing to hear and especially, to see in writing, the opinion of this great authority, scholar, and education. However, we regret that this opinion by the honored Rabbi is spoken too late. Now, we have practically lost the hope of seeing the Chicago Hebrew Institute as a Jewish institution. There was a time when we thought that this institution would be the Small Temple of Chicago Jewry. We struggled for our holiness as did the ancient plebeians against the ancient patricians. Dr. Hirsch was, at that time, against us. He, living on the South Side, was unable to understand or see how the Institute was being contaminated. We, at least, did our duty, until God's wrath poured out and a fire destroyed Chicago's Small Temple, as occurred to our great Temple, 1848 years ago. The Chicago Institute was destroyed and not even a "Wailing Wall" remained.

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JEWISH

Daily Jewish Courier, August 28, 1912.

WPA (ILL.) PROJ. 30275

In its place, a mosque is being built, where there will be ample room for everybody and everything excepting Jews and Judaism.

And now when we find the learned Rabbi, doctor, and philanthropist, in the office of the Reform Advocate weeping at the destruction of the Hebrew Institute, we join him by removing our shoes, sitting down and beginning to read the Lamentations.

And now if Dr. Hirsch wants to build a second temple, the great masses on the West Side will support him financially and morally. But when we find Dr. Hirsch weeping in the office of the Reform Advocate at the destruction of the Hebrew Institute, we must admonish him: "Scholarly hypocrite, who has torn away from them!"

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JEWISH

Daily Jewish Courier, August 5, 1912.

WPA (ILL.) PROJ. 30275

**JEWS AND NEGROES A COMPARISON.**

It is understood that should anyone tell a Jew that he is classified as a Negro he would feel greatly offended - a Negro would feel very much the same, if he were told that he is considered as a Jew.

But a thorough consideration of the Jew and Negro will lead to the fact that neither should feel offended. In this world, among the masses, the Jew is treated as a Negro and the Negro as a Jew. They are tolerated wherever they are small in numbers, wherever they have no power, wherever they seek no equality; they are praised in places wherever they can not be found; nevertheless, they are persecuted, they are barred from their natural right to seek fortune and contentment in their own fashion wherever they constitute a majority, wherever they can ascend to high levels through their abilities.

Daily Jewish Courier, August 5, 1912.

WPA (ILL.) PROJ. 30275

This hatred does not spring from ignorance; this is not antagonism that comes from the lack of understanding true equality, brotherhood, and freedom. It is a natural hatred, without any reason, instinctive to man. It is a race hatred implanted in man's soul from which it can not be torn out, and as long as people continue to be people this hatred will exist.

The lynching of the Negroes in the South is similar to the massacres upon Jews in Russia. The acts of liberal Russians concerning their discrimination between Russian Jews and other European Jews can be compared to the act of the "peoples man" Theodore Roosevelt, who discriminates between the Southern Negro, who must not mix in politics, and the Northern Negro who is welcome in the ranks of political work.

Daily Jewish Courier, August 5, 1912.

WPA (ILL) PROJ. 30275

The anxiety of philanthropic Gentiles to aid Jews in settling in Palestine, or elsewhere, as long as they will be segregated from the Gentiles, and the agitation among the white to comparatively care for the colored so that they may not come in contact with the Caucasian race, comes from one and the same source. The general desire is to get rid of an element that nauseates, although this desire is covered with the mask of philanthropy. We do not wish to say that Mr. Labbel, or other governors, of various aristocratic clubs that are against the admission of Jews as members is an Anti-Semite; just as we do not think that the majority of our readers, who will not approve of any Negroes in our clubs as members, are Anti-Negroes; just as we will never think that love for Jews prevails in the clubs where Jews are admitted. Man's inhumanity to man does not originate from meanness, and the less this question is discussed the better it will be for humanity in general. One thing is certain and that is: whenever we become aware that a weaker race is suppressed, all other races should come to its assistance.

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JEWISH

Sunday Jewish Courier, August 4, 1912.

WPA (ILL.) PROJ. 30275

YES, SIDNEY OSSOSKY IS A JEW

Mr. Sidney Ossosky, claim agent for the Chicago Railways Company, applied for membership in the South Shore Country Club, and among the members of the club the following question arised: "Is Mr. Ossosky a Jew"?

Mr. Stanley M. Wiley, secretary of the club, asserts that Jews are forbidden to enter as members in the club according to the rules, not observing that many founders of the club were Jews, and that they are still members at present.

This implies that Jews and non-Jews decided to establish a club, and they established the South Shore Club. In a short time afterwards, the non-Jews thought that it was not becoming for them to have anything to do with Jews.



Sunday Jewish Courier, August 4, 1912

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Those who were already there could not be legally expelled, and they can be found there to this day.

When Mr. Ossosky wanted to become a member of this club, whose laws prohibit it to accept Jews as members, perhaps he did not himself know that he is a Jew. In his application he had written that he is an "American of Polish descent." Mr. Ossosky's mother was a Gentile, but his father (here's **where** the trouble starts) was a Jew. However, Ossosky had long forgotten this, until the body which he wanted to join reminded him about it.

Mr. H. H. Ladel, one of the members of the club, declared, in behalf of the club, that his father's Judaism inculcated enough Judaism in him to bar him from membership. Although Mr. Ossosky non-Judaism provides him the right to become a member of the club.

Sunday Jewish Courier, August 4, 1912.

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The entire matter was brought to light on account of Mr. Ossosky's face. His heart and all other organs of his body bear no signs of Judaism, but his face is always a traitor. The Jewish God created Mr. Ossosky with a nose and features which could assert without any doubt, that his great grandparents stood on Mt. Sinai, and when the Investigation Committee investigated the candidate for membership, they immediately suspected that Jewish blood must flow through this "American of Polish descent and after thorough investigation they discovered that his father was a Jew." His father was a Jew, regardless of his intermarriage, because he did not convert himself, and a Mr. Ladel said: "If Mr. Ossosky wanted to deny his racial descent, he will never be on the level. The South Shore, as other large clubs, are not in favor of accepting Jews as members. But my opinion is that if Mr. Ossosky's father was a Jew, he should certainly not be accepted as a member of the club."

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Sunday Jewish Courier, August 4, 1912.

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Mr. Fowler, also one of the governors of the club, said the following:

"We rejected many Jews who wanted to become members in our club. The Jews, who are at present members, were admitted when the club organized itself; being that Mr. Ossosky's father married a non-Jewess is of no concern of the club."

Mr. Wiley, secretary of the club, says, "In the two years since I have been secretary no Jews have been admitted to our club. A law that forbids Jews to become a member in our club was adopted a short time after it was organized, and this law is observed. The denial of Mr. Ossosky's descent is considered, by the Jewish members of the club, as a vile aspersion. No one is anxious to know with whom Mr. Ossosky's father got married."

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Sunday Jewish Courier, August 4, 1912.

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And in such manner it was ruled that Mr. Ossosky is a Jew.

What we merely wish to comment on the above, is that the South Shore Country Club is in Chicago, in the United States of North America, and Mr. Ossosky applied for membership in the month of July, 1912. In the one hundredth and thirty-sixth year since the principles were adopted declaring that all peoples are equal, in 48th year since an amendment to our constitution was accepted to the effect that there are no differences in America between races, colors, and religions.

We have no more to say.

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JEWISH

The Jewish Daily Courier, July 15, 1912.

WPA (ILL.) PROJ. 30275

REVOLVER HEROES AMONG JEWS.

#### EDITORIAL

Recently, we are hearing too many shooting stories in Jewish life. Lately, the Jewish children have taken to the revolver in settling various disputes. And killing is no longer an exceptional thing with Jews.

Every honest and loyal Jew would rather see the past when a Jew feared a gun than the present when Jewish children use guns as toys and cause death and corruption.

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JEWISH

The Jewish Daily Courier, July 15, 1912.

WPA (ILL.) PROJ. 30275

The heroism - not fearing death - is not a phenomenon of courage, but of arrogance and dissoluteness. The true hero, although he does not fear death, precludes everything that will bring about death. To live, one must have the courage of the greatest hero.



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JEWISH

The Jewish Daily Courier, July 9, 1912.

WPA (ILL) PROJ. 30275

THE CHRISTIANS WANT TO REFORM GEHENNA.

EDITORIAL.

The International Bible Students Association unanimously adopted a resolution, at its convention which it held this week in Washington, denying the belief of a Gehenna. The purpose of this resolution is to strengthen the Christian faith. The Christian intellectual youth shows more and more indifference to the faith of their fathers, because they find too much nonsense in it; but if such a great convention, which represents thousands of Protestant Congregations in America, declares itself publicly, against the stupidities of the New Testament, then the intellectual youth will have no ground on which to run away from it.

The Jewish Daily Courier, July 9, 1912.

WIPA (ILL.) PROJ. 30275

Good Christians will certainly share sympathy with the members of the convention which had undertaken to cleanse the New Testament of its stupidities. A strong objection will, however, be made against them for beginning their program with the Gehenna. Every person who possesses a little knowledge of the New Testament, knows that there are greater stupidities in it than the belief in Gehenna.

Nevertheless, we do note this: we merely wish to call attention, that progress is not only entering politics but also religion, that not only politicians are now divided into progressive and stand-patters, but the Christian clergy are also dividing themselves into these two classes.

Besides, this reform-work is beginning to meet with huge obstacles. Hundreds of Catholics and other spirituals throughout the United States are strongly protesting against the resolution of the above mentioned convention. They not only want to listen to the denial of a Gehenna for the wicked but are also against the reform of Gehenna.

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JEWISH

The Jewish Daily Courier, July 9, 1912.

WPA (ILL.) PROJ. 30275

Evidently, the conservatives have the power among the Christian clergy and will not permit any attacks upon the old traditional Gehenna.

This, however, should not cause the reformers any heart aches. Their devotion to the condemnation of Gehenna is not cleansing the New Testament of stupidities. This, apparently, is a thing out side of the possibility of a common effort.

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JEWISH

WPA (ILL.) PROJ. 30275

The Daily Jewish Courier, July 7, 1912.

We are so accustomed to hear how all of our charity institutions appeal for money, that when we received a letter from the office of the committee on uniting the Jewish charities in which they relate that sufficient money can be obtained to finance all of our charity institutions, it was a pleasant surprise to us.

It was something to be wondered at, knowing that the Marks Nathan Orphan Home is in a critical condition, and that the leaders of the orthodox orphanage seek to combine with our German brethren in order that they shall accept several orphans in their home, so that the income should be able to support the rest. Those who know how the directors of our orthodox Marks Nathan Home assail, at each opportunity, the system of rearing children in the German Jews orphan home, the Home Finding Society, and accused the director of the reform children's institution of all sort of crimes against Judaism and Jewish traditions, became suddenly aware that these very accusers were negotiating with the "wicked" to accept seventy-five children.

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JEWISH

The Daily Jewish Courier, July 7, 1912.

WPA (ILL.) PROJ. 30275

It can readily be seen now how poverty stricken our orthodox Marks Nathan Home is.

Only the most horrible conditions could effect the leaders of our Marks Nathan Home so that they should discuss the matter of discharging teachers from the home. In the midst of this unpredecated financial condition, the committee on the uniting of Jewish charities informs us that they are already in receipt of subscription for the sum of 45 thousand dollars subscribed by 700 people and there are 20 thousand prospects on the list. This means that when the committee completes its task, they will have a grand sum of a quarter million dollars, or ten times more than all Jewish orthodox charity institutions require to support those who depend on them.

We herein print the letter of the committee on the uniting of the Jewish orthodox charities, which speaks for itself, because we know how interested everyone is in their work.

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JEWISH

WPA (ILL.) PROJ. 30275

The Daily Jewish Courier, July 7, 1912.

This is what was submitted to us: After the move that the Federated Orthodox Charities made we can see how far the public sympathizes with their movement, and there is no doubt that it will be carried through. What the federation needs now is only a good committee to solicit subscribers; until now, 700 people were called upon, who contributed \$45,000. This sum was subscribed on the West Side. Twenty thousand prospects are to be canvassed in various localities, and there is no doubt that when all will be contacted there will be sufficient money to support all charity institutions in Chicago.



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JEWISH

WPA (ILL.) PROJ. 3027

The Daily Jewish Courier, July 2, 1912.

There are trades which the workers find hard to organize, and even if they are organized its difficult, for them, to control the shops.

There are, however, trades where workers have a good opportunity to be organized, to control the trades, and yet the workers are in deep water.

Take for instance the Building Trades, every worker in the Building Trade must, without exception, carry a union card as soon as he approaches the threshold of a new building.

The Gentile workers are the real benefactors of this trade, but much to our regret the case is not so with the Jewish workers in the Building Trade. Perhaps you may share the opinion that union wages vary for Jews and Gentiles, or that Jews are worse tradesmen. No, the union wages are the same for every-

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JEWISH

The Daily Jewish Courier, July 2, 1912.

WPA (ILL.) PROJ. 30275

body, and the Jewish workers are as skilled as the Gentiles, and yet the Jewish worker is paid much less and is, on the whole, worse off.

The readers of the Courier, are already acquainted with the differences between the Jewish carpenters, and the Gentiles, as well as painters and paper-hangers.

A painter is paid \$4.80 a day (60 cents an hour) according to the union scale. They get time and a half for over time, Sunday and holidays. The Gentile workers receive the true union wages, whereas the Jews do not receive half of this. In addition, the Jewish painters are not eligible for over time or work on holidays.

Naturally they must belong to the union, and must pay dues in order to show a union card, otherwise they are barred from work. Most of the Jewish painters consider the union as a decree by which they are punished.

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The Daily Jewish Courier, July 2, 1912.

WPA (ILL) PROJ 30275

No panaceas can be offered with the exception that the Jewish painters shall take action upon this themselves. We merely want to call attention to the Jewish workers of this trade, that your season is in full swing now; work is plentiful and will be for some time to come. We do wish to say this: demand higher wages; do not return any money to the bosses. If all should demand union wages, you must get it, because if they put other workers in your place, they will demand union wages. Have no fear; work can not be done without you under any circumstances.

Remember that no one can help you in this respect. It lies entirely in your hands alone. Be faithful union men and you will be better off.

Jewish Courier, October 6, 1911.

**Negro Stabs Jew — Is Almost Lynched**

Sam Salinski, the owner of a cleaning and dyeing store, at 1344 Blue Island Avenue, was stabbed in the left lung, yesterday, by a negro, Charles Anderson, and is now in a critical condition in the County hospital. The negro was arrested.

Anderson, who is a partner in a barber shop near Salinski's store, came in to Salinski yesterday, and offered to sell him a shirt. When Salinski refused the negro insulted him, and breaking a glass pane in the front door, he ran out into the street. Salinski ran after him, but near Maxwell St. the negro stopped and stuck a knife in his pursuer.

The negro was endangered of being lynched by the crowd that ran after him and caught him, and it was with great difficulty that the police of the Maxwell St. Station managed to free him from the mob and arrest him.

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The Reform Advocate, Jan. 7, 1911.

[PHILANTHROPY]

Julius Rosenwald has offered a donation of \$25,000 for a Y.M.C.A. building for Negroes, on condition that \$75,000 more is raised by popular subscription. This same offer he extended to every other city in America. The time-limit for raising the \$75,000 is set by Mr. Rosenwald at five years.

At the same time, Mr. N. W. Harris, head of the Harris Trust and Savings Bank, offered \$25,000 for a Chicago building, provided \$125,000 is raised within six months.

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JEWISH

WPA (ILL.) PROJ. 30275

Sinai Congregation, Annual Meeting, Minutes, April 13, 1910.

[SCHOOLS]

Our West Side Mission School has continued doing its best to fit itself to the peculiar conditions in that section of our city.....In this school we have to contend with the prejudices of the parents more than we are hampered by the unwillingness of the children to come. Yet though we are by no means justified in saying that we have been successful in a very remarkable degree, the school has been wielding an influence for good in the Jewish community across the river. It has been of use in combating the efforts of Christian missionaries who have been very active of late again. They do not work in the open. They resort to all sorts of trickery in order to attach the young to themselves. We must meet them on their own grounds, and fight them with their own weapons. I incline to the belief that we should reorganize the mission school so as to provide instruction on several days during the week. If we would teach Hebrew, we could draw a very large number of boys now attending the pernicious 'Hedarim. Sewing



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Sinai Congregation, Annual Meeting Minutes, April 13, 1910.

classes also might be instituted, for it is through sewing classes that the missionairies succeed in capturing their unsophisticated victims. I submit these suggestions to your earnest consideration.

Emil G. Hirsch.

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JEWISH

The Jewish Courier, October 24, 1910.

WPA (ILL) PROJ. 30275

PRIEST RELATES THE VIRTUES OF THE JEW.

Rev. Barger of the Maywood Congregational Church discussed and praised the Jews for their virtues. In his lecture last Saturday, at the Maywood Opera to an overcrowded Jewish mass meeting, he described the virtues of the Jewish people. The subject was "The Jew in America." This meeting was sponsored by the Marks Nathan Orphans Home, and all profits derived from the sale of tickets were turned over to that institution.

In part of his address, he stated, "What is the use in arguing, whether or not we will recognize **one** another in heaven, when we have not as yet, learned to know each other in this earthly world?"

The Jewish Courier, October 24, 1910.

WPA (ILL.) PROJ. 30275

"The Jewish race, as a matter of history includes many warm-hearted philanthropists, who loved God and their fellowman and to exclude the Jew from the brotherhood of man, is just simply not Christianity, but un-Democratic and un-American.

"The Jew in general is a law abiding citizen, honest and loyal, a home lover, respects honesty; when it comes to charity, he can boast of being the head on the list. There is never a case on record where a brother Jew was ever buried in Potter's field, for he takes a pride in taking an interest in his fellowman; of course, understand me, there are many bad Jews, also just like any other nationality, but as a whole the Jew is good at heart and makes a good citizen. Take the Jew away from the world, we lose Hayne for poetry, Halevi and Mendelsohn in music, and Jacobi in mathematics. **The** whole world without the Bible would look like a dark night, for the Jew is the one who created the Ten Commandments, and wrote the Bible, which is the greatest book since creation."

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JEWISH

Courier, May 26, 1910.

WPA (ILL) PROJ. 30275

On Jewish Charity. (Editorial).

In the last special annual issue of the "Reform Advocate" there was a discussion of Jewish charity in an article titled "Is there a Distinctly 'Jewish' Charity?" by Rabbi Julius Rappoport.

The article is very interesting, especially as it is written with distinct Jewish thought, Jewish sentiment, and with genuine Jewish feeling. Rabbi Rappoport raises the question as to whether there exists a distinctly Jewish charity or whether all charities are alike. There are many who contend that you cannot differentiate between one charity and another; that charity has world-wide uniformity as does science and therefore charity cannot have a national physiognomy.

In a truly Jewish manner we would like to answer this question by asking, if there is no distinctly Jewish charity, how is it that Jews are building their own charitable institutions?

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Courier, May 26, 1910.

WPA (ILL.) PROJ. 30275

The state is readily willing to accept Jewish orphans and the aged into state institutions and provide them food and shelter, yet Jews build their own institutions to take care of these unfortunates. Then to, this is not done because of a religious stand-point. There are many institutions which are not particular about serving food in a Kosher manner, such as the Michael Reese Hospital in Chicago, yet these institutions are Jewish. We feel there is a distinctly Jewish charity. By building special Jewish charitable institutions we show that we are not only interested in helping our brothers and sisters and children when they are ill or in need, but that we are interested in providing them with Jewish atmosphere, Jewish education, and Jewish sentiment. We want our charity institutions to strengthen the Jewish soul and we desire our aged to feel perfectly at home.

If these facts tend to prove that there is a distinctly Jewish charity then the question arises: What is this Jewish charity and how does it differ from other charities? And, Rabbi Rappoport comes to the conclusion that it is

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WPA (ILL.) PROJ. 30275

Courier, May 26, 1910.

sentiment, religious sentiment if you wish, that makes our charity institutions Jewish, for it is our religious spirit which gives our charity its high moral and ethical values. Without this spirit our institutions would be totally without soul and warmth.

Rabbi Rappoport goes on to show the difference between Jewish charity and Christian charity, a difference arising from the fact that both charities have a thoroughly different physiognomy. "The Jewish spirit which drives the Jew to give charity," says he, "seems to save him who accepts it, while the Christian spirit which drives him to give charity tends to save him who gives. The non-Jew, by giving charity redeems his sins and buys a place for himself in the next world. A Jew gives charity so that his heart should not pain when he sees his fellow-man in suffering. 'Blessed are those who give,' said our wise men, 'but he who gives freely and with friendliness shall be blessed a thousand fold,' and at another time they said, 'The character of true charity should be measured by the friendliness and soul-



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Courier, May 26, 1910.

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fulness with which it is given."

Having made this diagnosis and concluding that distinctly Jewish charity exists, Rabbi Rappoport goes on to the "New Charity," the scientific and organized charity. He realizes that circumstances have caused organization to take place, but doubts very much whether this "scientific" charity, is at all charity in the true Jewish spirit.

"We point with pride to the very fine structures we have provided for our aged and orphaned and sick. Jews should be congratulated for the manner in which they contribute. But, we quarrel with the way in which it is given. We doubt whether writing a check and sending it to a charity institution carries with it any of the sentiment and understanding that personal contact with that institution gives."

Perhaps Rabbi Rappoport has carried this a bit too far and painted this picture a bit too black, but it is indeed interesting that there is an attempt to keep alive this old Jewish spirit.

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JEWISH

The Jewish Courier, January 29, 1910

WPA (JCL) 88.30275

DR. LEVIN'S WORK IS HIGHLY PRAISED.

German Jews and Russian Jews assembled into one group at the big banquet given in honor of Dr. Smaria Levin at the Hebrew Institute.

A few more banquets like this one of last night for Dr. Levin and the border line between the German and the Russian Jews will be a thing of the past. Our rich brethren will begin to get interested in the Zionist developments and the whole of Jewry will greatly benefit by it.

The banquet in honor of Dr. Levin at the Hebrew Institute cost \$3 a plate. The Honorable Max Shulman acted as Toastmaster and Rabbi Morris Levine, Rabbi Shonfarber, Adolf Craus, Dr. E. A. Fishkin, Leon Zolotkoff and H. Hurwitz were the speakers. Dr. Smaria Levin responded to the toasts.

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JEWISH

WPA (ILL.) PROJ. 30275

Messenger, November 1, 1909.

Chicago Hebrew Institute.

We need a bureau of Jewish statistics in Chicago.

Any attempt to obtain statistical data to be used for guidance in social work among the Jews in Chicago is at once frustrated by the total lack of full and accurate information on any of the important cases of social endeavor. Each charitable and educational institution has records of its own, more or less complete, and satisfying to an extent, the practical needs of each organization. But what Chicago needs very much is a bureau of statistics at which shall be gathered all the statistical and other information regarding each activity, and such information as shall be obtained by the bureau itself. The bureau should make efforts to gather general information and data on broader lines and covering a greater range than can possibly be done by societies interested primarily in their own limited fields. Such information, full and accurate as it must be, would make possible a thorough study of the social conditions and needs of the community and would enable each organization to act more intelligently in its own particular field and secure it against encroachment on the territory of the others.

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JEWISH

Messenger, November 1, 1909.

The Institute is the logical place for such a bureau and will attempt its organization at the earliest moment feasible.

Need of a directory of Jewish institutions of Chicago.

In connection with the subject of a Jewish statistical bureau, mention should be made of the fact that there is immediate need of a complete list of Jewish charitable, educational, and religious institutions of Chicago. How soon this list can be compiled and by what organization will probably be decided at the same time that the question of the statistical bureau is taken up.

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JEWISH

WPA (ILL) PROJ. 30275

Courier, April 25, 1909.

FROM WEEK TO WEEK.

### A PROPOSAL MADE BY THE HEBREW CHARITIES.

The leaders of the Jewish Home for the Aged, and the Orphan Home, have now an important question to consider. Their decision will depend on the outcome of the questionnaire they have submitted to our orthodox leaders in Chicago. The Hebrew Charities submitted a proposal that if the above mentioned institutions will discontinue their big annual affairs, namely, their annual balls, and bazaars at the Coliseum or other places down-town, they will receive several thousand dollars, each, annually, by the Hebrew Charities, or just as much money as these affairs bring in. That is not the first proposal that our reformed brethren have made in order to stop the annual affairs of the institutions. Several of those proposals submitted have been rejected on the simple ground that our orthodox Jews fear that such generous subsidies made by our reformed Jews, may lead to the complete domination of these institutions by them, which may mean their meddling in the internal affairs of the institutions. Just what will become of the present proposal is hard to tell. At any rate, it is an interesting one and is worth



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Courier, April 25, 1909.

WPA (ILL) PROC. 30275

discussion by all those who regard the orthodox homes as dear and sacred.

Our reformed brethren claim that the running of such affairs by the two institutions in the down-town area, cause great inconvenience to many of our Jews. It leaves an unpleasant feeling when offices are being flooded with tickets, and when everyone is being stopped in the streets and asked to buy tickets. By doing so, the Jews in this city place themselves in a discredited position; and they add, that institutions that cannot be supported by annual contributions made by individuals, such institutions ought not to exist. On this theory, a reformed Jew wouldn't help a poor man with anything, but would send him instead to the Hebrew Charities, claiming that he pays his annual dues to the institution, and therefore, the institution is the one to help the poor man.

But our orthodox Jews have been accustomed to a different system. No matter in what financial straits one finds himself, he would not permit a poor man to leave without a contribution of some kind, when the poor man asks him for help. It is true that our orthodox Jews are not donating as much to charity as the reformed Jews, yet they are giving according to their means, and they give, in small amounts, to individuals, which means a lot, and also contribute to institutions.



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WPA (ILL.) PROJ. 302/5

Courier, April 25, 1909.

To prove that orthodox Jews are contributing money for the upkeep of institutions, one can notice the fact that the institutions in question are being supported by orthodox Jews only. If they have to resort to running affairs in order to get the money, so what of it? Jews are buying tickets eagerly, and they anticipate such affairs with delight. They know that at the affair they have a chance to get together and spend an enjoyable evening. There they are able to meet friends and acquaintances from all over Chicago. It's a real home-coming for them and they feel, at the same time, that their money goes towards an important cause.

But what we cannot understand is, why our reformed brethren are so much ashamed of the affairs given by the Home for the Aged, and the Orphan Home? Why do the "Four-Hundred" run social affairs of all kinds, to raise money for charity, without being ashamed of it? How come that Catholic and Protestant charities run big affairs to raise money for their institutions without being in the least ashamed of them? When the Winter season comes around, we hear more of different affairs being given by other nationalities living in Chicago, than by Jews. In what way, then, do Jews in this city put themselves in a disgraceful position by getting together at a ball, and thus contributing money to a charitable institution? On the

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JEWISH

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WPA (111) 911 30275

Courier, April 25, 1909.

contrary, it seems to us that such a gathering improves and strengthens the position of the Jews in this city, when Gentiles learn that we are able to take care of our old people and of our orphans.

The question remains to be decided whether our orthodox Jews should be deprived of their pleasure and anticipated joy of meeting their friends at one of the affairs given by the institutions? It seems to us that when these affairs should be discontinued, the entire support of the Homes would depend on the whims and caprices of our reformed brethren. Furthermore, the Homes would lose their many friends, and public interest will gradually wane. If the institutions should be supported by the reformed Jews, suspicion and doubt will enter the minds of our orthodox Jews, and if anything will go wrong, they will have only themselves to blame.

We merely gave our opinion regarding this question. Our orthodox Jews in this city have the final say in this matter.

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JEWISH

Daily Jewish Courier, April 19, 1909.

WPA (ILL.) PROJ. 30275

DR. EMIL G. HIRSCH TO YOUNG PEOPLE.

For the first time in the history of the Sinai Temple, Dr. Hirsch spoke to a large audience consisting of young men only. In spite of the fact that the meeting was advertised in all parts of the city, most of the audience were Jewish young men from the West Side. Dr. Hirsch noticed that, and said:

"I am firmly convinced that the majority of you are thinkers and highly cultured people. You have been reared and schooled according to the demands of our modern times. You live in poverty and in slum districts, yet I found among you, young men who really surprised me with their knowledge of world history, and of all branches of science. We have, unfortunately, few intellectual young men on the South Side. I am, therefore, gratified to you for coming here."

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JEWISH

Daily Jewish Courier, April 19, 1909.

WPA (ILL.) PROJ. 30275

Dr. Hirsch spoke at length on the fundamental principles of the Jewish religion. He mentioned our martyrs who have sacrificed their lives in bygone centuries for the Jewish belief, and spoke further:

"We live now in a country where the conditions are different from those in Western Europe. There, unfortunate people are being persecuted and tortured. We have to change our conceptions of life, acquired through two thousand years of exiled life, to conform more to modern times. Our Bible is permeated with sublime poetry which can inspire us to do noble deeds. It tells us of our great prophets who lifted their noble voices either to praise or admonish their people. They occasionally reminded the people of their duty when justice and righteousness were involved, regarding the conduct and behavior of men to men. Here is where the beauty of our belief lodges. We Jews never knew of charity. With us it

Daily Jewish Courier, April 19, 1909.

WPA (ILL.) PROJ. 30275

was a solemn debt, to be paid to society. It was considered a mere act that justice demanded. Charity belongs to other peoples from whom we acquired it."

Dr. Hirsch then concluded his speech by saying:- "Young men! The Jew has always been proud of the purity and cleanliness of his family life. Unfortunately, we have observed lately that this sacred jewel, the pride of the Jewish people, - the purity of our family life, - is being polluted. On your shoulders, young men, lie the duty and responsibility to restore again the standards of the moral principles of the Jewish people to the same lofty heights of other years. Lend all of your efforts so that we can be proud again of the cleanliness and beauty of our family life."

The assembled audience rose after the speech of Dr. Hirsch and enthusiastically applauded him.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, December 14, 1908.

PUBLIC OPINION.

Chicago, Illinois  
December 10, 1908

Dear Editor:

In the December 5th issue of the Chicago Israelite under the caption of News and Comments, Dr. Schoenforber requested all subscribers of the Associated Jewish Charities to return all tickets which they receive for balls or other affairs given for the benefit of welfare institutions and to inclose therein a printed leaflet sent to them by the Charities. In this they state they are already contributors of some organization, which actively participates in the maintenance of charitable institutions and which finds no need of collecting money through balls and bazaars.

As this article appeared immediately after we sent out tickets for our ball to be held at the Coliseum, Saturday evening, December 26, also because a similar article, by the same writer, appeared in the March issue of the Chicago Israelite on the heels of our sending tickets for the bazaar, it is clearly an indication that the attitude of Dr. Schoenforber towards the Marks Nathan



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JEWISH

WPA (ILL) PROJ. 30275

Courier, December 14, 1908.

Jewish Orphan Home is very unfriendly. Therefore, in all fairness, we should like to have an opportunity of answering this attack.

The children who are at present at the Marks Nathan Home were taken from the very poorest homes, if they may be called homes, for in many instances they were found in stables and alleys. Only the very needy, who can positively find no aid elsewhere, apply to the Home. According to the statistics we now have one-hundred and fifty children in the Home. We were compelled to refuse hundreds of children for lack of facilities. Daily we reject children who are in desperate need of a home, and the Associated Jewish Charities intend to impress the public that they have provided sufficient comfort for the needy children and the institution. But have they done this? What about the one-hundred and fifty children who are with us? Have they come to us because they were well taken care of by the Associated Jewish Charities? Why are we beleaguered by applications of children who were refused a home in other institutions, on the ground that there is no home for them "at present" and that they must "wait?" What is the reason when we refuse a child for lack of place that they come again and again and we are compelled to reject them?

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JEWISH

WPA (ILL) PSU 30275

Courier, December 14, 1908.

The Associated Jewish Charities is calling the Marks Nathan Jewish Orphan Home an orthodox institution, and as such they deem it unworthy of assistance.....  
...because orthodoxy is the wrong thing. Those who are in dire need are generally the persecuted from Russia, Rumania, Poland, etc. These refugees came to America, for they sought a place where they might have peace and be free to worship as they saw fit. Is it fair that these people, because of death and misfortune, should be compelled to accept Reformed Judaism and to place their children in institutions which are principally opposed to their views? Only in cases of total desperation would a father or mother of a half-orphaned child permit him to be in a place where the food is not in compliance with the dietary laws. Is not an orthodox training better for a child than one he may receive in the streets of Chicago? Is it not better that, instead of permitting a Jewish child to become a criminal or thief, he be trained to become a good orthodox citizen? A child will be a better American and Jew when he is taught to respect the laws and customs of his fathers instead of violating them.

Above all, did you ever consider the tragedy which occurs when the parents and children are reunited and they find their children to be total strangers

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JEWISH

WPA (ILL) PROJ. 30276

Courier, December 14, 1908.

because of religious differences? The aim of the Marks Nathan Jewish Orphan Home to avoid such tragedies is crystalized in the training of these children not only to love their parents, but also to respect the religion of their parents.

The increase of Jewish institutions in Chicago has been instrumental in making the Associated Jewish Charities antagonistic towards the Marks Nathan Home, and unwilling to recognize that the West Side Jews have a right to their own thinking and are not compelled to accept reformed ideas.

Briefly the Marks Nathan Home is a worthy institution. It is sad enough when we must have dances, balls and bazaars in order to maintain this Home, but it is more sad when the Associated Jewish Charities, instead of helping us, appeals to liberal-minded people to withdraw their assistance.

Respectfully yours,  
Sol Drucker, Superintendent  
Marks Nathan Home.

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JEWISH

The Daily Jewish Courier, November 24, 1908.

#### MARRIAGES AND INTERMARRIAGES.

That which is commonly called "The Jewish Problem" is sort of a magnet - a wheel which is constantly turning. It could also be compared to a "roulette," with an indicator and numerals. The Jewish problem contains many points and folds, and each time the wheel turns, the indicator pauses at another point or fold, which becomes an opposition to various events for a time, until the wheel turns back, and the indicator appears at a different point. Then new events begin and new discussions, until the wheel turns agains. The wheel keeps on turning, and the same points and folds reappear, one after the other.



The Daily Jewish Courier, November 24, 1908.

At present the indicator is at the point of intermarriage. Incidentally, Mr. Israel Zangwill arrived with his play, "The Melting Pot," in which a Jewish young man marries a gentile girl - so the Jewish newspapers and the Jewish pulpit are thundering over the question of intermarriage.

In an interview, which Zangwill has left as a remembrance to America - of his last visit - he showed himself to be an ignoramus, without any qualifications. He stated that when Jews live among Christians, it is impossible that there should be no intermarriage. As long as Jewish young men associate with Christian girls and vice versa, intermarriages are inevitable. Should the Jews have a country of their own, where Jewish society could be developed and where the Jews would be in a majority, there would be few or no intermarriages. It is, therefore, Zangwill said, that he is a Zionist, for Zionism alone is capable of keeping the Jewish



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JEWISH

The Daily Jewish Courier, November 24, 1908.

people from mixtures. This interview had assisted his "Melting Pot," and had called forth numerous comments.

In Chicago, for the last two Sundays, Dr. Hirsch spoke about this predicament at the Sinai Temple. Should one like to draw a moral from his brilliant discussion on this subject, it may be said: it is entirely wrong to purposely promote intermarriages, for this would mean the eradication of Jews, but in case of accident, what can one do?

This, precisely, is what Zangwill says, only in a different manner. Dr. Hirsch ended, naturally, not with the conclusion, that, therefore, he is a Zionist, because he is not. He seeks no remedies against intermarriages and offers no advice for its prevention. He is convinced that it is of utmost importance to uphold Judaism, and he is very much disturbed, because Jewish children forsake their religion, in order to marry Christians.





The Daily Jewish Courier, November 24, 1908.

For if intermarriages would not injure the Jewish religion, he would be pleased. His argument that Reform and Orthodoxy are as far apart as Reform and Unitarianism, that one way or another, there exists no Jewish race, why then should a marriage between a Jew and a Unitarian be worse than between a Reformed and Orthodox Jew?

In this it is very hard to agree with Dr. Hirsch. If we were to ask an Orthodox Rabbi, whether a radical-reformed rabbi is a Jew, he would say yes. He would, naturally, say that the Reformed Jew is a disgrace to Israel, a violator of the Jewish law, but he is still a Jew. Should you inquire of a Reformed Jew, whether or not the Orthodox Rabbi is Jew, he would reply that the Orthodox Jew is a bigot, a fanatic, but that he is a Jew. When inquired of a Unitarian regarding both Rabbis, he would tell you that they are both Jews, but that he does not belong to them, because he was not born a Jew.



The Daily Jewish Courier, November 24, 1908.

What is the difference, whether you call it race, tribe or nation, as long there exists among the Jews, something else besides religion - Judaism, and that this something is what Dr. Hirsch has not explained.

Should Dr. Hirsch have been a Zionist, he would have said, that this something is the instinct of self-preservation, the natural fear to be wiped off from the face of the earth. But Dr. Hirsch is not a Zionist, and, therefore, this something remains a mystery.

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JEWISH

The Jewish Labor World, November 20, 1908.

WPA (ILL.) PROJ. 30275

### BUND COMMITTEE

By spreading its theories among the Jewish workers, the Zionist Socialist destroyed the belief of the Jewish Proletariat, and implanted the conviction in it that it is of no class now and is unable to carry on a real class struggle in politics. After all, the Zionist Socialists speak of the pure class character of their movement, of the difference between their politics and the politics of the Jewish bourgeois. They are only phrases that are in contradiction with their own theories.

According to the theory of dis-organizing, a deep foundation must be created among the Jewish proletariat and the proletariats of other nations, because the Jewish workers are sinking lower and the workers of other nations are elevating themselves in the economic life. The various conditions must create different aims and different methods of struggle.

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JEWISH

The Jewish Labor World, November 20, 1908.

WPA (ILL.) PROJ. 30275

The workers of other nations are pushing the Jewish workers from the production branches by the hatred between the Jewish workers and the workers of all other nations.

The teaching of Zionist Socialists darkens the class consciousness of the Jewish workers and develops a mistrust in the Socialist movement and in his own class struggle.

The International can cause much inconvenience by accepting the Zionist Socialists in their midst.

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JEWISH

The Daily Jewish Courier, November 16, 1908.

WPA (ILL) FRO 30275

### TECHNICAL SCHOOLS FOR CHILDREN.

The many readers of the Courier, will see the resolutions, which the Chicago Association of Commerce has passed to encourage the Chicago Board of Education in a new undertaking. It was for a program of building new and special schools for technical training of children. Seeing this, they will compliment the Courier for its foresight, as to the spirit of the times.

We may boast, without exaggeration, that we have been preaching for years to the parents about the necessity of training children to do things with their own hands, in addition to the theorethical knowledge which the children acquire in the ordinary schools.



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JEWISH

The Daily Jewish Courier, November 16, 1908. WPA (ILL.) PROJ. 30275

Jews have a natural inclination and interest in theoretical learning. They are called "The People of the Book," and during the many centuries of their scholastic and educational backgrounds, have become accustomed to respect a learned man, regardless of his uselessness in any other respect. Therefore, there has developed among the Jewish people, a special class of scholars, who were totally unable to do any physical work, and were supported by their wives.

This class of scholars has now disappeared, but the heritage to learn, for the sake of knowledge, has remained among the Jews. However, this is not study of the Talmud, but rather modern studies. Every Jew who sends his boy to school wants him to become a doctor or a lawyer. These are studies which require no technical experience or manual labor, and are, therefore, more closely related with the studies of yesterday.



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JEWISH

The Daily Jewish Courier, November 16, 1908. WPA (ILL.) PROJ. 30275

Both the medical and law fields are already overcrowded, and many a young doctor and many a lawyer is compelled to seek employment in other fields. Therefore, we have been preaching to the Jewish people, to educate their children technically, if they are interested in the future of their children .

We have forever been preaching, that a young man has a future, if he combines theoretical knowledge with practical experience, of how to do things with his own hands. The world requires improvement in all fields of human endeavor.

The Chicago School Board, which is now beginning the establishment of technical schools, fulfills the requirement of the times. The Association of Commerce, which is so anxious to help in providing such schools, clearly indicates the demands in the business fields, for technically trained young men.

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JEWISH

WPA (ILL.) PROJ. 30275

The Daily Jewish Courier, November 15, 1908.

It is our sincere hope, that Jewish young men will be among the first ones to enroll in the technical schools and take advantage of the opportunities offered them by these technical schools.

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JEWISH

WPA (ILL.) PROJ. 30275

Sunday Jewish Courier, November 8, 1908.

### HEARD AND SEEN

The Jewish citizens of the West Side may congratulate themselves upon the manner in which the election of last Tuesday transpired, especially because they have made progress. Last Tuesday those who were noticeably absent were, the political workers, who habitually pester the people when they come to vote, telling them that they no doubt don't know how to vote, thereby offering their able assistance.

The Jewish public went out en masse to vote, and everyone voted as he saw fit. The great number of "Split Ballots" was a clear indication that the Jewish public is not ignorant, and that every party politician who can barely sign his name wants to be a teacher of his. It was evident that the politicians are merely bluffing when they say that they can swing the election any way they please.

We do not say that a political organization is unnecessary, we do, however, say that if the politicians want to do the right thing they must be in contact with the workers in times other than that of election.

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JEWISH

WPA (ILL) PROJ. 30275

The Sunday Jewish Courier, November 8, 1908.

It should be the duty of the political workers to urge foreign workers to become citizens and help them obtain their citizenship.

A world of gratitude is due the Jewish Circle League, who worked hard in order to clear the Jewish people of the accusation of selling their votes. Without any noise they have, through the assistance of the Election Commissioners, appointed judges and clerks in all the Jewish precincts, and thereby prevented the political sharks from doing the work they have been in a habit of doing.

Let us hope that the Jewish Civic League is now in the right direction of upholding the Jewish pride and work for the good of the country. They need not succumb to the fear which so many politicians attempt to instill into them. They may rest assured that the Jewish public will always be able to distinguish right from wrong.



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JEWISH

WPA (ILL.) PROJ. 30275

The Sunday Jewish Courier, November 8, 1908.

We believe that now is the time for the Jewish Civic League to do great and important work. In February of next year there will be primary elections for alderman and city officers, for which they will be elected next Spring. The importance of having a good alderman is so great, that Jewish Civic League give this matter precedence, although, other offices are also important. This issue is free of any nationalistic question, where Republicanism or Democracy play an important role.

The Jewish Civic League should immediately begin investigating the capability and the fitness of the various persons, who desire to represent the wards in the Jewish Ghettos, impartially, honestly and fearlessly to tell the Jewish people who these persons are and who are anxious to represent them. It will be no accident if all right-thinking people will sympathize with them and help them. As some have attempted to display Jewish wards as an example of mis-management, so will they in the near future present the Jewish wards as the very best examples.

We have already remarked many times, that the fault of the Jewish institutions is not within the Jewish public or those who contribute to these institutions, but the difficulty, rather, is because the settlement of Jewish people is so young a movement, that they have not as yet, been able to produce any leadership for the common good.

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JEWISH

WPA (ILL.) PROJ. 30275

The Sunday Jewish Courier, November 8, 1908.

The majority of the leaders of the Jewish institutions are working beyond their power, they sacrifice their time and their rewards are nil. It has always been our hope that as our population will grow, we will be able to set forth Jewish leaders who will labor for humanitarian causes and the common good. Until such time, however, we must be satisfied with such work as is being done at present in America.

We, therefore, emphasize the fact that a certain Jew has decided to quit business and devote his time entirely to the good and welfare of all. As we know, Mr. Goldberg of the firm, Goldberg & Bloom of 308 West 12th Street, is leaving business in order to work for the common good. Inasmuch as Mr. Goldberg is still a young person, we want to congratulate ourselves upon the noble spirit that prevails among the Jewish people.



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JEWISH

The Jewish Standard, September 25, 1908. p. 4. WPA (ILL) PROJ. 30275

# EDITORIAL.

We hope that the New Year will see many changes for the better in Judaism, especially in this country among our orthodox brethren. That they will once for all **resolve** to have union in their camp and that the whole of their religion will not center in the observance of the three days in the year and the rest kept by proxy. It is time that every congregation should have a leader, a Moreh Derech, who shall be positive in his principles. Not be buttermilk on one day and something else the next day. We have had enough of that kind in the past. The orthodox must stand for their principles and have men to represent them and be their spokesmen wherever and whenever it is necessary to voice their sentiments. We need not be fanatics, for that band of Judaism is as dangerous to the growth of our religion in this country as is the radicalism which has been rampant for these many years and with

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JEWISH

WPA (ILL) PROJ. 30275

The Jewish Standard, September 25, 1908. p. 4.

Mephistophelian irreverence sardonically jeered at everything that is orthodox and truly Jewish, and those who were assailed remained silent. We hope that a new spirit will pervade our camp and that men will arise to do their duty in defense of the cause of true Jewishness.

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JEWISH

Record-Herald, April 27, 1908, 14:3.

### MEANING OF WORD JEW

"The word Jew stands and will continue unchanged until the world recognizes that out of Zionism grew the laws of nations and out of Judaism were written the words of the gospels," declared Dr. Emil G. Hirsch at Sinai Temple yesterday morning. "What Is in a Name?" was the topic of the sermon, the particular name referred to being that of Jew.

"There is not a word in the New Testament but that is Jewish and there is not a theme or lesson in that book but what has its antecedent in the Old Testament of the Christian Bible," he continued. "Jesus, the great prophet of religion, was taught by Jewish teachers and His teachings are fundamentally Jewish.

"Is it any distinctive mark of the Christian religion that He died for His religion, and is this in itself such a great sacrifice? We Jews have died by millions, deaths for our religion more bitter than the one which wrenched from Him the anguished cry on the cross, 'My God: My God: Why hast thou forsaken me?' All the tortures of the Jews could have been escaped by merely saying one word, bowing the head and receiving three drops of water on the lips.

Record-Herald, April 27, 1908, 14:3.

### Meaning of Jew

"Think of these things and then say the name of Jew is unnecessary. Every Jew who respects his parents and knows the glorious history of the past should protest against its abandonment. Jew means a man of character, a man of true conduct - such a one is a Jew.

"The loose use of adjectives which gives the name Jew a meaning which it does not imply is what makes the name distasteful. It is the same with Christian. We hear of Christian gentlemen as if they were a superior class of gentlemen or the possibility that all Christian men are not gentlemen. In a few weeks on Memorial day we will hear of the Christian soldier when we know that if Jesus taught one thing it was nonresistance.

"Even I was complimented on my Christian spirit in lecturing before the Unitarian Sunday School Association without charging them anything. After I had delivered twenty-one lectures in as many weeks, the organizations passed resolutions thanking me and felicitating me on my 'Christian spirit' in doing it all without cost, as if such charity or doing anything without pay was so foreign to a Jew that it could

Record-Herald, April 27, 1908, 14:3.

not be Jewish spirit.

Asked Price For Lecture

"Not a week goes by but that I am called to the telephone and asked if I will lecture before this or that religious society. If I say 'Yes,' then come the hesitating query, 'How much will you charge, we cannot afford much?' believing that, being a Jew, I must always get money for everything I do.

"My invariable reply is: 'My standard price for religious societies is \$100,000. You contribute the ciphers and I'll strike off the one.' That is all I ever receive."

174 (ILL) PROJ. 3077

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JEWISH

Sinai Congregation, Executive Borad Minutes, Feb. 24, 1908.

[TO USE TEMPLE GRATIS]

A communitaction dated December 30, 1907, from Dr. H. T. Patrick requesting the use of Sinai Temple for the convention of the American Medical Association in June 1908, was received, and the secretary was instructed to notify Dr. Patrick that we would be pleased to have the Temple used by that Association, free of charge.

WPA (ILL.) PROJ. 30376



Record-Herald, Jan. 13, 1908, 11:3.

DR. HIRSCH ON STONING OF JEWS

DECLARES TREATMENT IN CHICAGO IS WORSE THAN RUSSIAN CRIMES

"Stoning of the Jews on the West Side in Chicago is worse than the crimes which are committed against them in Russia, for we are in a more highly educated nation," declared Dr. Emil G. Hirsch at Sinai Temple yesterday. "The attitude of our society circles is the worst form of tribal morality. Tribalism recognizes the right of the individual of other tribes to live, but in these days the Jews are not supposed to have any right to live. To my mind the worst feature of this is the nonresisting attitude by which so many of the Jews encourage this position. The Jewish women's clubs would rather listen to a woman with blue eyes and a curved nose. Yet in spite of this adulation the Jew is excluded from society and from the clubs. So far as the Jewish women are concerned, I might seriously consider the advisability of being baptized in order to qualify myself to speak before our race's women's clubs."

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WPA (ILL.) PROJ. 30275

Courier, October 28, 1907.

### Our Charities.

We Jews have always been considered a charitable people. No Jewish community in the old world remained for any length of time without some charitable institution to take care of the needy and provide holiday food for those unable to provide themselves with them.

When unusual circumstances arise, the community would usually meet the emergency with renewed vigor so as to mitigate sufferings. In Europe the people were divided into two classes, the contributors and contributees. Wealthy Jews who refused to contribute soon became social outcasts. However, the situation in the United States, Chicago not excluded, is mighty different. We do not seem to have an organic public opinion on the matter of charity. We have become members of societies and lodges. Our hearts have turned to stone. We forget our needy Jews and their sorry plight.

What we need is unity and organization. There are many rich Jews who are seldom approached to do their share in aiding the needy and in helping

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Courier, October 28, 1907.

WPA (ILL.) PROJ. 30275

support worthy institutions.

Chicago has a Jewish Orphan Home, a Yeshiva, and an Old Peoples Home and many other worthwhile community institutions which should have the full support of our richer Jewish element. However, there are many institutions lacking, that are just as vital to us as those we already have. For example, we have not as yet a Jewish Kosher Hospital. Much has been said, but very little has been done toward its realization. We could go on to name innumerable institutions now lacking but highly desirable.

Could not the one hundred and twenty five thousand Jews of Chicago raise the necessary funds toward the creating of necessary community institutions? We think they can. It requires unity and organization. As soon as we realize this we will be able to go forward and live up to our reputation.

(Signed) Y. Zioni.

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Courier, October 13, 1907.

WPA (ILL.) PROJ. 30275

Seen and Heard. (Local Column).

And now, to add to our many Jewish problems has arisen the "Mezuzah" problem. Very often, little things lead to big fights. As the Gemorah says, "because of "Kamzah" and "Bar Kamzah" Jerusalem was destroyed. (The Hebrew equivalent of "From little acorns, oak trees grow"). World History says that the French Revolution arose as a result of Louis XVI eating a bowl of soup at an Inn. Now the little "Mezuzah" has caused a small revolution at the Chicago Hebrew Institute. And so that those who will sometimes write the history of the Jews of Chicago, will not be deprived of information on this important dispute we write you of it now and suggest that those who seek further, attend the Institute.

As is well known, the Chicago Hebrew Institute has two goals to achieve; firstly to teach Jewish immigrants to become Americans, to teach them of American institutions and the American spirit; secondly to inform American Jewish youth who are fast losing contact with our past, of their glorious past, our history, our literature and our ethics. The founders and leaders

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Courier, October 13, 1907.

WPA (ILL) PROJ 30275

of the Chicago Hebrew Institute fall into two different categories, "Jewish Americans" and "American Jews." Or firstly those who believe that one should first of all be a good Jew and he will per se be a good American whereas the second group feels that we ought to first be Americans and if because of accident of birth one is a Jew he should therefore be informed of his people's past.

Now, and Heaven knows whence they come, the traditional "Mazuzah" has been placed in its traditional place on all doors of the Institute. Now who could have had the audacity to place these "old style" "Mazuzoth" on the doors of the modern Hebrew Institute? Some say the Jewish janitor was afraid to sleep in his quarters, and others say that the president himself who stems from an old orthodox family and who never saw a house without the traditional "Mazuzoth" in their proper places, could not imagine a structure of any kind without "Mazuzoth" and therefore had them placed in the Institute.



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Courier, October 13, 1907.

WPA (ILL.) PROJ. 30275

As it were, the "American Jews" discovered the sad state of affairs and the revolution is on. An investigation was immediately made to find the culprit and expose him. However, the "Mazuzah" supporters are not without voice. They maintain that such as do not crave the protection of the "Mazuzah" are not bound to practice the customary ritual and honor accorded a "Mazuzah". They suggest that opponents of the "Mazuzah" would find a greater field of activity elsewhere - rather than concentrating their efforts against the "Mazuzah."

It is hoped that the "Mazuzah Party" will invoke the powers of the "Mazuzah" and bring peace upon us and upon the Institute.



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Courier, October 13, 1907.

WPA (ILL.) PROJ. 30275

Here and There. (Feature Column).

Only recently the American German group held a national convention wherein they discussed many of the problems of their people in the United States. One of their most discussed problems was the question of language. It appears that the young German-Americans are ashamed of their mother-tongue and refuse to learn it. To combat this evil they resolved to further the German Language among their youth and redeem its honor. The Chicago Tribune in a well phrased editorial chastised German youth for their attitude to their mother language.

This language problem is not apparently peculiar only to the Jews. For some time we have been noting the trend away from the Yiddish language. It has not merely been a trend. It comes in the nature of a shame. Ashamed to speak

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(German I C)

JEWISH

Courier, October 13, 1907.

WPA (ILL.) PROJ. 30275

or learn the Yiddish language, preferring to speak a "broken English" rather than a well developed "Jargon."

Our mother-tongue- is a language, be it "Jargon" or a means of expression undesirable. It remains a language spoken by upwards of seven-million Jews and as such cannot be taken lightly nor is it something to be ashamed of.

This general attitude slowly but surely gaining headway among our younger Jewish population has its tragic repercussions in quality of literary output. The "smear" all too present in American Journalism is being transplanted in Yiddish Journalism and literature, not for the same reasons we believe, but because writers realize that their efforts reach a constantly diminishing number of readers. Still more tragic is the exodus of Yiddish writers to more remunerative fields of journalism in other languages. We are pleased to see the expansion of Jewish efforts in business, industry and

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labor, but we cannot afford to lose the molders of our culture.

The German group could possibly afford to lose their literary following in this country, since they have a homeland which will continue to develop a culture, literary achievements, art and drama. But, we who have no land to continue our work if we fall by the wayside can ill afford to lose our literaries because more remunerative fields beckon.

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JEWISH

Courier, October 7, 1907.

WPA (ILL.) PROJ. 30275

Unity. (Editorial).

For about fifty years now, we have been clamoring for the unification of Jewish charitable organizations. There are many instances when immediate aid is necessary and not forthcoming because our Jewish charitable agencies are not functioning properly. The old practice of hand to hand charity has long proven itself to be outmoded.

Our previous crusades for the unification of charitable institutions were perhaps a bit premature. Our people were not ready for it. Now, however, with the growth of our community and its institutions, we feel that the time is at hand to effect this great step forward. Let us not hesitate or let factional differences deter us. Let us do it now.

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JEWISH

Courier, October 6, 1907.

WPA (ILL) PROJ. 30275

Chicago Jewish youth is preparing to attend the Grand Ball arranged by the local gates of the Order Knights of Zion. The affair promises to be a great coming out occasion for our young Jewish society girls.

We are now approaching a period in history when we begin to realize that we can no longer live within our own sphere of activities, our little Ghetto, and our own lives. We now realize that we must spread out from the Ghetto. We can no longer remain at home and partake only of the Talmud. We want to see the world and all its pleasures. So say our youth and justly so. If we will not help them create a Jewish world to their liking, they will seek these joys in a non-Jewish world.

The various lectures series given at the Chicago Hebrew Institute are food for the mind; the body should not be neglected. It is just affairs as that sponsored by the Order Knights of Zion, and the affair to be sponsored by the Jewish Old Peoples Home, that are a step in the right direction.

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JEWISH

Courier, March 10, 1907.

WPA (ILL.) PROJ. 30275

### HEARD AND SEEN

One of the most important things that the Jews of Chicago and elsewhere in the United States must not neglect is to register for election.

The future success of the Jews in America depends upon the number of registered Jewish voters. It does not matter what political side you are on. You may be a Democrat, Republican, or Socialist, but you cannot vote for your party candidates unless you are a registered voter. Our youth is growing in numbers and the political field is big. There are possibilities of success for hundreds of thousands of Jewish young men, but they cannot possibly reach their goal unless they take advantage of the opportunity to register and thereby become a part of our free country.

Next Tuesday the 12th of March is the only day of registration for the coming election. The polls will be open from 8 A. M. to 9 P. M. Do not



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Courier, March 10, 1907.

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forget your duty to the country which gives you equal rights with all who live within its boundary.

You are duty bound to the great city of Chicago in which you earn your livelihood. You are indebted to the friends who would like to represent you politically. You are also indebted to your children who wish to be recognized politically and socially.

We would like very much to see each and every Jewish citizen's name on the registration book.

The next campaign will be very interesting and important. The Street Car Settlement question is coming up for decision. A mayor is to be elected for the next four years. In the 9th ward a Jewish candidate is running for alderman. He will no doubt need every Jewish vote to be elected. By all means do your duty and register Tuesday, March 12.

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JEWISH

The Courier, February 24, 1907

WPA (ILL.) PROJ. 30275

### HEARD AND SEEN

The Poale Zion, of whom we have not heard of in a long time, are announcing their second annual Purim ball to be held Wednesday evening after the reading of Magillah, (The Story of Queen Esther), at the Working Man's Hall. The Poale Zion are Jews with great hearts. We very often criticize our Jewish young men for their neglect of Judaism, but nevertheless when it comes to celebrating something Jewish, they are always the first ones to respond, not only with their presence, but also with their cash. Therefore, we hope that our young men will come in throngs to the Poale Zion Purim ball, where they are assured of a most wonderful time.

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JEWISH

Courier, January 10, 1907.

WPA (ILL.) PROJ 30275

Gersemi to the Jews.

The Russian-Jewish revolutionist appeals to the Russian-Jews of Chicago and tells them that the only salvation for the Jews in Russia is the revolution. His speech made quite an impression on the public. Mr. Katz, Gersemi's host, requested actual cold cash instead of so much applause. More than 2,000 people attended the mass gathering in Orchestra Hall, to welcome Gregori Gersemi, a Jewish son who sacrificed his entire youth to the freedom of Russia.

The reception tendered this exponent of freedom was overwhelming, volumes of applause greeted this great advocate of freedom. The chairman of the meeting, Mr. Peter Zuseman, delivered a short address and introduced Mr. Katz, the host of Gersemi. Mr. Katz spoke at great length, and, in introducing the hero of the evening, he stated that he was not here to praise

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JEWISH

Courier, January 10, 1907.

WPA (ILL) PROJ 302/3

the greatness and personality of Gersoni, but, to endorse the cause of this hero who came to Chicago to enlist our moral and material assistance for the Russian nation and with our help to materialize the hopes that freedom will soon reign in the oppressed and smothered Czarist country. He also reminded the public of the dreadful hardships and persecutions that the Jewish people in Russia have endured.

The Jews in Russia number six millions, and they are constantly in great danger of annihilation by the aristocracy of Czardom. In conclusion he stressed the need not for applause but for cash for the good of the cause.

After Mr. Katz's address, the chairman introduced Gersoni. Before he began his speech the audience broke out with tremendous applause which lasted several minutes. Mr. Gersoni acknowledged the applause and then signaled for silence. During the long address of Mr. Gersoni, the audience was unusually quiet. Everyone was thoroughly engrossed in the speaker's words.

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He made it known that he is a Jew and a Jewish patriot. He paid special respect to the Maccabees and mentioned the heroism and courage of King David who killed his enemy with a sling shot. The present Jewish generation is well fitted for today's civilization and instead of throwing stones at its enemy, it will destroy him with lead and dynamite. Gersoni also spoke in the Russian language as follows: "My dear sisters and brothers, my first words to you are the most heartfelt regards from our comrades who are suffering torture in the Russian jails; from our comrades who are on the battlefield and are fighting against tyranny. I also have a message for you from our suffering Jewish mothers in all parts of Russia." After concluding his talk in Russian, he resumed in Yiddish and said, "The Russian government was powerless to tear me away from my Jewish nation but it tore me away from my Jewish language." After these words, he pictured the hardships of the Jews in Russia. He urged the public to keep in mind the martyrs who fell struggling for the cause. The audience at this part of his speech arose

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and stood in silence with bowed heads while the musicians played mournful Jewish tunes suitable for this occasion. Mr. Gersoni then spoke again, explaining that Russia today is the most unfortunate country in the world and it is a great humane act to fight for its freedom. He soon changed the subject and began to talk on the Jewish problems in Russia. "We Jews must make some great sacrifices to help the Jews in Russia in their struggle for freedom. I myself am a Jew, and I thoroughly understand the Jewish situation in the land of the Czars.

The bloody attacks on Jews in Russia placed our Jewish nation in a discouraged and hopeless frame of mind, and it is my honest and sincere conviction that the revolution in Russia is the only salvation for our Jews in that country. Now as to myself, I was most fortunate, that the pogrom hoodlums did not get the chance at me to tear my body to pieces as they did with thousands



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of my Jewish brothers and sisters. If I escaped with my life, it was entirely by accident. There is not the least doubt in my mind that the revolution is the only salvation for the Jews in Russia."

Mr. Gersoni also spoke with regards to the Russian spies, some of whom, he was sure, were sitting in the audience listening to what he, the enemy of the Czar, had to say. As soon as the speech was over, the audience got busy with contributions for the cause by throwing five-dollar bills, dollar bills, one-half dollar and twenty-five cent pieces on the platform where the speaker stood. After the closing of this spirited meeting at 12 o'clock, the crowd left for the West Side Auditorium where a tea party was held in honor of Mr. Gersoni, at which he related his experiences in his Siberian exile.

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JEWISH

Courier, June 20, 1906.

WPA (ILL.) PROJ. 30275

### Terrors in Bialistok Continue.

The news headlines of the past week have been screaming with the outrages upon Jews in Bialistok, Russia. Jews, once again atrocities are being committed against us. Bodies which were not destroyed by fire bear all the marks of mutilation by bayonets of the Russian government soldiers.

Jews, we must help our brethren over the seas. Attend our meeting in the rooms of the Hebrew Literary Group and help us form a plan for aiding our fellow Jews. Once again we hear a voice calling. This time from Bialistok, that great and beautiful city which has produced so many outstanding Jewish scholars, and men and women of outstanding achievement. This is not the cry of dispossessed Jews of former means, but of poor Jews now completely deprived of the bare necessities of life and literally robbed and plundered of their elementary needs of existence.

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Courier, June 20, 1906.

We ask you, not to help former people of means, but to contribute and make possible the holding together of body and soul of our poor unfortunate brethren. These people to whom the bare necessities were luxuries, are now in dire need of bread. We Jews of America, fortunate in having left that land of persecution, czarist Russia, should do all within our means to lighten their burden.

Chicago Jews! Tonight you are expected to be at 47 Johnson street at 8 o'clock. There, ways and means of helping these poor unfortunate Jews of Bialistok will be discussed. Remember! Jews of Bialistok are calling to you! They will tell you of the atrocities committed. That great and internationally famous Jewish scholar, Epstein, found tied, gagged, and three inch nails through his eyes. The feet of his ten year old son hacked off by a hatchet, and thousands upon thousands of children forced into a jail and shot one at a time. Hundreds lie nude in the streets and the cry is, Bread! Tonight at 8 o'clock. We have only begun to tell you what is happening. Our account of the massacre will make your hair stand up. Come tonight! Realize your own fortunate position and help the unfortunate in Bialistok.

Courier, June 20, 1906.

Day in, Day out. (Editorial).

Just what are theorists out to prove when they theorize that Jews are neither a people, nor a nation, nor a religious sect? How would these theorists feel if in a discussion it was proved, perhaps with a little exaggerated logic, that they, the theorists, were not men? These theorists who go around propounding these theories are merely playing with words. Jews are not a "people" because, what ordinarily signifies a "people" does not really constitute a "people." For a "people" is something which the Jews are not. Thus continues the "word play" logic of these self-styled theorists. All these theorists who can prove that the Jews are not a "people" cannot, when presented with the facts, deny that all other "people" hate the Jewish "people" and would like to be rid of them.

Let us for a moment assume that these theorists are correct, that we are not a people, nor a nation, nor even a religious sect, that we deny our

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Courier, June 20, 1906.

existence in all of the above categories, and proclaim to the world that we are just "men". Would then our lot among nations be improved? No!

It is an eternal hate of an eternal people, and the christian world has itself not decided whether it is the Jewish people, or the Jews that it hates. If we were completely to deny our ancestry and completely assimilate ourselves, would then America open its doors to our persecuted brethren in Europe and North Africa?

Let us discard this "word-play." We are a "people" because we stem from the same ancestry, and suffer everywhere similar persecution; we are a "people" because all other "people" dislike us equally well; we are a people despite the fact that we live scattered throughout the world, speak different languages, have different features and very often different customs.

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Courier, June 20, 1906.

Persecutions unite us. We will remain a "people" until all "people" are united into one - "mankind."

Until then we must choose our own place to live, our own territory, where we can live until that time comes.

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JEWISH

Courier, May 20, 1906.

WPA (ILL.) PROJ. 30275

Is the Jew a Good Customer?

Very few of our business men realize just how great the purchasing power of the Jew in Chicago is. Many business men seem to ignore this purchasing power and others will tell you that the Jew is the most difficult customer to sell to in that he is always seeking bargains.

Most business men do not understand Jewish trade or how to get it. Actually, the Jewish customer either in retail or wholesale business is the best customer in the world. Jews are known throughout as a people of business. Business is the life blood of the Jew. He seems to understand better than others the value of merchandise and what it can be sold for.

Phillipson's two large stores in the center of the Chicago Jewish district, seem to prove these statements. Phillipson's stores draw ninety per cent of its business from Jews. Samuel Phillipson was the first merchant to appeal particularly to Jewish trade.

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JEWISH

Courier, May 20, 1906.

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### Jewish Merchants.

Jews are the largest wholesale customers in the country. Aside from the many thousands of stores in large cities, there are still many more thousands of stores in small towns that are owned by Jews.

To gain such a reputation, there was more than honesty and work needed. Price and quality of merchandise were determining factors.

### The Jew as a Retail Customer.

The Jew buys a good deal for personal use. The Jew spends very little upon trivial things, but he therefore spends a good deal more upon food and clothing. Jews, generally buy from the better groceries in the market and are a bit more particular about the quality of clothing they purchase. They also believe in paying cash.

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Courier, May 20, 1906.

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This sort of trade, it seems to us, is the best in the world.

The secret of success in business is to understand the class of people with whom you are dealing, to know how to satisfy them and to do so.

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JEWISH

Courier, April 26, 1906.

WPA (ILL) PROJ. 30275

### Chicago Jews, Why Do You Sit Back?

The terrible San Francisco earthquakes have caused untold misery to twenty-thousand Jewish people who were made homeless, and their belongings destroyed by this terrible experience. This catastrophe has opened the hearts of every one. These must be supplied with immediate food and clothing.

And what are we Chicago Jews doing? We who best know what it is to suffer and endure. To what extent have we helped those upon whose God's wrath hath fallen and who have been made homeless within a period of five minutes?

How many people will we help? How many people without clothes will we clothe? We have read in the papers that Germans, Poles, and even Chinese have set a goal for fund raising activities for the stricken areas, but we Jews have not yet stated our position.

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JEWISH

Courier, April 26, 1906.

WPA (ILL) PROJ 30275

In the name of Jewish Honor we implore you to start raising funds for the relief of the unfortunate victims of the Frisco earthquakes.

Let this Saturday be declared "San Francisco Sabbath" in all synagogues, and let every president of every synagogue be responsible for an appeal to their audiences. Presidents of societies, clubs, and lodges! Unite! Do your share! **Chicago Jewry:** We who often call upon others for aid of our brothers in other lands, shall we stand aside and see people in our own country suffer from want and deprivation? The eyes of **twenty-million** Americans are upon us. Let us show the world by doing our share.

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JEWISH

Record-Herald, Dec. 11, 1905, p. 3.

### STIR ARDOR OF JEWS

Stirred by the question whether the Jews in America are an alien race or still are Jews but a part of the American nation, the Council of Jewish Women held a lively session of its convention yesterday afternoon.

A report on the organization in the junior branch of the council by Fredric A. Fischel furnished the fuel for the outburst. He decried living on the defensive and added:

"Our council is organized to make its members better Jews, to arouse in us the ambition to become true, active, conscientious representatives of American Judaism, to battle down the theory that we are Hebrews, so that we shall be known as Americans, as we actually are."

Dr. Hirsch American

Herman Wolff of Cincinnati cried at once that every member of the council should be proud to be called a Jew and not aspire to be known as an American. Others followed in the same line until Dr. Hirsch arose.



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JEWISH

Record-Herald, Dec. 11, 1905, p. 3.

"We cannot be good Jews and not be good Americans," declared Dr. Hirsch. "And we cannot be good Americans and not live up to the spirit and teachings of our race and religion. We are not Hebrews. The term is a misnomer. The Hebrew race is extinct. All the prophets of Israel thundered against it. We are Jews, but we also are Americans.

"We must not say there is a double nation in America. My nationality is American and I would not change it. My religion does not prevent me from being one.

### "Little Rabbis" Rapped

"Our rabbis should be more than mere expounders of the law. The little rabbi knows only four subjects - "The Missionaries of Israel," "The Literature of the Jews," "The Fatherhood of the Soul," and "The Brotherhood of Man." He gives them in order, and when he has finished "The Brotherhood of Man" he starts again on "The Missionaries of Israel."

Rabbi Schanfarber **replied** in impassioned and energetic words. He argued that they

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Record-Herald, Dec. 11, 1905, p. 3.

should never forget that they are primarily Jews.

At the evening session in the auditorium of Sinai Temple discussion of settlement work was led by Mrs. Edwin Wehle of Louisville. Mrs. Sadie T. Wald told of one section of Chicago where two bathtubs accommodate 223 persons.

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Record-Herald, Dec. 9, 1905, 6:3.

JEWISH

### OPPOSES A JEWISH FEDERATION

President Kraus of The B'nai B'rith Says It is Unnecessary

Pittsburg, Dec. 10. - Adolf Kraus of Chicago, international president of B'nai B'rith, to-day declared against the plan for a universal central organization of Jews saying his order stood for all the proposed organizations wants to accomplish. Mr. Kraus was here to initiate 112 candidates into his order. He expressed the hope that Witte, if he remained premier of Russia, would accomplish much for the good of the Jews. He said that the B'nai B'rith is preparing to appoint committees all over the world to take care of homeless Jews from Russia.

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JEWISH

Chicago Chronicle, Nov. 27, 1905, 5:5.

cloud on the horizon of the nation. It is growing in magnitude and soon will become a burning question, unless foresight and judgment are exercised in an effort to provide for its solution. I refer to the problem of immigration, and especially to that phase of it which presents itself in the enormous influx of Russian Jews which will flood this country as a result of the barbarities in Russia....we must expect that hundreds of thousands of them will seek refuge in America.

"The danger is that, twenty-five years hence, when the oppressed of other countries present themselves at our gates they will be met with an extensive and rigid system of restrictions which will make it very difficult for them to enter the country and become citizens of the republic. It is our duty, immigrants and descendants of immigrants as we are, to hold the door open that others may enjoy the same privileges of which we and our ancestors availed themselves as long as our country is able to contain the millions of souls who arrive here yearly and seek to make homes for themselves."

Dr. Hirsh also appealed to the Jews to meet the problem and shoulder the obligation of the care of their unfortunate brothers who are left homeless and seek an asylum in the United States.

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JEWISH

Chicago Chronicle, Nov. 27, 1905, 5:5.

"I believe," said he, "that Count De Witte's influence in the present crisis in Russia is not sufficient to carry out the policy of emancipation of the Jews. We may expect to see the Jews flock to America from Russia and Roumania and we must, as Judge Mack has said, face the problem which will present itself. We have had a share in the making of the nation at the mine and in the mill, in the counting-room and on the seas.

"I myself am an immigrant; I am not a native-born American citizen, and I can sympathize with those who are seeking life and liberty in this land. Let us give of our brains and our money to care for these people and help to make of them citizens who will become a prop instead of a burden upon the nation."

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JEWISH

Record-Herald, Nov. 25, 1905, 3:3.

### JEWS IN CELEBRATION OF REACHING AMERICA

DR. EMIL G. HIRSCH ADDRESSES BIG CROWD ON 250TH ANNIVERSARY OF LANDING  
OF FIRST HEBREWS AT NEW AMSTERDAM

The Jew a foreigner? No, he is an American, with title clear to 250 years of Americanism.

In the first of twelve or more Chicago celebrations of the 250th anniversary of the landing of the first Jews in America at New Amsterdam, Dr. Emil G. Hirsch last evening spoke these words as the keynote of an address at Isaiah Temple, St. Lawrence Avenue and 44th Street. The walls of the temple were covered with American flags. A large crowd breathed affirmative response to the sentiment that because of their Judaism American Jews are better Americans.

The Jews of Chicago in unison with the whole body of 1,250,000 Jews all over America will to-day and to-morrow continue the celebration of their colonial Americanism. Dr. Hirsch is down for several addresses. Sentences from his address last evening are as follows:



Record-Herald, Nov. 25, 1905, 3:3.

"They say only a few Jews came then. How many colonists came in the Mayflower? When the puritans came there were 10,000,000 Calvinists in the world, but not more than 3,000,000 Jews. The little band which came was proportionately greater.

Gained By Commerce

"They say the Jew has been a trader. What of it? America understands that commerce has made possible the better things.

"The German Jews came in the '40's in large numbers, like an orphan to a mother, and how could they help but love their Mother America?

"Was there ever a class in this polygot America to which the public schools have been more dear than to these German Jews? The Jews have not set up little sectarian schools.

"There has not been in America a Jewish vote. The Jews, excepting a few foolish ones, do not make use of their Jewdom in politics.

Record-Herald, Nov. 25, 1905, 3:3.

"More than 6,000 Jews, twenty per cent of the total number in America, shouldered a musket to put down slavery. In one of our Chicago cemeteries there is a monument to Colonel Speigel, whose body lies where it fell under the flag of his country.

### Every City A Palestine

"Judaism and fundamental Americanism are one. The puritans were Old Testament Christians. The reformed Jew can say that every American city is his Palestine."

The endowment of Jewish lectureship in universities was recommended by Dr. Hirsch in an editorial in the Reform Advocate, which will appear to-day. He proposes that Chicago Jews can contribute to this instead of to the monument for which the national celebration committee is working.

Before the North Chicago Hebrew Congregation, at La Salle Avenue and Goethe Street, Dr. Abram Hirschberg, in an address entitled "The Day We Celebrate," declared:

"It is high time for the Jew to cease to be the cringing, sychophantic seeker after Christian favor and social recognition.

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JEWISH

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Record-Herald, Nov. 25, 1905, 3:3.

"When we consider that John Jacob Astor, the founder of the family which now occupies such a prominent position in social life did not hesitate to work for the Jew, Hayman Levy, at \$1 a day, it seems a strange perversion of history to see his posterity refusing to rub shoulders with people whose patrimony far antedates their own."

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JEWISH

Chicago Chronicle, Nov. 25, 1905, 4:5.

## AMERICA THE PROMISED LAND

### RABBI HIRSCH SAYS JEWS DO NOT WANT ANY ZIONIST MOVEMENT

The Jews alone of all other religious bodies in America have been the consistent backers of the public schools. This was one of the chief facts adduced to prove the pure Americanism of those members of the Jewish race who have made this country their home by Dr. Emil G. Hirsch in his address at Temple Israel, as the hall was packed to its capacity.

"Americanism and Judaism are fundamentally the same" said Dr. Hirsch. "Americanism is the fulfillment of the principles for which Judaism has always stood. In America the Hebrew has come at last to the reality of his promised land. We as a race do not need any Zionist movement. We need not return to Palestine. We need no special flag. We have a flag of our own, the flag for which 6,000 Jews, twenty per cent of the Jewish population at that time, offered up their lives in the great combat against slavery.

"The Jew is a standing rebuke to a narrow-minded hyphenated style of citizenship

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Chicago Chronicle, Nov. 25, 1905, 4:5.

which adds a foreign prefix to the glorious title of simple American. German Jews, Russian Jews, oriental Jews are all Americans, pure and simple. Our people alone have stood shoulder to shoulder with that sturdy type of citizenship which created and has maintained the public schools of this country. The Jew believes whole-heartedly in the public schools as a fundamental American civilization."

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Record-Herald, Nov. 22, 1905, 3:3.

JEWISH

### JEWS PLAN TO PARADE

#### DEMONSTRATION TO MARK THE GENERAL GRIEF OF CORELIGIONISTS IN CHICAGO

Plans for a parade for Jewish memorial day, with thousands in line, were started at a meeting of the West Side Auxiliary Relief Association at 47 Johnson Street, last night. Jewish fraternal societies and other organizations will participate. The parade probably will form at 12th Street and Michigan Avenue and traverse the principal thoroughfares downtown and on the West Side. The intention is to make it an impression of the sympathy felt for the stricken in Russia. Committees to arrange details were appointed at last night's meeting.

Arrangements are progressing for the theatrical benefit to be given at the Auditorium the afternoon of December 12. Manager George W. Lederer of the Colonial Theater has consulted with a number of managers who have promised attractions.

Contributions to the relief fund it is thought will be swelled by those from the banking interest of the city to-day. Yesterday the sum added to that already received by Treasurer Greenebaum was \$4,571.38 making a total of 71,442.86 handled by him and of about \$80,000 raised in Chicago altogether.



Chicago Chronicle, Nov. 21, 1905, 6:3.

(Editorial)

DR. HIRSCH'S THEORY OF SELECTION

The doctrine of selection, as Dr. Hirsch calls it, appears to be much the same as the doctrine of the survival of the fittest, only it apparently supposes an inscrutable intelligence to standing behind and directing the operation of the law - a conscious, purposeful intelligence in which the believer in the theory of evolution may or may not believe.

In his application of the doctrine to his own, the Jewish, people Dr. Hirsch seems to be exceptionally depressed, to be suffering from a pessimistic attack which disturbs his mental vision. He builds on the theory that each individual and each race is selected for some purposes, the Greek for imparting beauty, the Roman for civic organization, the German for thoroughness, and so through the list of races, and he crowns his theory with the idea that the Jew is chosen for ignominy and suffering and must continue to suffer until butchery and savagery shall be no longer necessary in the plan of life.

The suffering of his people in the present disordered condition in Russia, although

Chicago Chronicle, Nov. 21, 1905, 6:3.

they are not the only sufferers, seems to have induced this exceptional depression of mood. Why characterize the Greek, the Roman, the German, each for his particular gift save that of enduring pain and the other races have not that gift or are not called to exercise it?

Have there indeed been no tortures inflicted on anybody but the Jews? What of the torturing and smothering of the classic civilizations under the ocean of barbarism - a vast, bloody tragedy in comparison with which the trampling out of the little Jewish state of Titus may be regarded as a skirmish in comparison with a pitched battle?

What of the dragonnades of Louis, of the Albigenses, of the Fronde, of the Terror, of the Moors and the Spaniards, of the welter of blood since the world began? Has the Jew alone suffered?

Looking to the other side, it is true that the Jew has not revealed a gift of state-building for himself, but has not he revealed other capacities in as signal fashion as the capacity to suffer?

Since the fall of the classic civilization, at least, has he not developed acuteness

Chicago Chronicle, Nov. 21, 1905, 6:3.

and breadth in the accumulation of the wealth whereon civilization rests in greater degree than any other? Has he ever had a rival in that regard until within a generation?

Has he not contributed to the intellectual wealth of the world in a degree exceptional for his numbers? Is not this especially true of the whole aesthetic and artistic side of human life?

Did not his people more than any other give to the world the monotheistic idea? And has not one of his race been worshiped for 2,000 years by races now dominant in the world as an integral element in the omnipotent God of monotheism?

If he thinks his suffering exceptional one may respond that not he alone has suffered tortures and that, while other races have developed compensating gifts of conquests, of state-building and others which in fairness must be balanced against what they have suffered, so too, have the Jews developed compensations which must be weighed in striking their balance - a balance which will not be found lower than all others, though Dr. Hirsch's dicta would appear to lean toward that meaning.

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JEWISH

Chicago Chronicle, Nov. 20, 1905, 2:4.

### SORROW IS THE FATE OF JEW

DR. HIRSCH SAYS "CHOSEN RACE" PLAYS ITS DESTINED PART

In a sermon entitled the "God of Israel," Dr. Emil G. Hirsch yesterday declared that all people are chosen in a certain sense and the Jews seemed to be chosen for ignominy and suffering. He discussed the attitude of the prophets of old and came to the conclusion that a majority of the writers of the Old Testament were impressed more with the universal brotherhood of mankind than with any sentiment that the Jewish race was singled out to receive the blessings of God.

"Two years ago," said the speaker, "when the horror of Kishineff startled civilization I read in the organ of the Congress of Religions 'Kishineff is the necessary result when some claim to be of a chosen race.' Two weeks ago that same doctrine was announced from a pulpit when we expressed our rage and horror at the outrages perpetrated upon our people because it was said that they believed themselves of a 'chosen race.'

"Do you deny the doctrine of selection? There are many before me who see opportuni-

AMERICAN JEWISH ARCHIVES  
PROJ. 30275



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Chicago Chronicle, Nov. 20, 1905, 2:4.

ties which it is impossible for others to appreciate. Do you deny that we have chosen ones? How many Edisons, Dantes, Esculapiuses have lived in the history of the world? Possibly one in a generation is worthy of memory in the coming ages of civilization.

"Or suppose we consider the nations. How is it that Greece casts the glamor of beauty upon all her works; how is it that the Romans' civic regulations have come to be considered the foundation of legal procedure; what of the versatility of the Italians; the profundity of the Germans; the melancholy of the Russians? The climate of Italy is practically the same as that of Greece and yet we have the Romans borrowing their ornaments from the Greeks suffering for lack of the judicial temperament of the Romans.

"We are all chosen for certain roles in the drama of life. The Jew is chosen for suffering and he shares with women the power to suffer and not succumb. He wears the crown of thorns until the time shall come when butchery and savagery are not necessary in the great plans of life. We are chosen for a different purpose than Russians and Germans, but we are equally chosen for a purpose.

"You who criticize the Jew for his clannishness and call attention to the fact that

Chicago Chronicle, Nov. 20, 1905, 2:4.

Jews play cards with Jews and Jews dance with Jews. Tear down your own exclusiveness; get away from the seclusion of your clubs and societies. It is only because the Jew is forced to be clannish that he is apt to associate more with those of his own race than with the rest of his neighbors.

"Many modern scholars have sought to show that the God of the Old Testament is a national God and that of the new is a universal God," said Dr. Hirsch. "I, for one, can see that at one time the ancient Hebrews worshiped a tribal God. There are fragments of this idea remaining even to the present day, just as traces of former geological periods are found in the shells and fossils in rock strata.

"In one chapter of Isaiah is found an intense tribalism, but who points to this fact and declared Isaiah believed in a God who favored a certain race above all other forgets that, in all probability, that particular passage was not written by the prophet, but is found in that collection as a boulder may be discovered in a country free from rocks, a relic of a former religious age. So in the Pentateuch we find the story of the ark, with all the marks of tribal feeling and racial dogmatism. Unfortunately this was formerly incorporated in the ritual of the Jewish faith, but was later eliminated under the influence of enlightened criticism.



Chicago Chronicle, Nov. 20, 1905, 2:4.

"This tribal feeling is pointed to in many pulpits and the Jew is condemned on this basis. He who points to the existence of such passages and thereon bases his assertion that the God of the Old Testament is a national God, and he in the New Testament a universal Father, forgets the discrepancies which exist in the New Testament with regard to the very character and opinions of Jesus himself. According to one gospel Jesus is intensely national in his feelings. He would not throw pearls before swine, and by this he evidently means the non-Jews. In another gospel he is represented as being filled with conviction of the universal brotherhood of mankind. In still a third he is made to retain some of the prejudices of race, while at the same time exhibiting that feeling of sympathy for all which endears him to the heart of the writer. Peter is the advocate of nationalism, Paul gradually becomes the exponent of universalism."

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JEWISH

Chicago Chronicle, Nov. 20, 1905, 1:7.

JEWS IN TEARS - GIVE DAY TO GRIEF FOR DEAD

DAYS NEWS CONCERNING MASSACRE

Ministers of All Denomination Denounce Cruel Treatment  
of Jews

First Mails Bringing Details of Massacre Reach Relatives of Victims

Mass-Meetings for Relief Purposes Bring Out Great Crowds

Relief Fund in Chicago - Total: \$59,035.80

General Fund (Reported at New York) Grand Total: \$557,686.97

Jewish memorial day, a day set apart by the Jews of the west side for the commemoration of the massacre of thousands of their brethren in Russia, was celebrated in Chicago yesterday and should forever live in the hearts and in the memory of the Jews of two nations.

Chicago Chronicle, Nov. 20, 1905, 1:7.

Prayer for the living and lamentation for the dead mingled with fierce shouts for revenge and the stern call for justice in every Synagogue of the ghetto. Pockets that held but pennies were emptied and hands that toiled a day for a dollar were unclasped that all might go to help the unfortunate numbers of their race.

And certain it is that the day will not soon be forgotten by the hundreds who crowded the Synagogue at 307 Maxwell Street, for it came near being the last. The congregation of Beth Hamedrash Hagodol B'nai Jacob worships there. The temple was filled to its very doors. The lower floor was a mass of men. The balcony was crowded with women. Suddenly there came a shout that developed into a roar. Panic seized the men and women. They rushed to the door. Their way was blocked but it made no difference. Women fell to the floor and came near being trampled upon. For a moment it seemed that death must certainly be the portion of some. And it would have been but for the reassuring voice of Rabbi Epstein. "Be calm; be calm," he shouted in the language they knew better than any other. He stood before them with hands uplifted. It was a stern voice and one that carried to the farthest end of the building. Every man and woman halted. It was for a moment only, but it was sufficient to save many lives. The women who had fallen struggled to their feet. Those who stood near the door turned to gaze into the face of their rabbi. "There

Chicago Chronicle, Nov. 20, 1905, 1:7.

is no danger," he continued, "unless you trample upon one another. You are safe if you will be calm." The people were reassured. They did not know why they were trampling upon one another. They looked about them to learn the cause of the panic. They could see no trace of flames. They could hear none of the sounds that told of a storm. Slowly they sought their seats and when they sat down they discovered the cause of their fright.

A man had been overcome by the stories of suffering in Russia. He had fainted and had been carried out. It was the sight of four or five men rushing to the door that started the stampede.

It was a wonderful day in the ghetto. There were no Russian Jews, no Roumanian Jews, and no Hungarian Jews. They had forgotten the land of their birth and gathered to pay honor to those who had been killed. Every street corner was the scene of a meeting. Every man who had any reputation as a speaker called upon the masses to contribute that the condition of the survivors might be bettered. And every man who had any money in his pocket gave a part. But the most wonderful meeting was held at 307 Maxwell Street. The congregation there is composed of Russian Jews. Many of them left the scene of the massacre only a few years ago. Some of them had

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Chicago Chronicle, Nov. 20, 1905, 1:7.

relatives in that district and did not know their fate.

Rabbi Epstein was the first speaker and he spoke in the tongue they had learned as children. He told them of the purpose of the meeting. He told of the patience and good qualities of the Jews. He described their lot in Russia. He did not speak in generalities. He spoke as one who was living the scenes of years before. He recalled instances that all remembered. And as he proceeded the tears sprang to the eyes of those that listened.

#### Horrors of the Massacres Told

....."And perhaps there is a young man in this audience, who does not know the fate of his parents," he said. And a wail from a young man told there was. Every eye was filled with tears. A sob came from every throat. Men did not think it mean to weep. Even the rabbi was sobbing and at times it was impossible for him to speak. But from him there came no word that could be construed into a threat. He asked for patience. Alderman Harris followed. "The streets of Russia run red with the blood of Jews," he said. "There are 15,000 dead and all because they were born Jews, and followed in the footsteps of their fathers. They are dead, but there are



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Chicago Chronicle, Nov. 20, 1905, 1:7.

thousands of our brothers who live and who must be assisted. Will you give? There are thousands of fatherless and motherless children in Odessa. They must receive our first attention. There are thousands who are without a business. There are laborers without arms. Will you give?"

#### Contributions Are Generous

The members of the First Roumanian Congregation, Fourteenth and Union streets, also held a meeting. A committee was appointed and its members will visit all members of the congregation and solicit funds. The members of the Bicker-Cholim lodge held a meeting in the Masonic Temple. They too will solicit funds. Another meeting was held at the Synagogue of the Austria Galician congregation, 410 Morgan Street. Dr. M. Ehrichs, Rabbi Fisher, and H. Rice were the speakers and men and women wept as they were told of the Horrors of Russia.



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JEWISH

Chicago Chronicle, Nov. 17, 1905, 3:2.

### MINISTERS AID JEWS

### CONGREGATIONALISTS HEARTILY INDORSE WORK OF RELIEF COMMITTEE

JEWISH RELIEF FUND - PREVIOUSLY REPORTED \$25,996.01  
YESTERDAY'S CONTRIBUTION 14,968.14

Grand Total \$40,966.05

"Our prayer is that this last glorious martyrdom of the Jews, the bravest and most patient of people, the most loyal and devoted to their ideals, their faith, their institutions, their church and the various countries of their adoption, will stir up such a world of indignation, such a horror of the distempers and barbarities which are the inevitable outcome of race prejudice, that in the near days this vice of race prejudice will appear to all what it is even now to the thoughtful - a vice, odious and indefensible."

This vigorous protest against the barbarities visited upon the Jews of the Russian provinces, sent as an expression of sympathy by the Congregational Ministers Association of Chicago, last night furnished the keynote of the meeting at the Standard

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Chicago Chronicle, Nov. 17, 1905, 3:2.

Club, where members of the central committee and with their auxiliary committees to discuss the progress of the movement to raise funds in Chicago for the aid of the oppressed Jews.

Former Judge Philip Stein presented a resolution providing that the committees make no discrimination between Jew and Gentile in solicitation for the relief fund after hearing the letter from the congregational clergymen.

President Kraus reported he had received a total of \$5,700 from B'nai B'rith lodges in city and country and that he expected to forward \$25,000 from that source. In order to make November 27 truly expressive of the profound sentiment of sympathy which the whole Jewish race feels, a west side committee suggested the propriety of exerting what influence they might to induce manufacturers and merchants to permit their Jewish employes to repair to their various synagogues on that afternoon to attend the memorial services. No formal action was taken on this by the committee.

Yesterday's contributions ranged from \$2000 to sixty-four cents.

(A long tabulated list of individual contributions and from business firms followed.)

Chicago Chronicle, Nov. 9, 1905, 4:5.

### THE JEWISH PROBLEM

"Of all the grave problems which the world is facing to-day the greatest is the Jewish problem," said William E. Blacksone yesterday morning in the second day's session of the sixth annual conference of the Chicago Hebrew mission in Moody's church at La Salle Street and Chicago Avenue.

At the afternoon meeting Mrs. T. C. Rounds, superintendent of the mission house, 22 Solon Place, spoke on "Our duty to the Jews and How We Are Trying to Repay It in Our Mission."

She gave a short account of the history of the work, founded in Chicago twenty-one years ago with two workers, which force has now increased to eighteen. Some of the work done by the mission is represented in the following charities. A Kindergarten in which there are 200 pupils, an industrial school in which sewing is taught, lectures in Yiddish for older women, a day nursery and a rag carpet factory, where the women of the ghetto spend odd time sewing carpet rags.

Efforts are now being made to raise money for a four-story brick building to be

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Chicago Chronicle, Nov. 9, 1905, 4:5.

erected at 22 Solon Place. This is to cost \$10,000 and will accommodate the chapel, industrial and relief departments and the day nursery.

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JEWISH

The Chicago Chronicle, Nov. 8, 1905, 6:5.

DR. HIRSCH'S POSITION

(To the Editor of The Chicago Chronicle)

Chicago, Nov. 7 - A reader of your editorials and always with pleasure and profit for many years, I notice of late a tendency in them to be unfair to me. I believe any writer has the right to have his utterances judged as a whole. It is unfair to pick out a single sentence without regard to what follows and what precedes and base upon that an argument. I believe you have followed this method in your discussions of some of my sermons and interviews.

Last week you chose to present me in the role of one siding with criminals against society when every word of the interview could have convinced you that I did not condone crime but simply spoke of the methods which should be employed to combat crime. To-day again I come in for a share of your wrath. Every one present at my sermon could not but carry away the impression that I was contrasting sham Christianity with the teachings of Jesus. I spoke of the Russian orthodox church and it was of that I doubted the civilizing influence. I then proceeded to demonstrate that according to the teachings of Jesus the persecuted Jews of Russia were the Christians, while their persecutors were anything but Christian.

The Chicago Chronicle, Nov. 8, 1905, 6:5.

If race is the element that provokes the hatred which the Jew has to meet then certainly no Jew can be accused of contributory guilt. Race is not subject to our free choice. I was not consulted when race was imposed upon me. But again the racial antipathy can only flourish where the doctrines of Christianity are ignored or have not been taught. Jesus was of the race of the victims of anti-Semitism. Paul refused to draw lines between Jew and Greek.

Therefore may I ask what was my offense and in what did my statement that Russian Christianity was not civilized and that in Russia the teachings of Jesus have been ignored differ from the contentions of your editorial? Thanking you for ascribing to my words greater significance than they deserve and for the honor of editorial notice, I remain, respectfully yours,

Emil G. Hirsch



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JEWISH

Chicago Chronicle, Nov. 6, 1905, 6:3.

### DR. HIRSCH'S IRRITATING SPEECH

In the course of an address on the Russian disorders on Friday evening Rev. Dr. Hirsch gave expression to some opinions which, though he may honestly entertain them, he would better have kept to himself.

It is rather late in the evolution of civilization for any man, leading the thought of even a small part of the world, to be saying anything calculated to fan the flame of enmity, religious or any other, but religious especially.

Dr. Hirsch has made no little reputation by such questioning and answering as are reported of that address.

"Does Christianity fail to civilize or has it never been taught?" This is one of the questions he asked, and it carries the unmistakable implication that whether Christians have or have not been taught they are, in the reverend gentleman's judgment not civilized - at the least, that Christianity does not imply civilization. He answered his own question by avowing belief that "it has never been taught."

Chicago Chronicle, Nov. 6, 1905, 6:3.

Dr. Hirsch should know that religious wars and religious persecutions, really as such, have been little known in the world for many years. None knows better than he the spirit and the teachings of the Christian religion - not of this or that denomination or this or that people avowing the religion but of the source and fountain head of the religion, and none knows better than he that nothing in that spirit of those teachings is inconsistent with the highest civilization of which man has known anything. He knows that a higher civilization has never been developed under or along with any other religion.

He knows, too, that though the religion of the Jew has been more or less involved in the outrageous persecutions his people have endured, yet the real, controlling element in them all has been not religious but racial and personal antagonism. The modern name for the whole anti-Jewish feeling - anti-Semitism - is alone conclusive proof that it is racial and not religious in basis.

No matter how much a Jew may become a professing Christian, he never wholly loses his blood fellowship with his people, though they execrate his religious apostasy, and he rarely attains to full fellowship of any kind with non-Semitic peoples, largely because he cannot rid himself of his own race identity.

Chicago Chronicle, Nov. 6, 1905, 6:3.

None should know better than Dr. Hirsch that, whatsoever may be Russian or other persecution of Jews, it is not because Russians are Christian but that, in so far as they indulge in cruelty and persecution, even for racial reasons, they are not Christian in spirit or motive.

Least of all is it becoming in any Jewish teacher in this country to ascribe to religious difference cruelties that are inconsistent with any true religion.

From the hour this nation was born the Jew within its borders has enjoyed as large a measure of civil and religious liberty as any other of its people. He has had no reason to complain of any abridgment of either. He has been free to worship, to think, to vote, to have his voice in government, on precisely the same terms with other native or foreign born citizens.

Within a very few years this country has become the refuge of many thousands of the race who have suffered wrong elsewhere, nor have they here encountered political or religious proscription.

Racial antagonisms do not rest at all on religious profession, and no people have

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Chicago Chronicle, Nov. 6, 1905, 6:3.

better reason to know that fact than the Jew in America. It is the blood, not the religion, that makes them and sustains them.

There was reason to hope that American silence and forbearance, met by the Jew in like spirit, might in time wear out even the rooted antagonism of race, but utterances such as those ascribed to Dr. Hirsch threaten to increase it.

Wholly apart from religion, no American can fail to deprecate most earnestly anything that tends towards blowing into flame the anti-Semitic feeling latent here precisely as similar racial antagonisms yet dwell in every people of the world.

WPA (ILL) PROJ. 30275

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JEWISH

Chicago Chronicle, Nov. 4, 1905, 3:3.

## HIRSCH TALKS ON RUSSIA

### JEWISH DEVINE DECLARES RETRIBUTION MENACES BUREAUCRACY

"Does Christianity fail to civilize or has it never been taught? I believe the latter is the case."

Such was the caustic comment made last night by Dr. Emil G. Hirsch upon the massacres of the Russian Jews. Dr. Hirsch spoke at Temple Israel, Forty-fourth Street and St. Lawrence Avenue. His sermon dealt largely with the present situation in Russia and the lessons which were drawn from it.

"After us the deluge," he quoted. "Such has been the cry voiced by many a nation. It was raised in France by the companions of Louis XV. You all know what followed.

"It was raised in Greece and it was raised in Rome. It was even raised in Palestine. We read in the Psalms of the doings of the young Hebrews, of their craze for athletics, a craze which is equalled only by that of our modern collegians, of their



Chicago Chronicle, Nov. 4, 1905, 3:3.

wine-bibbling and their licentiousness. You know that Palestine, too, paid the penalty and that it was proved then, as it often has been proved since, that the sins of the father are visited on the children. 'After us the deluge!' was the cry raised in Russia by the grand dukes. In the czar's capital were to be found the conditions that have before led to the downfall of the men who raised the cry of the French cynic. What had they to fear? They felt secure in their places. The greatest intellects of Russia were enchained in Siberia. They had their Cossacks, those warriors whose devotion knew no bounds, to ride down the mobs and by their knouts and their horses' hoofs teach them the lesson that they must be contented.

"But the day of retribution came. Robbers at home, they tried to be robbers abroad. They seized other peoples' lands. Battle after battle was fought and lost, ship after ship was sent to the bottom. Still they laughed and cried, 'After us the deluge!'

"Then came the revolution and with it the massacre of Jews. We who have read Jewish history knew what to expect. We knew how the revolution of 1830 began, how the movement for constitutional liberty in Austria was inaugurated. Bureaucracy needed a scapegoat. When the mujik became discontented he was told: 'Kill the Jews.' The



Chicago Chronicle, Nov. 4, 1905, 3:3.

czar wills it.' A mob never refused an invitation to slay and pillage.

"So in the pale of Russia, that hell which even Dante's imagination failed to picture an equal, the atrocities began. We have been told that Christianity civilizes. It is the doctrine we read and which is preached to us. How is it in Russia? Who seems to be following the doctrines of Christ there, the Russians or the Jews? Does Christianity fail to civilize, or has it never been taught? I believe it is the latter.

"The Jews in Russia are giving a lesson to the Christian world. They are praying to-night as Christ prayed: 'Father, forgive them; they know not what they do.' It is not upon the Russian people that the blame for the massacre rests. It is upon the bureaucracy. The day of retribution is at hand, however. The blood guiltiness of Russia is not yet complete, but it is nearly so.

"Looking at Russia, let us beware lest we, too, should call out: 'After us the deluge!' We are doing it when we bow down to wealth and power. Remember that the doctrine of responsibility has ever held good and that the day of retribution must come."

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JEWISH

Sinai Congregation, Executive Board, Minutes, April 29, 1905.

[RECEPTION FOR G. A. R. POST]

Dr. Hirsch having reported that the G. A. R. Post, of which Mr. Eisenstaedt was a member, would attend the services on May 28, and it was ordered that said Post be welcomed and that the House Committee prepare a suitable reception.

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JEWISH

Chicago Chronicle, Jan. 9, 1905, 2:6.

### JEWS DEMAND PROTECTION

Three thousand Jews met in Congregation Anshe Kanesses Israel church at the Southeast corner of Clinton and Judd streets yesterday afternoon to protest against the persecution of the Jew in Chicago and to adopt means of protection.

It was one of the most demonstrative meetings held in the Jewish section of Chicago for years. The people were wrought up over the recent killing of Rabbi Glick on Ashland Blvd. near 48th Street, who was killed by a stone thrown at him, and the assault upon Meyerstarr, a peddler, who is now said to be dying in the County Hospital, following an attack and a severe beating he received on the west side last Thursday.

The sentiment of the speakers of the meeting was unanimous that the police and other authorities of the county were disposed not to give the Jew the protection that was afforded others in the exercise of their rights.

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Chicago Chronicle, Jan. 9, 1905, 2:6.

### Feeling Runs High

Feeling ran high while the speakers were voicing the ideas of those gathered in the main auditorium and galleries of the church, and while it was in a sense a sacred meeting those present were unable at times to restrain themselves from applauding the points made by the speakers.

Resolutions were adopted which, after reciting the recent assaults upon Jews and the alleged failure of the police and other authorities to treat such offenses with seriousness, pledged those present to do all in their power to put an end to them.

A committee from various sections of the city was appointed to cooperate with the authorities in behalf of good order and personal protection.

Prior to the adoption of the resolutions addresses were made by Rabbi Epstein, H. Eliasoff, Israel Cohen, Rabbi Udelson, A. Goldberg, A. Kallish, H. M. Barnett and Leon Zolatkoff.

Chicago Chronicle, Jan. 9, 1905, 2:6.

The fact that the Jew of the ghetto was the target at present for the tough element of the west side was the uppermost thought of the speakers.

### Insist on Being Protected

"We are law-abiding citizens and we shall insist upon the protection due us," said chairman Eliasoff. "We do not ask for any more than any other class of citizens nor shall we be satisfied with less."

The committee to devise means for the protection of the Jews of Chicago as appointed at the meeting is composed of the following: Rabbi Udelson, Chairman; B. Horwich, M. H. Eliasoff, S. H. Cohen, Leon Zolotkoff, H. Goldberg, A. R. Blumenthal, L. Isaacson, Israel Cohen and T. Weinshenker. This committee will have a meeting this evening in the office of Secretary David T. Alexander, Halsted and 12th Street.

Chairman Eliasoff said yesterday that the committee would probably go to Mayor Harrison with a resolution asking him to have the police of the ghetto district instructed to be more active and obliging in affording the Jews aid and protection.

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Sinai Congregation, Annual Meeting Minutes, April 6, 1903.

On motion duly made and seconded, it was Resolved that Chicago Sinai Congregation do become a member of the "Union of American Jewish Congregations," and that it do contribute an annual membership fee of \$1.00 per member of its membership, according to the rules of said Union.....  
carried unanimously.

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JEWISH

The Occident, October 20, 1893.

FREE FOOD FOR CHICAGO'S POOR.

The sketches that appeared in a recent number of Harper's Weekly, of the scenes at the Judd Street Jewish Synagogue in Chicago, during the recent distribution there of free tickets for bread and meat, portrayed in a graphic manner the urgent need and timeliness of this charity. Begun, as it was hastily and in an unostentatious way by two open-handed merchants, Mr. David Kallis and Mr. A. Kopperl, it was beneficial in satisfying the hunger of thousands of the unemployed poor, and it afforded immediate relief in cases of want where the efforts of an organized public charity would have been defeated by the delay necessary in investigating individual applications for aid. As it was, fully twenty two thousand needy persons were supplied with food in a single day at the Kopperl agency, with no questions asked as to character, and it is a fact of suggestive interest that although the fund was originated primarily for the Hebrew poor, but few Jewish people found it necessary to avail themselves of it.

WPA (ILL.) PROJ. 30271

The Occident, October 20, 1893.

Hardly ten percent were of that race, more than half of the applicants being Poles, Bohemians, Russians, and Germans, and the remainder mostly persons of American parentage.

If there were sham displays of poverty among the applicants for tickets, they were not numerous, as was shown by the sight of men gnawing their loaves of bread before they left the agency at the synagogue, and of women pausing in the street to break a piece from the loaf hidden under their shawl.

Bread amounting to 1,676 pounds, and of meat to 4,222 pounds were distributed, while the expenditure for three days aggregated \$1,400. The tickets issued called for from one to eight pounds of bread each and from one to four pounds of meat, while some were made negotiable at neighboring groceries and bakeries.

Chicago Tribune, Sept. 25, 1893.

### UNIVERSAL RELIGION AND JUDAISM

"Universal Religion and Judaism" was the subject of a sermon by the Rev. E. G. Hirsch of the Jewish Temple, Twenty-first Street and Indiana Avenue, yesterday morning. The theme was inspired by the speeches of the representatives of the various religious denominations of the world as delivered at the Congress of Religions.

He spoke in part as follows: Religion is necessary to man. The ambition of to-day is not so much to rebuild the temple of our fathers as to create a religion that will be acceptable to all creeds and denominations. It is the "universal" idea that occupies the foreground of our religious hope.

The typical Jew who goes into rapture when told he is one of the chosen people and blessed of God is egotistical and one with whom I have but little patience. However, as Jew, we have everything we need, but our Jewish Bible is proof of the fact that these historic conditions are not climatic. So the universal religion is after all but a tree. Judaism is conceited in that its prime belief is that it needs no further investigation. Some Jews labor under the belief that the best Christian boy is not good enough to marry the humblest Jewish girl. I

APA (U.L.) PROJ. 30275

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JEWISH

Chicago Tribune, Sept. 25, 1893.

denounce such ideas and have no sympathy with such arrogant nonsense. The old Hebrew religions were the most sensual and self-destroying.

Judaism has three times refused to make itself the universal religion. One of these occasions was when Christianity stepped out into the world. It was not taken up at this time, as it was correctly believed that Christianity would drift into creeds. When they give up their name, Christianity, we will give up that of Jews.

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Sinai Congregation, Executive Board, Minutes, Sept. 25, 1893.

An informal discussion was then had upon the suggestion of Benswanger, that the Public Worship Committee take into consideration the propriety and expediency of eliminating from our services on holidays, the reading of lengthy prayers in Hebrew, with a view of being thoroughly consistent in our practices, having abolished the teachings of Hebrew in the Sabbath School and the reading of the Bible in Hebrew and bringing our services in harmony and in consonance with the spirit and tendencies of the age.

MPA (ILL.) PROJ. 30275



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JEWISH

WPA (ILL.) PROJ. 30273

Sinai Congregation, Executive Board, Minutes, August 14, 1893.

It having been reported by the president that Dr. E. G. Hirsch had tendered the use of the Temple or Vestry Rooms to the Unitarian Conference to be held in September, 1893, it was resolved that the action of Dr. Hirsch be approved.



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JEWISH

The Occident, June 2, 1893.

GIVE THE MONEY BACK  
(Editorial)

Let Chicago return that portion of the \$2,500,000 which it has received from the puritanical Congress of the United States!

Next winter that same Congress shall return that money with interest. The man who will vote against any such proposition will be left home at the next election! No free man, no laborer, no poor man, will vote for him!

Prevent thereby the democratic administration from continuing to crusade against Sunday opening (of the World's Fair), disgusting friend and foe, making this "land of the free" a laughing stock in the eyes of the whole civilized world!

There was no necessity of having a World's Fair in this bigoted and preacher-ridden country bare of religious liberty and where individual liberty more and more becomes a mockery. No strangers should have been invited to witness our humiliation! With what feelings will they again leave this "land of the free?"

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JEWISH

Chicago Tribune, August 24, 1892.

### JEWS AND CHRISTIANS PRAY TOGETHER

The tolerance of the present day is curiously illustrated by the fact that a church edifice at the West Side is used as a house of worship both by Christian and Jew. The church is at Henry and Johnson streets and has been used for some time as a synagogue by the congregation B'nai Abraham.

The Jewish congregation is a reformed one, though not so radical in its tendencies as others in the city. It has prospered, and the members not long ago reached the conclusion that a new edifice was necessary. The church is a good sized handsome structure, but the Jews wanted to go further west. A site was purchased on Marshfield Avenue and a fortnight or so ago the corner stone was laid. In the meantime the old synagogue had been sold to the German Baptist church congregation, which was also in need of better quarters and thought the synagogue a good investment. Both congregations found themselves in a quandry. The Jews had seen a good opportunity to sell and by taking advantage of it had deprived themselves of a place of worship. The difficulty was adjusted in the most friendly spirit, the Baptists agreeing to let the Jewish congregation worship Saturdays, while they occupied the church Sundays. As the B'nai Abraham congregation worships only Saturdays, this

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Chicago Tribune, August 24, 1892.

arrangement was eminently satisfactory and thus the Baptist and Jewish congregations are worshipping in peace and harmony underneath the same roof.

Chicago Tribune, April 6, 1892.

RABBI BROWNE ON THE "TALMUD"

Rabbi Edward Browne lectured last evening at Central Music Hall on the "Talmud - Its Ethics and Its Literary Beauties." The speaker was introduced by Bishop Fallows. Among other things Dr. Browne said: "What the Congressional Record is to the loyal American citizen, the 'Talmud' is to the Jew - an embodiment of the laws and history of his race. And yet the books of the 'Talmud' so dear to every Hebrew heart, have gone through a most trying ordeal. At times they have been banished and burned, plundered and torn, and yet their glory lives.

"The four cardinal points, which I wish to dwell upon in connection with the ethics of the 'Talmud' are: Reverence for the father and mother; charity and benevolence, peace and the obligation to keep it, the acquisition of knowledge and its general distribution. I shall attempt to show that the Hebrew nation has excelled all others in its strict observance of these ethical laws.

"The Greeks through their historians, Herodotus and Plutarch, point to the example of those two brothers who upon finding the oxen sick, which were to draw their mother to the festival in honor of Juno, five miles distant, harnessed themselves to the chariot and thus conveyed her to her destination as the most illustrious

Chicago Tribune, April 6, 1892.

one of filial reverence in the entire history of the nation. Solon alludes to them as the ones extremely happy in an interview which he had with Croesus. And yet the 'Talmud' points to an example far more striking in its simplicity and its strength.

"A poor emancipated student, too weak to bear the weight of an other one on his shoulders, saw his aged mother traversing the ground in the rear of her residence without sandals on her feet. Fearing that she might take cold by the exposure, he knelt down and compelled her to step on his hands, moving them so as to adjust them to her steps. His filial love invented the means of protection to the aged woman, whose weight he was unable to carry in his arms. And yet from the estimate placed upon these two acts by the respective nations, we find that the poor student did not fulfill a thousandth part of his duty, judged from the standpoint of a Jew while the Greeks did little less than deify their two athletes, whose action lays them open to the charge of self-glorification."

Dr. Browne went on to show in the same general manner how the Hebrew nation has always been preeminent in its observance of the four ethical laws laid down in the opening of this discourse.



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Chicago Tribune, Jan. 4, 1892, 5:2.

### THEIR TRIBUTE TO DR. FELSENTHAL

One of the most agreeable and surprising of all the many pleasant testimonials, of regard for Dr. Felsenthal given Saturday, the rabbi's seventieth birthday, was the tribute of the congregations of all the Russian-Polish-Jewish synagogues of Chicago. It was a beautiful floral gift presented by a committee representing all the synagogues. The tribute was particularly noteworthy as showing the affection for the doctor held by the orthodox Jews because they consider him the only one of the German-Jewish reformed rabbis who is ever ready to battle for their rights, and uphold their beliefs.

Among those on the committee, which was headed by Dr. A. P. Kadison, were Dr. Regent, M. Barnett, B. Cohen, B. Fetter, J. Kanter, Leo Porges, Felix Ginsberg, A. Lieberman, and Abe Kalisch.



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JEWISH

Chicago Tribune, Dec. 29, 1891, 3:2.

The Chicago Hebrew Mission, No. 22 Margaret Street, held its Christmas festival yesterday afternoon. Two hundred children who attend the mission, and many of the friends of the institution witnessed the exercises. A program consisting of musical numbers and recitations was rendered by the children, and addresses were made by the Rev. B. Angel, the missionary in charge, and the Rev. Jacob Berger.

The Reform Advocate, wk. of July 13, 1891.

[ CONCERNING THE JEWISH IMMIGRANTS ]

It is excusable for the German paper to make the charge that Chicago was unwilling to receive more immigrants. At that distance from us, they had no means of ascertaining the true conditions of things, nor of learning who Mr. Greenfelder and Mr. Kiss are, and what positions they occupy in our community. But what shall be said of the Rabbi from Baltimore who rushed headlong into his pulpit and edified his hearers by a furious onslaught on Chicago and myself, in particular, because we, he claims, were haters of the Jews.

A story has been going the rounds of the Jewish press, that Hirsch of Chicago was fanatically opposed to the Russian Jews. I venture to call the whole Jewish community of Chicago to witness, whether anyone, among the Rabbi here, or elsewhere, has worked more faithfully and more tolerantly for the poor victims of Russian terror, than have I. From the first moment of their coming hither, until today, I believe I can honestly claim to have done for these people what lay in my power.

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Chicago Tribune, June 8, 1891.

## REPUDIATING ALLEGED INTERVIEWS

### THE UNITED HEBREW CHARITIES NOT ANTAGONISTIC TO RUSSIAN REFUGEES

The Board of Directors of the United Hebrew Charities repudiates the alleged interviews in which officers of that body are quoted as saying that the society is unfavorably disposed to the location of Russian refugee Jews in Chicago. This resolution was approved at a special meeting of the Board at the Standard Club yesterday.

It having come to our knowledge that certain pretended interviews were published in one of the daily papers of Chicago, and thence copied into the press of the country generally, representing that the officers of the United Hebrew Charities of Chicago were hostile to the Russian refugees, the Board of Directors of the United Hebrew Charities declares that the interviews do not represent the sentiments or views of the gentlemen said to have uttered them, nor of the Board as a whole; that the figures on our books show that the United Hebrew Charities has, as always heretofore, taken charge, even contrary to the rules of the work, of such applicants as have come before it, whether recent arrivals or not.

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Chicago Tribune, June 8, 1891.

The officers who were said to have expressed sentiments antagonistic to the refugee Jews were President Isaac Greenfelder and Francis Kiss, Superintendent of the Charities. These were said also to be the sentiments of Dr. E. G. Hirsch. These three attended and are said to have indorsed the resolution.

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The Occident, May 29, 1891

### THE RUSSIAN JEW IMMIGRANTS.

The Jews of this city, who always care well for any of their race in distress, object to receiving any of the immigrants' fund provided by Baron Hirsch, and object, also, to the sending of expelled Russian Jews to this city. This is right and proper. A good thing is charity, but charity should be broad and cover all phases of a situation.

The presence in Chicago of any large number of a poor class, alien in thought and language, would be misfortune from every point of view. This is not the place for the unfortunates expelled from Russia. Baron Hirsch's scheme for colonization in South America is much more reasonable. The Russian Jews already in Chicago, some 12,000 in number, form a colony by themselves, and are in many cases a burden upon the well-to-do of their race and religion. The attitude assumed by those prominent in Jewish charitable work here is fully justified.

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The Occident, May 29, 1891.

Chicago has enough of the unfortunate strangers. In fact, this entire body of immigrants practically comes within the restrictions of our immigrant laws. They are assisted to cross the ocean; but a few are self-sustaining; as a body they are paupers, many are diseased and many are criminals. This is the judgment of the most intelligent American Jews, and the Russian exiles should not be permitted to settle in this country.

Evening Journal.



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JEWISH

Sinai Congregation, Special Meeting, Minutes, May 7, 1891.

Report of Appointed Building Committee.

A few days ago your Board held a meeting.....At that meeting the necessity of a change from our present quarters was fully discussed. It was shown that under present circumstances, our congregation could not possibly grow for the reason that there are no available pews which can be offered to members. It was also thought by many of the members of our Board that our congregation would hardly be doing its duty to the cause of Reformed Judaism if it would not take proper steps to accomodate all who might wish to join our ranks.....After due deliberation it was decided that prudence and good judgement dictated not the erection of a new building but the enlargement of our present structure.

Chicago Tribune, Apr. 20, 1891, 6:1.

RABBI HIRSCH'S ADDRESS AT THE ADA STREET M. E. CHURCH

Yesterday afternoon at the Ada Street M. E. Church Rabbi Hirsch of the Sinai Congregation addressed a large audience on the duties of American Citizenship. He embraced under the head of patriotism something more than the mere love of country; it was that broader sentiment and inspiration that recognized the fatherhood of God and the brotherhood of humanity. He divided patriots into three classes - the noisy patriot of the Fourth of July; the professional patriot for revenue only; and the unostentatious citizen who is true to duty and principle.

True Americanism is not, he said, all of native growth, but is the assimilation of all patriotic impulses. Races have congregated and solidified into one national whole. He denounced the system of politics which seeks to put everybody on a ticket except an American, and, although he was a foreigner himself, he hoped the time is coming when we will have Americans in office and get rid of professional office-holders and professional foreignism. He eulogized the public school as the most democratic institution in the world, and would have a law to compel the sons of the richest to sit on a stool beside the poorest. Referring to immigrants, he said: "Let them all come, for we are strong enough to digest even the worst elements of Europe."

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Chicago Tribune, Apr. 20, 1891, 6:1.

For many of the evils which afflict our politics and communities the quiet, honest American citizen himself was to blame, for he neither attended primaries nor was he willing to serve on juries. Hence we have rascals in office and bribed jurors. The speaker was frequently applauded.

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The Reform Advocate, week of Feb.20, 1891.

### JEW AND GENTILE.

#### Their Mutual Relations and Welfare

(A report of a conference of Israelites and Christians held in Chicago).

The said conference was called from a desire to give and receive information.

"To promote a spirit of inquiry, on the basis of mutual kindness between Jew and Christian."

The speakers were given utmost liberty in the expression of their lives from their individual stand-points.

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The Chicago Tribune, Feb. 16, 1891, p. 4.

(Editorial)

### SEND THEM TO PALESTINE

The recent news from Russia presents even a darker picture of the persecution of Jews in that country than had previously been drawn in the English or American press. It was rather widely believed, or at least hoped, that the Czar was kept in ignorance of the extent to which the oppression of the unfortunates was carried by his underlings, and that their suffering might be ameliorated if his attention were called to the facts. It now appears that this hope was a groundless one. It is alleged that he is fully aware of the cruelties to which the Jews in Russia are subjected, that the most severe treatment of them is approved by him; that he has refused to consider a petition from prominent subjects, and that he has been exasperated instead of soothed by the well-meaning but injudicious zeal of the English people who signed the Guildhall memorial in favor of the suffering Hebrews in the land of the Moscovite.

In response to the memorial the provincial Governors have redoubled the severity of their treatment. Secret circulars have been sent to the officials instructing them to vigorously administer the anti-Semitic laws, and to supply any legal dif-



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The Chicago Tribune, Feb. 16, 1891, p.4.

ficiencies by decisions of their own, which shall be in harmony with the intolerant spirit of the Government at St. Petersburg.

The only hope of escape for the Russian Jews from this persecution is by a whole-sale migration to some other country. And whither shall they go? It was suggested by The Tribune of January 25 that they be sent back to the land of their forefathers. Since then it is learned that the subject is being extensively agitated in the United States by the Rev. Mr. Blackstone, a Methodist missionary, whose project meets with the approval of clergymen and laymen of all creeds, and that probably it will soon be brought to the attention of our Government. The intention is to ask that this country shall take the initiative in a movement to be joined in by those of Western Europe, the latter furnishing such guarantees as may be needed to obtain the consent of Russia and Turkey to the arrangement.

The plan is not only feasible but the best that could be adopted. The country of Judia is capable of sustaining at least 2,000,000 inhabitants, or four times the present number, and considerable portions of it might be made again to flow with milk and honey as in the days of yore. The Jews themselves would be glad to go there, as they belong to that class of their race who have never ceased to sigh for a



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The Chicago Tribune, Feb. 16, 1891, p. 4.

restoration to the Holy Land or to firmly believe they will be restored to it at some time in the future. Also there is no reason to doubt that if the way were opened for such a migration sufficient funds would be furnished by the wealthy Hebrews in other lands to help their brethren escape from a bondage bitter as that imposed by the taskmasters of Egypt and to do so by a return to the Land of Promise.

There would seem, however, to be little hope that the requisite permission would be given in response to appeals originating with any of the governments of Europe. International jealousies stand in the way, and fears of disturbing the "balance of power" would cause the enterposition of obstacles by one Government to propositions made by any of the rest. Russia has already shown that it is disposed to resent British interference in the matter by making the burden doubly hard to bear, and a weak government like that of Turkey could hardly be expected to yield assent to a request from England to open up its domains to settlement by the Jews when in doing so that "Power" would incur the risk of fresh encroachments by its ancient enemy.

But the proposition could be made with good grace by the United States, and with little danger of any other than the respectful hearing which is almost a pledge of

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The Chicago Tribune, Feb. 16, 1891, p. 4.

acquiescence. Russia would respect the proposal as an unselfish one and not likely to lead up to complications in after years, while in that case Turkey would be false to her own interests did she refuse to admit such a numerical augment with the possibilities of revenue from taxation after the Jews were on the high road to prosperity.

Does the government of the United States wish to take the initiative in a movement that may be fraught with so much of blessing to a much persecuted race and pave the way for what many thousands of Christians, as well as Jews, would regard as a fulfillment of Old Testament prophecy?

The Chicago Tribune, Jan. 25, 1891, p. 12.

(Editorial)

### WHERE SHALL THE RUSSIAN JEWS GO?

The Russian Government has issued recently edicts concerning the Jews which practically force them to leave the Empire. Though Western Europe has remonstrated, unofficially, the Emperor will not modify his harsh orders, for there is no doubt that they represent the wishes of his Slavonic subjects. The latter, especially the peasants, are not smart enough to cope with the Jews, who form the trading, shopkeeping, money-lending class, and who hold mortgages, drawing heavy interest, on a large percentage of the cultivable land of Russia. It is true that the repressive European legislation of centuries, which kept the Jews from being landowners and forced them to be traders and money changers, was one of the causes which so sharpened their faculties as to give them advantages in business over other races, but the indebted Russians are in no mood to philosophize on that point.

The question which is interesting Western Europe and this country is; "What is to become of these refugees?" England does not want them, for they underbid other workingmen and deprive them of labor. They are not a specially desirable acquisition for this country, because in their thoughts and ideas they are Orientals rather than

The Chicago Tribune, Jan. 25, 1891, p. 12.

Occidentals. It takes a long time for them to form the faintest conception of the principles on which Western Governments are based. In religious matters they are orthodox to the extreme and are inclined to look upon the Reformed Jews who have abandoned so much of the old ritual as worse even than the Gentiles.

It is the very orthodoxy on their part and the fact that they believe firmly that some time the Messiah will come and that he will gather them together at Jerusalem, which suggested the idea that the best thing which these Russian Jews can do is to return to Judea. Nothing ought to please them more. There is abundant room there for a large number of them. The present population of Judea does not exceed half a million and the country will support with ease four times that number. It was fertile once. It would be so again if cultivated decently and if the old irrigating channels in some sections were reopened. The Jews were farmers of old and would become so again in spite of their long separation from the soil. Even if these exiles from Russia had not the money with which to buy the land they needed, they could obtain it without difficulty from their wealthy and sympathetic brethren in other countries.

It is to the interest of the Turkish Government that the waste places of Judea should



The Chicago Tribune, Jan. 25, 1891, p. 12.

be made to blossom like the rose, because it would add to its revenues. And while that government might look with distrust on Christian settlers as the cause of future trouble, it would have no such feeling regarding the Jews. Mohammedans and Jews being both Unitarians or monotheists, the former have always gotten on better with the latter than with their Christian subjects in Europe, Asia, or Africa.

But even if the Sultan should object it is easy enough to bring him to terms. If England, Russia, and the other leading European Powers and the United States were to insist that the Jews should be allowed to settle in Judea, should be permitted to cultivate in peace the lands which they might buy, and should be treated no worse than his Mohammedan subjects, he would have to submit. His tenure of office is not a stable one. Whenever he opposes himself to the wishes of all Europe he will have to move. Therefore, if he were asked to make these concessions in favor of the Russian Jews, he would make them and he would be compelled to keep his promises.

The exodus of the Russian Jews will begin soon, so that if that human side is to be turned in the direction of Jerusalem, no time should be lost in taking the necessary steps. Otherwise Germany, France, England, and then the United States will have to deal with an army of immigrants.

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The Chicago Tribune, Oct. 9, 1890.

(Editorial)

### LOUIS HUTT AND THE JEWS

The charge has been made that a dozen years ago, when Mr. Julius Rosenthal was a candidate on the Republican judicial ticket, Mr. Louis Hutt said he would not vote for him because he "was a Jew." Mr. Hutt stated under his signature that he has no recollection of saying anything of the kind. It is certain he voted for Mr. Rosenthal, so if he did say what is alleged, he changed his mind. The ticket was weighed down by the name of Charles Reed and was defeated badly.

The Democrats are telling those Jews who are in the habit of voting the Republican ticket that they should "knife" Hutt for his alleged affront to their race. This seems on the face of it a very silly proposition. Broad-minded men do not cherish such small grudges so long.

But is it not a dangerous as well as a silly suggestion? Supposing it were understood that this advice of "knifing" would be taken and Mr. Hutt should be defeated in consequence. His friends would say at once the Jewish vote did it. Mr. Hutt is German. He has many thousands of friends among that nationality. Of the fifty



The Chicago Tribune, Oct. 9, 1890.

or sixty thousand or more votes he will poll, a third will be cast by German-Americans. In case of his defeat how will those 20,000 Germans feel toward future Jewish candidates for office? Jews are as ambitious to fill offices as other people. Two of them are on the Democratic ticket now. But how many will be elected hereafter if the Germans pass the word down the line "knife all Jews," for they stabbed Louis Hutt?

It must be remembered also that while Louis Hutt personally is a broad-minded, liberal man, with nothing of narrowness about him, there are among some of the Germans, though domiciled here for years, traces of "Judenhetze" which is strong in Germany. Do the Jews of Chicago think it prudent to blow on the half extinguished embers of that hate and fan it into life again? Will it not be their wisest course to vote just as they would have voted had another than Mr. Hutt been the Republican nominee for County Treasurer? They have everything to lose and nothing to gain by awakening animosities among the Germans for which there should be no place in America.

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The Occident, July 4, 1890.

WHO IS A JEW?

by

B. Felsenthal. (From the Menorah.)

So easy the definition of the word "Jew" appears to be, yet in the history of the Order of B'nai B'rith, it was twice already found necessary to appeal to the highest judicial authority of the Order for such a definition. (See Appeals No. V and No. XLVI.) It is true enough that in some instances the term "Jew" is used in the sense of a confessor of Judaism, of one whose religion is the Jewish religion. In these instances the word "Jew" is to be classified with the parallel words Christian, Mohammedan, Buddhist, etc. or with the words Catholic, Methodist, Baptist, etc. It is in these cases the designation for a member of a religious community. But in among a hundred cases, perhaps ninety-nine times, one who speaks or writes of "Jews" intends to convey the meaning that he treats of people who belong to a certain racial community - viz., to the Jewish race. Here then the word "Jew"

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cannot be put into the same category with the words "Christian," "Mohammedan," etc., but it has to be classed with such words as "German," "Italian," "Englishman," "Scandinavian," etc. In such a sense the word "Jew" is mostly understood in the present times, and in such a sense it was understood in the past times.

First, in the present times there are, as it is well known, still many countries where the Jews do not yet enjoy equal rights with non-Jews and where still, exceptional laws and ordinances regarding "Jews" are existing. Do these exceptional laws in their speaking of Jews, refer to the believers in one God, to the observers of certain religious forms and ceremonies? No. These laws and ordinances have reference to members of the Jewish race. What they believe or do not believe, what ceremonies they practice or neglect to practice, this is perfectly indifferent to the administrators or judicial executors of these laws. So it is in Russia, in Rumania, in Italy, and in other uncivilized and semi-barbarous countries, today.

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The constitutional and legal enactments, and the administrative edicts and ordinances, had, and have members of the Hebrew race as their object. As it is the case in the legal use of the word, so it is in the common mode de parler generally.

Preachers, authors, writers for newspapers and others speak, especially if they are unprejudiced and desire to be just, of the natural gifts, of the good qualities, of the moral and intellectual excellencies of the Jews. But there are also others who speak of their real or supposed faults and foibles, of their, as they say, harmful influence upon non-Jewish society, and so forth. It will be admitted that among all these people, the Jew is not thought of as a member of a religious community, but as a member of a particular race. In this connection we involuntarily think of the disgraceful anti-Semitic agitation in some European countries, and of kindred tendencies (as for instance, excluding Jews as such, from certain clubs and societies, and so forth) even in the otherwise so liberal and so tolerant America. Against the members of the Jewish race these agitations and these excluding endeavors are directed,



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not against anti-Trinitarians or against people who keep Saturday as their Sabbath. Moreover, the Jews themselves, when they speak of Jews, mean usually brethren-in-race. Our preachers have so much to say of the brilliant Stammestugenden (racial virtues) of the Jewish people, of the great achievements of the Jews in history, of their beneficial activity in the present times as statesmen, authors, professors in universities, etc. And then our Jewish periodicals, especially in these United States! Do they connect with the word Jew any other sense than that of a man of the Jewish race? And because they are so race proud, and because they push the Jewish religion so much into the background, they speak with such a great gusto of every "Jew" who in whatever sphere, rises more or less on the surface or over the surface. They boast of Rachel and of Sarah Bernhardt, of Pauline Lucca, and of Mr. Sontheim, of Professor X, and of sculptor Y. In their chauvinistic spirit they even claim quite a number of men as belonging to unsere Leut, who have been of good Aryan stock, as for instance, Massena, Gambetta, Rassine and others.

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If Mr. Isaac Levinson of Smithville, has been elected mayor of his town, our Jewish papers report it, and comment on it, and emphasize it, how again one of our Jews has risen to eminence; and all the Aronsons and Blumenthals and Veilchenstreins and Lowenbergs and Abramuskys will have to rejoice at the success of Isaac Levinson - for, you know, he is a "yahudi." If Mr. Tulpedfield, the champion among the billiardists, has arrived in town, the Jewish papers will not fail to announce it, that the famous Jewish billiard player, the greatest among great, is among us, and we all feel proud of him for he is our brother and sheds so much glory upon Judaism.

In this wise the Jewish papers lay unbecomingly, improperly, yes, dangerously particular stress upon the Jewdom of their heroes, not considering that they thereby nourish, and to a certain extent justify, an anti-Semitic feeling among the non-Jews in whose midst we live. Sometimes they come out, loudly and vehemently against certain of the daily papers, which had been so inconsiderate as to mention in their news columns that the "Jews" N. N. had been fined by the police-judge for having done some unlawful act. Yes, then our brethren of the quill become valiant champions and

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defenders of Judaism. Then they protest. Then they cry out against unjust discrimination. Then they raise their voice in great indignation and call unto the editors of such papers - Why do you mention "the Jew" in such connection? Why do you not state the religion of non-Jewish offenders? Why do you avoid saying that the Congregationalist Brown was sent to the penitentiary for having committed a robbery and that the Presbyterian Green was committed to the jail for having been disorderly on the street? But, gentlemen of the Jewish press, would it not be well that you first would take the beams from your own eyes before you notice the mote in the eyes of others? Are there not some among you who, instead of helping to take down the social, commercial and other partition walls which divide Jews from non-Jews, make the foundation of these walls more solid, their thickness more thick, their height still higher, and who, by their no doubt great influence, isolate the Jew more and more? Cease then, first of all, making of your papers, Jewish society-papers, and raise them to the dignity of Jewish religious papers. Remain within bounds of propriety in your praising and lauding the Jews - not as confessors of the Jewish religion,

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but as members of the Jewish race - up to the seventh heaven. Then and then only, you have a right to call your gentile co-laborers in the newspaper field to order, when they mention "the Jew" so-and-so was fined for unbecoming conduct or sentenced for some criminal act committed by him.

Let us return. What do our Jewish clubs and societies mean by the term Jew? How do they understand the word and how do they construe the paragraphs in their constitutions and laws in which the word occurs? When they have an application of a candidate for admission to decide upon, will they investigate what the religious opinions of the applicant are? No, in their eyes a Jew by birth, a racial Jew, is a Jew; if they consider the applicant otherwise worthy of admission they admit him, if not, not. And thus we might proceed and furnish more proofs of the truth of the fact that in actual life the word Jew is used to designate one of the Hebrew race. We might remind the readers that our Jewish Relief Association endeavors to assist and raise up the poor ones of our race; that the Alliance Israelite aims at helping and lifting, mentally and materially, the suffering ones of our race wherever they are; and that our noble and liberal philanthropists, men like Moses Montefiore, Baron Hirsch, Jacob H. Schiff, and others

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like them, act as they do act out of sympathy for the thousands of oppressed and suffering members of the Jewish race, and so forth. We might furthermore point to the fact that even our Jewish burial societies which have a quasi religious or semi-religious character - would not and could not refuse burial in their cemeteries to any deceased member upon the plea that he was an infidel or had been disregarding certain religious duties. I hope my readers will not misunderstand me. Of existing facts, I do not speak; what actually is, I merely report, and not of what should be do I draw a picture. The Jewish community should be a community of the most noble ones, of the most moral ones, of the most sincere ones in the human family: A community of such, only, and in which the wicked and the base and insincere should not be found; - an invincible church of the truly chosen people, not limited by racial or ecclesiastical limitations and not kept together by accidents of birth or other circumstances, but united by the spirit of true religion and by the firm striving after hallowing and elevating the lives of individuals and the life of society. Thus it should be.

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Thus the prophets saw in their grand visions the ideal world of the distant future. It should be so, - but is it so? As to our Jewish people, we cannot but repeat it, that actually we are more of a race than an idealistic religious community.

We have thus far spoken of the sense in which "Jew" is taken in our present times. Let us now, secondly, ask - How was the word understood in past times? How the gentile world understood it is well enough known to every student of history. But so much is to be admitted that formerly, in the eyes of the gentiles, race and religion were more indissolubly connected than is the case in the present age. But how was it with the Jews themselves? And here we find that the Jews themselves had had, since two-thousand years and more, one and the same answer to the question - Who is a Jew? A Jew is a Jew by birth; a Jew is one who belongs to the race of the Jews; and a Jew is he who is "of the seed of our patriarch Abraham" in his religious opinion and conduct; he may be largely divining from what is generally accepted, he may be an outspoken heretic but he is a Jew nevertheless; he is then a sinful Jew.

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The matter however deserves a more minute study. Let us then examine the authorities, let us see what the old established laws of Judaism have been in this regard. When so doing, we will find the following to have been the regulating principles and rules:

1. Where a Jew has entered into a valid and legally admissible matrimonial union, the status of the child is that of the father. Thus for instance, if the father is a "Levite" the child is a Levite; if the father is an "Yisraeli," the child is Yisraeli; in short, the child is a Jew if it is the off-spring of a legally married couple, and if the father is or has been a Jew.

2. With a Gentile woman, no legally admissible marriage could, under the ancient laws, be concluded. The off-spring of a union between a Jew and non-Jewess followed the status of the mother, and were therefore considered Gentiles.

3. The off-spring of a Jewess were under all circumstances considered as

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Jews. (In case the Jewish mother was legally wedded to a Jewish husband, the off-spring were most certainly recognized as Jews; but not for the reason that the mother was a Jewess, but because the father was a Jew.)

4. Another legal rule of the Synagogue was - Once a Jew always a Jew. The Synagogue claimed, therefore, the apostate as a Jew, despite his having disconnected himself from the Synagogue. This seems strange to a man of modern times and with modern ideas, yet it is so. And, therefore, marriages between a male Israelite and an apostate Jewess, or between an apostate Jew and a perfect Jewess, were considered to be valid and legally admissible, and the off-spring of such marriages had the status of Jews. Therefore, a so-called Cohen had to remain distant from the corpse or the grave of an apostate Jew, just as from that of a faithful Jew. Therefore, also, a law-abiding Jew was not allowed to sell prohibited food to an apostate, or to offer to him leavened bread on Passover, or to cause him to do any work on the Jewish Sabbath, etc. For if he, the Jew, would have done so, he would have exposed himself as one who led his brother Jew upon the ways of sinfulness.

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5. Besides these "Jews," who according to the old laws, were born as such, the laws recognized also those as "Jews" who were accepted into the fold of Judaism as proselytes. They had, so to say, emigrated from Gentiledom, had immigrated into Jewdom and had been naturalized therein.

The question now arises, can all these ancient ecclesiastical laws, all these old rules and regulations, which originated in times long gone by, still be maintained? Ought all of them be maintained? In this regard, I would say:

1. The off-spring of Jewish parents should, in our present times too prima facie, be considered as Jews.

2. In case of a Jew having legally wedded a non-Jewess in accordance with the laws of the state in which he resides, or a Jewess having legally married a non-Jew, such matrimonial union should be considered as perfectly valid by Jewish Rabbis and congregations, as well as by the state, and the children in such families, if so desired by the parents, should be

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recognized as Jews, or if the child grows up and wishes honestly to be recognized as a Jew, his wishes should be granted.

3. As the rule - Once a Jew always a Jew - Israelites in our present age will declare this rule to be absurd and untenable. Professor Neander Kirchenrath Stahl, Abbe Ratisbonne, and others, had by birth been Jews. But they left the Jewish community, they emigrated from it, they joined some Christian denominations, and became even, strong pillars of the church which they had joined. Could now the Synagogue really and rationally claim them as Jews, because they had been born Jews? Nonsense! And so would undoubtedly Paul Heyse, one of the best and of the most eminent among the living German poets and novelists, find it highly amusing and ludicrous if some orthodox Jewish Rabbi would approach him and say, "Professor Heyse, you are a Jew!" "Probably you don't know it, nevertheless, you are a Jew." "I, a Jew?" "How so?" "Well, Professor, was not your mother's name Julia nee Saalling? And was not this Julia by birth a Jewess?" "And because your mother was a Jewess, therefore you are a Jew. For such is our Talmudical Law!" Certainly this maxim in the old ecclesiastical Jewish

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law is in our days - I do not hesitate to repeat it - to a large extent nonsense. It is at least untenable in our present time. And practically all the orthodox Jews themselves have given it up. Even our strictest Russian Jews in New York, or Chicago, or elsewhere would refuse to count an apostate among the required minyan (religious quorum) and to hold a public divine service with nine genuine Jews and one apostate. Who has left us, has left us.

4. Proselytes, this is self understood, are to be considered as perfect Jews, and they have the same rights and claims which Jews have who are born as such. A declaration of believing in certain definite articles of faith should not be required in order to be admitted into the Jewish community or to be recognized as a "Yehudi." This should be the rule not only in regard to proselytes, but also in regard to native Jews. Perfect doctrinal freedom was granted in ancient Judaism, and the new Judaism should certainly not give up that bright jewel in the crown of old Judaism, should not create a mental thralldom for those who adhere to it. It is of course superfluous to remark that it is expected of every "Jew" that he believe in the existence

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of a Supreme Being, of a Holy God. Such a belief is to be presumed, however, as self understood in every Israelite, and an inquisitorial research in such matter must never be thought of in Israel. It was formerly expected that the Jew by birth as well as by adoption (the proselyte) would obey "the laws" but doctrinal tests were never applied. No "confession of faith" was required in order to remain in good standing with the Synagogue. In this regard the largest latitude was allowed to the Jew. In his theories and opinions, even a teacher of Judaism might have gone as far as he liked, as long as he did not practically disobey any of "the laws" or did not cause any other Israelite to disregard "the laws." Only if in consequence of his teaching, the law was really disobeyed, he became a Zaken mamreh, a "rebellious teacher," and was as such subject to punishment. And so was any Jew liable to be punished by the Synagogue, if he transgressed any of the laws of Judaism. But a "Jew" he remained, despite his transgressions. Excommunicated he could never be. The Herem (ritualistic excommunication) of old was essentially different from the "excommunication" of the Christian churches.

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En passant I may be allowed here to add that I think it very improper to ask confirmants that they should solemnly vow ever to remain faithful to them. Furthermore, it is very improper, aye, un-Jewish, to pronounce after the confirmation rite, the confirmants as having now been admitted into the sacred covenant of Judaism by this ceremony of their confirmation. For they were already admitted into this covenant by their birth. This was old Jewish doctrine, and it is, if properly understood, a sound Jewish doctrine.

In summing up, we can be brief. We need but state that a Jew is a Jew in consequence of his birth, or in consequence of his formal application and adoption, and that he remains a Jew so long as he does not openly and unmistakably separate himself from the Jewish community. To no one should be denied the name of "Jew" who honestly maintains and believes that he stands upon Jewish grounds and that his whole religious life and that all his religious views are rooted in Jewish grounds and have grown up from Jewish germs.

Ms. (L. 1) Pro. 302/5



The Occident, May 23, 1890.

LIBELING OUR JEWISH CITIZENS.

The Cincinnati reprint of American Israelite in Chicago in its last issue, complains of the dereliction of our Jewish citizens who manage public affairs, that its reporters are not invited to report the Jewish doings in this city and says:

"Nowhere but here in Chicago is the Jewish press thus treated. Some of the leaders of important institutions through the fact of catering for notoriety, and bending efforts in that direction, are so entirely wrapt up in their own conceit and their supreme selfishness that they forget not only to show proper courtesy to their representative journal, but also to their fast friends. Away with this miserable way of attempting to curry favor with those who cannot nor will not do any real good for the institutions."

These statements are as untruthful as they are base. If the Jewish citizens of Chicago do not care to have their affairs mentioned in an interloping

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concern, they cannot be blamed. We are quite sure that they do not care for the libelous attacks, or to be blackmailed in that way. The Israelites of this city have long since known that the Wises of Cincinnati do not represent Chicago's interests. The elder Wise's theological gabble does not have any following in Chicago. In Cincinnati the Israelite appears on Thursday or Friday - they are devout Jews there - but in Chicago, it appears on the Jewish Sabbath, Saturday, virtually desecrating the Jewish Sabbath. In Chicago, Israelites abhor such demagoguery and deceit. Another lie flaunted at the head of its Chicago reprint is its Cincinnati's volume number, to make its advertisers believe, especially those who do not know much about Jewish newspapers, that its age gave character to it. The Jewish people of Chicago fully understand the underhanded methods of the Wises of Cincinnati, who want to subordinate Chicago to Cincinnati by foisting upon our community a reprint of their senseless and valueless journal upon our great city. Its whole stock in trade is simply an endless gossip-monging twaddle, and "personal" advertising sheet. But when the reprint speaks of the Jewish press being badly treated, the writer should be reminded that he falsifies and misrepresents us, The Occident. We have never been thus treated, we have always had the most cordial invitations to be present at all important meetings and affairs and have

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ever fostered and encouraged our Jewish institutions. The only subjects the reprint of Cincinnati mentions favorable is when the Hebrew Union College Committee goes begging. The Wises are interested only in that, as all monies and subscriptions filched from our Chicago people goes eventually into their pockets. For this reason our Jewish citizens do not care to have their matters aired in a third class town or journal like the Israelite's reprint. The date line "Chicago" over the original Cincinnati issue is another fraud which our Chicago people "got on" to lately. It may serve as a means to get advertisements with, but even innocently deluded patrons soon find out what a snare and delusion they were inveigled into as they never get any adequate results from such a cunningly devised scheme. The sooner our mercantile people learn these facts, the better. They do not edit, print, or publish their reprint in Chicago - they pay no taxes in Chicago - they sneak matters to Cincinnati overnight and the result is a Cincinnati reprint on Saturdays - the Jewish day of rest. All this being done under the name of I. M. Wise, Rabbi of B'nai Jeshurun Congregation, Cincinnati.

The Occident, April 11, 1890.

Our contemporary the Inter Ocean of last Monday contains a not very savory onslaught on the Russ-Polish people who attended the jargon performance of Sunday evening last, entitled "The Female Russian Slave." The writer of that item did, undoubtedly exaggerate the story of his "odor" experience. While it is true that this class of people are not the most refined, the majority being poor peddlers, etc., but their deportment is no worse than some of the public places where other nationalities congregate where the neighborhood is made unsafe and crime and iniquity stalk under glaring electric lights. The Russo-Polish denizens are at least sober, industrious and law-abiding citizens.

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The Occident, March 21, 1890.

A WORD TO RADICAL ISRAELITES.

Whatever may be implied with the term "radical" in so far as it relates to the Jewish cult, seems but an empty and meaningless word when applied to the present status of that class of men who advocate and desire to adhere to reforms and progress. Its most erudite Rabbis have not yet stepped out of all the old beaten ruts, though many of the heretofore accepted religious and formalistic notions, such as the "divine revelation theory," belief in a personal deity, circumcision, etc., are eschewed by them and that Sunday may be as good a day to rest and worship as Saturdays, were in their day, deep incisions to the orthodox Shulchan Aruch Jews. A greater and more decisive evolution seems to be impending for the intelligent Jewish masses, if the Ethical Culture Society shall not usurp the field for making itself a universal moral cult in which all religious bodies may be engulfed in the near future. There were those who had advanced the notion of transferring the traditional Jewish holidays to the nearest general days of rest, but the most radical of all were not willing to listen to this proposition. The intermarriage problem is deemed

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inexpedient even among our so called radicals and are only consummated by contracting parties outside of the Jewish congregation. The Occident has always inclined toward a consistent progress for the Jewish people and we move along with the current of philosophy and logic. The dogmatic religion must sooner or later be consigned to a dark past, while a moral and ethical training alone will suffice for the good citizen, no matter what country, birth or race he may spring from.

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The Chicago Tribune, Jan. 13, 1890.

### THE MEETING OF THE LEVINSOHN LITERARY CIRCLE

The Levinsohn Literary Circle at its meeting in the Haymarket Building yesterday afternoon passed resolutions criticizing an interview in a newspaper alleged to have taken place with Rabbi Hirsch, in which the doctor was made to say that the Russian Jews of Chicago were anarchistic in their tendency and that there are in Chicago 50,000 Russian Jewish Anarchists.

The society pronounced this statement as ridiculous, and was strong in emphasizing the fact that the Jews - and no less the Russian Jews - were as patriotic as any race in this country. Other statements in the interview of a like nature were also condemned and declared wrong.

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The Occident, October 4, 1889.

JUDAISM IN AND AROUND CHICAGO.

ITS PECULIAR PHRASES OF RADICAL REFORMS CONSERVATISM

ORTHODOX AND JEWISH METHODISM.

No better time could have been selected than during the present holidays to disceant upon the status of our Chicago Judaism. To this end we publish the names of all our Congregations Chevrass and Minyans in this article. The five or six first named are among the most prominent congregations whose mode of worship is denominated as reformed, while the others represent the several provincial and foreign ritualisms of the most orthodox stripe. That the Russian and Polish Jews which have emigrated hither are forming a large contingent of our Jewish population must be apparent, since they well nigh outnumber the other Jewish nationalities in New York City and are doing so in Chicago, if

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we are to judge from the numerous attendance at their several places of worship. In the West 12th Street Turner Hall, for instance it is positively asserted that there were not less than one thousand worshippers, while a like number were present in the Anshe Keneseth Israel Congregation, corner Judd and Clinton Streets. It will be observed that through this influx the extreme orthodox or mediaeval Judaism is prominent even in our city. We have carefully watched the doings of these people in American communities. Their ideas of crude Judaism are daily becoming more prominent in a not very savory sense, owing to their want of education and heretofore enforced Ghettoism or ostracism of their foreign governments.

We cannot at this writing determine what the outcome of these people will result in. Suffice it to say that the young elements are casting loose from the old regime....especially those who attend the public schools or private institutions of secular teachings. But, the influx of Russian and Polish immigrants will for many years keep alive these mediaeval Chevras and

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Minyans, ad nauseam. The efforts put forth by a number of prominent gentlemen in New York last year to instruct these immigrants on the moral, ethical and social relations to their new home in this land of religious liberty was undoubtedly a wise movement. The lectures and discourses by Drs. Kohler, Gottheil and others before them should have born good fruits. It seems that our Chicago eminent Jews have as yet not attempted a like "missionary work" among that class of immigrants. Our daily press have however, their quota of acts and doings of these misguided people, who in their ignorance and superstition perform acts, which if not wholly contrary to our statutes, are thrown at the doors of all Israelites indiscriminately, be they Reformed, Semi-Orthodox, or conservative Jewish citizens who have nothing in common with the peculiar chassidim or extreme ritualistic orthodox letter worshippers.

It is our opinion that Chicago's leading reform congregations might do something to send its talented and able Rabbis to perform a little "missionary

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work among them" i. e., instruct and teach them the history of Israel; its true religious sentiments; their duty toward the state and society; the abrogation of false conceptions, and so forth.

It would in a short time reflect the highest credit upon Judaism in general. We need scarcely say that in some of the places of worship during the past holidays, their services resembled barbarous idolatry more than true and orderly convocation of devout people, resulting from the confined environment of their late foreign homes.

It will, however, be seen that the revival of Judaism, not only in our reform temples, but among our brethren of the orthodox side reveals a religious fervor, since all the temples and places of worship were filled overflowing.

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Sinai Congregation, Dr. E. G. Hirsch; Ultra Radical - 21st and Indiana avenue.

Anshe Mayriv Congregation, Rev. I. S. Moses; Temporarily, corner 23rd and Michigan avenue, Second Baptist Church.

Zion Congregation, Rev. Dr. Jos. Stolz; Radical - Washington boulevard.

B'nai Abraham Congregation, Rev. A. Levy; Corner Wright and Johnson street.

Beth El Congregation, Rev. J. Danek; Huron and May street. Conservative.

N. C. Hebrew Congregation, Rev. A. Norden; Rush and Walton street. Conservative.

B'nai Sholom Congregation, Reader, Rev. Baner; 30th and Indiana avenue. Orthodox.

Anshe Emeth Congregation, Reader, Selig Goldmann. Sedgwick street. Minhag Polen Orthodox.

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Moses Montefiore Congregation, Rev. J. Feuerlicht; Orthodox, Augusta and Noble.

Emanuel Congregation, Rev. Austrian; Conservative, Franklin Street.

Ohave Amuna Congregation, Orthodox, Minhag Polen; Clark Street.

Adath Israel Orthodox Congregation, Rev. A. J. Kallan; Temple Hall, 987-980  
West Polk Street, Minhag Ashkenas.

Agudath Achim Anshe Ungarn Congregation, Reader, Rabbi Jehuda Loeb; Maxwell St.

Chassidim (Jewish Methodists), Minhag Sphard.

Poali Zedek Anshe Russie, Branch; Reader, Rabbi Jacob Rosenzweig, De Koven  
Street Hall, Chassidim (Jewish Methodists.)



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Dorshe Saphrus Ha'Ihris, Reader, M. Janup; Rochester Hall, 12th Street  
Orthodox Minhag Polen.

Anshe Dorem, Reader L. Levin; Lincoln Hall, 31st Street; Voluntary Reader  
Orthodox.

Anshe Sphard ( Chassidim), Reader, Jas. Juda Levinson with choir; Taylor  
Street Hall.

Ultra Orthodox, (Jewish Methodists).

Somach Novlin, Rev. Cantor and Choir; Schwedts Hall, Jefferson, Corner 14th.  
Orthodox Minhag Polen.

Talmud Torah Hachadasha, Sohoenhoven Hall; Milwaukee Ave., Orthodox.

Chevra Tipheres Israel Anshe Tiktin; 569 Canal St., Minhag Polen, Voluntary  
Chazanim (Cantors).

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Brith Abraham Anshe Sphard, Rev. M. Sluzk; 66 Judd Street, Chassidim Minhag  
Sphard, (Jewish Methodists).

Congregation Anshe Russie Poail Zedek; Minhag Sphard ( Chassidim )  
521 Canal Street. (Jewish Methodists.)

Anshi Sphard (Shomer Israel) Chassidim; 58 Judd St., Minhag Sphard (Jewish  
Methodists.)

Anshi Oestreich (Minhag Ashkenas.); Liberty Hall, Emma St.

Adath Israel ( Anshi Kring); Minhag Polen, Milwaukee Avenue.

B'nai Israel (Minhag Polen ) Chicago Avenue.

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The Occident, October 4, 1889.

Ohel Jacob Kovno. Kalmann Kleinovitz and Choir; 12th Street, Turner Hall.  
Every seat sold 1,200 present.

Congregation Anshi Suwalk. Rev. Aron Jacob Edelman; Reader, 576½ S. Canal St.  
I. Comisarsky, Rabbi Preacher.

Ohavi Sholom Mariampoler. Rev. M. Alexantrovitch, in main Auditorium and  
Vestry Room.

Anshi Kenneseth Israel. Corner Judd and Clinton St., in two places main  
Auditorium and in Vestry rooms. One thousand. Reader, Alder, with choir of  
eight.

Beth Hamedrash Hagodol U B'nai Jacob; 1451 Michigan Avenue, Mr. Rogow, Reader  
with choir; J. G. Lesser, Rabbi.

Etz Chayim Congregation, 96 Judd Street, Minhag Polen; Reader I. Berman,  
Rabbi Alperstein.

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The Occident, October 4, 1889.

Aside from the above Congregations and Chevras, there are said to be some twelve or fifteen more Minyans, which we were not able to report on, and are located in remote localities and suburban townships near this city.

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JEWISH  
GERMAN

Illinois Staats-Zeitung, Oct. 20, 1888.

RUSSIAN JEWS

To the editor of the Illinois Staats-Zeitung:

Permit me to invoke your friendship again, so that I may defend myself against Mr. Leo Zolotkoff's accusation.

If Mr. Zolotkoff wishes to convince himself about my assertion, that the Illinois Staats-Zeitung, expresses the sentiments of many Jews, in regard to the undesirable immigration of Russian-Polish Jews, then I suggest that he take the trouble and see a hundred Jews of German, English, Bohemian, Dutch, or Polish nationality and ask them what they think about this (immigration) problem. Of these hundred, at least ninety-five will corroborate my claim.

No prejudice forms the motive for such a statement, especially as Mr. Zolotkoff

The Illinois Staats-Zeitung, Oct. 20, 1888.

well knows that the Russian-Polish Jews differ greatly from the Jews of other nationalities. They are not only inferior from a mental and physical aspect but their persistent retention of habits and customs, which are not a part of the Jewish religion, may be all right in Russia but here it has a tendency to place them in a light which is anything but commendable; it affects the status of their race as well as their religion. Their qualities have not manifested themselves, regardless of the "en masse" immigration of Russian-Polish Jews.

In regard to Mr. Zolotkoff's doubts about my nationality, I wish to assure him, although it may not be necessary, since I have the pleasure of knowing him personally. I pray, when I do to the same Jehovah whom he beseeches, and that I also belong to the Jewish race is therefore self-evident.

Respectfully,  
Adolph Schlesinger.



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JEWISH

The Occident, September 28, 1888.

Friday evening last, September 21, 1888, the Russian Society of Ethics and Culture, gave a representation and ball at West 12th Street Turner Hall, which was largely attended by Jewish denizens in that vicinity.

The "Poor Peddler," a one act drama, was spoken in a Jargon. A Mr. Weinberg spoke on Ethics and Miss Burkhardt sang some pretty ballads. We saw or heard but little of Ethics and Culture at the ball, the play was decidedly unethical, while the culture of the "gallerygods" acted more like cossack fiends, stamping, yelling, whistling, smoking, spitting and hooting as the lowest of Arabs.

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JEWISH

The Occident, May 4, 1888.

KAISER FREDERICH III.

Prayers in our Jewish Temples for his Preservation.

Sunday last, Dr. E. G. Hirsch, of Sinai Congregation, in the course of his eloquent sermon, offered a fervent hope that the life of Germany's ruler might be spared. He voiced the sentiment of his hearers who inwardly prayed with him.

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JEWISH

The Occident, December 10, 1886.

As to a probable anti-semitic movement in this country, the tendency in the United States and among its citizens would almost preclude any such action; because the more intelligent Jewish masses, if they have not wholly assimilated in a social sense with non-Jews, hold at least commercial and political relations that must prove a source of amity and reciprocity.

Also, any such movement is all the more unlikely, in view of the fact that Jews and Christians are being drawn nearer and nearer every day all over our country, by intermarriage. It is hardly possible that anti-semitism can obtain any foothold here, for these cogent reasons. The recent importations of foreigners, have had much to do with inculcating an anti-semitic race hatred, which should never have had a place on American soil.

The status of American Jewish citizens cannot be jeopardized by such ruthless means and legal ostracisms, as are enacted in European countries. The Israelites of the United States are law-abiding citizens, attend to their own affairs, are temperate and for philanthropy they challenge any other class of citizens.

WPA (ILL.) PROJ. 30275

The Occident, December 10, 1886.

They furnish the least quota, in proportion to the criminal institution of the land. Eminent divines and churchmen have time and again portrayed to their parishioners, the benevolent disposition and the humanitarian principles of Judaism, as practised by true Israelites in their daily intercourse with other men, holding them up as patterns to be emulated.

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JEWISH

The Occident, November 26, 1886.

FRAUD AND MISREPRESENTATION.

The obtaining of signatures from a number of our eminent rabbis to endorse the Cincinnati American Israelite some time ago, ostensibly with the view of trapping patronage from our Chicago advertisers, was a fraud of the deepest dye. The endorsement was given by these rabbis under the plea and promise that the Cincinnati concern was to be edited, printed and published here. Now it is a fact that the Chicago American Israelite, have not a case of type or press in Chicago, and never have had.

By a careful look through both papers of the same date, one will observe that the Chicago Journal in its leading matter is simply a reprint of the Cincinnati edition, which does not represent our reform ideas of Chicago's progressive Judaism.

The credulous rabbis who were thus entrapped feel deeply disgusted with the underhanded method resorted to by this Cincinnati concern.

NPA (ILL.) PROJ. 30

Sinai Congregation, Executive Board Minutes, Oct. 26, 1885.

The Rev. Dr. Hirsch, who was present made a statement to the Board to the effect that the present way of our Sabbath services was very unsatisfactory to him and that he was averse to officiate to such an extremely small number of worshippers as are now present at the services on Saturday mornings.

Mr. Gatzert moved to amend, that the Committee on Public Worship, be authorized to engage any competent person as Reader, until the next annual meeting.

Mr. Spiegel offered an amendment to the amendment that the committee be allowed to expend the sum, not exceeding \$5,000 for that purpose....which was, after a short debate, put to a vote and adopted.

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JEWISH

Chicagoer Arbeiter-Zeitung, Oct. 20, 1886.

THE JEWS AND THE SOCIALISTS  
(From the Cri du Peuple.)

The following letter which I have received, affords me the opportunity to give the Socialist Party's definition of the Jewish race.

Citizen Lafargue!

First of all I congratulate you upon your acquittal; the blow you have dealt the money barons was excellent, but I am curious to know why the prefix Jew was never missing when you mentioned their names? This is not done with any other religious sect. My business brings me in contact with many Jews and I wonder why you attack this class of our citizens which has produced some of the best Socialists. This is unjust and not at all within the doctrine of Socialist brotherhood, therefore, I raise my voice in protest. Will you kindly make a brief explanation in the Cri du Peuple?

Chicagoer Arbeiter-Zeitung, Oct. 20, 1886.

The unknown writer of this letter is right. The Jewish question requires a profound study. Attempts at Jew-baiting have been made in Europe for years. The German Jews have to fight a hard battle against envy and jealousy, spread by Philisters and the clergy.

National hatred or race hatred is unknown to socialism; I personally have the greatest admiration for this persecuted people, who were always subdued and who always have been bearing a yoke. These same people try now, by the use of their money to throw off their long endured enslavement.

The history of the Jews is one of the greatest dramas the world has known.

The attack on Rothschild by the Socialists is based on the grounds that he is the representative of modern finances. They also know that the capitalists, no matter whether Jew, Catholic, Protestant, Free-thinker or Atheist, worship one God only, and that is the capital.

And they also know, that their conscience can easily be bought. German Socialists count among their most excellent members many comrades of Jewish

Chicago Arbeiter-Zeitung, October 20, 1886.

faith. Marx was a Jew, so was La Salle, Frankel, Bernstein, secretary of the Social Democrat; the Socialist Deputies Sabor, Kayser, and Singer are Jews, also. The Jewish race is endowed with intelligence, untiringness, faithfulness and ability.

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JEWISH

The Occident, October 24, 1884.

The not very savory news was received here that several young Jewish gentlemen of this city who are members of Company K, I. N. G., in state of formation, were a few evenings ago informed by the drill master that they were not wanted because of their being Jews.

The Occident, June 20, 1884.

THE CHICAGO TRIBUNE AND THE JEWS

We do not know whether we should attribute it to the Blaine boom, to the cool summer, or to the awakening of the still small voice within the manly bosom of the learned editor of the Chicago Tribune.

Of late we notice that the whip which used to hang in the sanctum of that great daily journal and which every fresh and young reporter and even the old sinners used to snatch up once in a while, roll up their sleeves and slash away at the poor Jew, has either been consigned to the garret or was delivered into the safe-keeping of one of the campaign reporters to use it for a while on the backs of the representatives of the great Democratic Party. The Tribune even went so far as to copy an article from the Boston Herald which is rather friendly to our people.

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JEWISH

The Occident, March 2, 1883.

TO THE EDITORS AND PUBLISHERS OF THE CHICAGO DAILIES

Gentlemen:

We earnestly enter our solemn remonstrance against the persistent abuse which your local editors and reporters resort to when they designate and cast a slur upon us with the term "Jew," or when more mildly insinuated, with the words "Hebrews" or "Israelites" in matter of civil or criminal proceedings. We suppose that in this land of liberty no religious distinctions are necessary or called for and that before the law all men are equal. It is a well known fact that whenever a culprit is arrested or tried if he chances to be an Israelite.....that your reporters seem to lay particular stress therein that he is a Jew. But we fail to find that if John Jones, a Baptist, Robert Burns, a Catholic, John Wesley, a Methodist, or W. M. Johnson an Episcopalian were arraigned or are so designated for murder, embezzlement, robbery, mayhem, or the other innumerable crimes. We ask in all fairness that you instruct your reporters to desist in designating us as "Jews" if one should

APR 11 1883 PRO 1 30275



The Occident , March 2, 1883.

be unfortunate enough to be brought before a magistrate. We do not claim to be more exemplary than other sects.....A word of instruction from your department will arrest this unjust and prejudicial mode of designation which at best sounds too mediaeval for even intelligent Christians.

It reminds us of the bitter hatred instituted by a bigoted Priestcraft in Germany who invented the epithet Hep! Hep! in that country. It may also be borne in mind that nothing will be gained to the journals who are the vehicles of education and intelligence to draw such invidious distinctions. We observe that many Jewish merchants such as Mandel Brothers, Schlessinger and Mayer, Judah, Weil and Company, Morgenthau and Company, S. Shirich and others who have long and extensive contracts for your advertising columns, must be pained to read these implied insults.

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JEWISH

The Occident, August 4, 1882.

### SLAVE CUNNING.

The incoming slaves, (Russian refugees), of which nearly five hundred are booked for this city, are coming in shipments of from seventy to one hundred. Many of them have some means, but most of them have large families with many children.

The Aid Society's room is a veritable barrack. Superintendent Bartenstein, still holds sway and "Our Carter" (Mayor Carter Harrison,) has conferred police authority on him, and he is now a full fledged "Cop." Aside from expounding municipal laws, he does a deal of lecturing on moral philosophy. He has become thoroughly conversant with Russo-Judean humans, and can see right through them.

Among leading citizens present at a levee held in examining the late arrivals were Mr. Treasurer B. Gradle, Secretary S. Rosenfels, Rev. Dr. E. G. Hirsch and Julius Silversmith, editor Occident.

Ms. A. 1. 1. 1. 30275

The Occident, August 4, 1882.

The interrogations are pithy and piquant. The Russo-Israelite is a stubborn fellow, and will give any but the right answers. It is second nature with him. We can readily observe that having been constantly under surveillance of a despotic government; the neighbor of a fanatical and bigoted rabble; he becomes stolid and passive, and therefore, unwilling to convey the right answer.

He will stare sideways; upward and downward; throw up his begrimed hands with palm outward; above his shoulders; and with the blandest mien ejaculate; "Ich verstei nischt," i. e., does not want to understand any question, and not until all subterfuges and contradictions are ferreted out, are there any truths eliminated from him.

The "capping" scheme of boarding house keepers has been squelched. The committee has changed that policy by giving each grown person a certain sum per week. They have also resolved to send off into the interim towns a number, say about seventy, where our co-religionists will place them to become useful citizens.

WMA (ILL) P-01.3-75

The Occident, April 14, 1882.

We take issue with Reverend Doctor Hirsch when he states that the incoming refugees from Russia are filthy and that they cannot be colonized.....The Reverend Hirsch evinces but a small amount of humanity when he pronounces such wholesale accusations against his people, who, despoiled of everything in their homes, with scarce enough raiments that they might come in a delapidated condition to us.

The Occident has for a number of years advocated that our people devote themselves to the tilling of the soil. The charge has been often hurled against us that we are simply barterers, traders and traffickers. We are more than convinced that colonies can be established and successfully thrive and with it we can convince the world that Jews can become as independent and industrious farmers as any other nationality.

The opportunity is now imminent and a beginning should be made with our expatriated Russian brethren.

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JEWISH

WPA (ILL.) PROJ. 30273

The Occident, December 16, 1881.

Over thirty of the Russian refugees that have come to Chicago have already applied to the Mayor of the city for licenses to peddle. If at the rate these men come here they are thus encouraged by a few of their countrymen who want them to peddle their wares and goods, old and secondhand, all our Chicago thoroughfares will be lined with Russo-Polish hucksters and peddlers.

We suggest to the Russian refugee committee, No. 106 Randolph Street, to make it the imperative rule not to give a meal or lodging to those having purchased a license.....The refugees should not be allowed to cast odium upon Judaism in Chicago by thus early beginning and over-run our city with a peddlers horde; It would simply be a disgrace to us. To show how persistently these small rapacious traders urge their poor countrymen into the paths of low barter, nearly all in making application for license have signed their name in Hebrew.



MPA (ILL.) PROJ. 30275

THE OCCIDENT, December 2, 1881

During last Sunday's preliminary meeting at the Palmer House, Convention Hall, our leading Isrealites freely exchanged opinions how best to solve an imminent question, to wit; the dimicility of the thousands of the persecuted Russian refugees now arriving in this Country?

It is quite certain that in order to maintain our own hard-fought for status as progression Isrealites, our high credit for intelligence and morality would indeed be seriously impaired were the persecuted refugees allowed to shift for themselves in this broad land. The Isrealites in America owe it to themselves to devise and strive for the plan presented by the Alliance Israelite Universelle to institute a Colonial Bureau with ample means to locate all the available men from persecuting Europe to till the soil and thereby become producers, which is at once the most enobling occupation we can select for them.....Such a plan will certainly redound to the credit of our Jewish population of properly organized and judiciously managed. On the other hand, if nothing is done to provide means or facilities to place the thousands now flocking to our shores, they will only become a source of charity and pity and will at no remote day reflect disgrace and shame upon American Judaism.



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The Occident,      December 2, 1881

These people with but a few exceptions are still bound by blind religious ideas and customs. And are far behind in modern knowledge. They come here deprived of all means; they lack everything...Knowledge of our language; our laws and business habits. They will naturally resent to traffic barter and peddling; a thing which in this present century should be curtailed if we desire to escape the common edict which non-Jews apply to such as are found to carry a pack. Indeed it would not be long before an anti-Semitism may be invoked that might prove as diabolical as that of Germany. The Israelites hope this Country can illy afford or stand idle in this vital matter.

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JEWISH

Sinai Congregation, Executive Board, Minutes, Nov. 1, 1881.

The petition of the Immanuel Baptist Church (Pastor Larimore) for permission to occupy the Temple on Sunday evening during the following six or seven weeks was duly considered and granted with no dissenting voice, and the rental of the premises fixed at twelve dollars per evening, enough to pay for fuel and light, provided however, that the Immanuel Congregation shall renumerate the janitor for the extra labor thereby occasioned to him.

Jewish Advance, Oct. 14, 1881.

### SUSPENSION

On account of momentary financial embarrassment we are compelled to suspend the publication of the Jewish Advance for a term of three months. If but a third part of the monies due us from subscribers were collected, we would be free from this embarrassment.

The causes by which we were driven into our present difficulties are obvious and will not tire our readers with an elaborate account thereof. We will only state that the delinquency of our subscribers, although it is directly the cause of our suspending publication, is in itself the effect of other causes. It is, for instance, contrary to the material interests of our Rabbis that a Jewish Journal should exist which will not yield to their influence, which is able to meet them on their own grounds in a conflict of opinions, which would not make "stars" of such men as are anything but shining lights in the pulpit. Some of our Rabbis have cause to be afraid of honest, unbiased and boldly expressed truths, others again are faint-hearted

Jewish Advance, Oct. 14, 1881.

and stand in friendly relation to their unworthy colleagues. The former, therefore must undermine the interests of every independent publications; the latter must deny it their countenance and support. Our congregations, too, in as much as they are composed of men who live on and by old impressions in matters of religion and who have no time to think for themselves, must naturally rely on the thinking and actions of the Rabbis, right or wrong. Thus it comes to pass that whatever is contrary to the interests of Rabbinism (which is in every respect synonymous with Priestcraft) is maligned and held low. And the conscience of the fraternity of the cloth is pliant and means can easily be formed to impose on the people.

The constantly increasing circulation of the Jewish Advance has been watched with anxiety by the Rabbis; the confiding nature and "impracticalness" of the editor were taken advantage of; the willing ear and influence of those who are slow to appreciate any truly ideal pursuit, were prejudiced; the ready tools of scheming individuals were set to work in the press, in the pulpit, and in meaner ways to prejudice the minds of the people against the Jewish

Jewish Advance, Oct. 14, 1881.

Advance--delinquency of subscribers in paying their bills was the immediate cause, the suspension of publication ensued.

There is perhaps a tone in the last sentences which we should not have given to them, but who will judge us harshly at this moment and in the position we are now? For nearly four years we have toiled hard, literally by day and night, our eye-sight became impaired, our health almost ruined. We have worked to gain the ear of our brethren for the cause of "Truth and Justice," and after we had gained an audience (our subscription list can compare favorably with that of any Jewish Publication in this country) we see our work turned almost into naught, by dishonest scheming.

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WPA (ILL) PROJ. 30276

Jewish Advance, August 19, 1881.

A very bad custom is coming into practice among the Chicago Israelites.  
Of late many are sending their daughters to convents to be educated there.



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JEWISH

WPA (ILL.) PROJ 3027-

Jewish Advance, August 12, 1881.

Russification? - Rumors are afloat that some influential American Israelites are afraid of the coming influx of Russian Jews into the United States, and that they fear in consequence thereof American Judaism would be Russified. In one regard, certainly, we have to look forward to the coming immigration with some anxiety and sad forebodings. Many poor Russian Jews will apply for aid and assistance, and but scanty means will be on hand to grant such aid.

And suppose, half a million of these Russian Jews would come, and would in a few years out-number all the Sephardic and German Jews now living in America - how could they Russianize you, dear reader, and you, and you? Would you be compelled to wear Russo-Jewish Kaftans, because a future Russo-American Synod might decree that Malbush Nokhri (the manner of dressing as Gentiles do) would be 'Hukkath ha-boyim (an anti-Jewish custom)? Or would you have to give/your grammatical speaking, and would you be caused  
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JEWISH

Jewish Advance, August 12, 1881.

WPA (ILL.) PROJ 30275

to talk in the barbarous jargon of Podolia? The reform party may be out-numbered, and the new orthodox party of our Portuguese and English friends may be out-numbered by the old orthodox, culture-hating party, hailing from Volhynia and Bessarabia. But the minorities will have the rights and the means to remain uninfluenced by the Russian majority.

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JEWISH

Jewish Advance, April 15, 1881.

WPA (ILL) PROJ. 30215

To the Editor of the Chicago Tribune.

Chicago, April 8. - That racial questions should be introduced when a mayor of a large city is to be chosen is a deplorable circumstance. Your statements in your today's and yesterday's issues appear to me not well grounded. While some Jews have probably been influenced by reports of derogatory remarks said to have been made by Mr. Clark about the race, I am confident the majority of the Jewish voters knew nothing whatever thereof. The Jews in this city are so much scattered, and so much divided on questions of religion, politics, etc., that I would be at a loss to know in what way a pronunciamento issued by some Jewish "Boss" could have the desired effect, and if this thing were attempted with a certain free-masonry, and perchance, the Hebrew idiom resorted to, I venture the assertion by far the overwhelming majority of Jews would not understand it.

If one or the other Hebrew merchants had a personal grievance against Mr.

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JEWISH

Jewish Advance, April 15, 1881.

WPA (LL) PROJ 30275

Clark, rest assured, Mr. Editor, the Jewish citizens at large do not consider that sufficient reason to antagonize him. There was no consolidation on the part of the Jewish voters on last Tuesday. In fact the "Jewish" vote, with its imputed pliable solidity, is a thing more of the imagination than anything else. The most gifted, the most prominent men among them would not undertake to control them or guide their political actions.

Henry L. Frank.

WPA (ILL) PROJ. 30275

Jewish Advance, January 21, 1881.

If the brethren of District Grand Lodge No. 6 of the Independent Order B'nai B'rith, desire to know what impression their "elegant speeches" and "judicious action" in the charter business has made upon the public they may take notice of the manner in which our daily papers have summed up the affair. The Chicago Times did it as follows:

## Drawing the Line.

If Christians Object to Jews, the Latter in Turn "Sit Down" on Other Jews. The Convention of the I. O. B. B. Decisively Refuses Charter to Polish Applicants. The Chief Objection Being an Alleged Super-abundance of Filth and Ignorance.

The Illinois Staatszeitung terms the affair:

Eine Judenhatz unter Juden  
(Jew-baiting among Jews)

Comments are unnecessary.

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JEWISH

Illinois Staats-Zeitung, October 18, 1880

JEWISH AND YIDDISH CONTRIBUTION



In Monday's edition of the Illinois Staats-Zeitung, appeared an editorial on the above subject. You deserve, and are assured of thanks as well as recognition from all Jews for your honest, correct and courageous conception regarding the difference of these two words.

You hit the nail on the head. This race of Walachia (also spelled Wallachia) and Russia, whose cultural standard is still more than half Asiatic; these people cannot rid themselves and have no intention of ridding themselves of the dirt that has surrounded them since remote antiquity; they find it impossible to comprehend the spirit of the time, to understand progress, religion and civil liberty.

Their education is limited to the Talmud and superstitions; they are mendicants in Europe and peddlers throughout America. They are the type, which our Christian co-citizens designate as Yiddish, and the term is justified. In Prague, and other old Jewish cities, we still find, even today, Jewish districts (Jewish quarters) whose inhabitants form a state within a state,



Illinois Staats-Zeitung, October 18, 1880



just as we have here in our great and lovely Garden City, a similar section at Canal Street near 13th Street. There the people's trade, barter, language and morals, are still a relic of past ages, the "second-hand Egypt". In one word they are Yiddish, but not the intelligent Jew, whose homes bid a welcome to all cultured people, regardless of their religious beliefs - where one meets ambitious men; their capable wives and the young generation. Continue in the same spirit, Mr. Editor, the time is near when Schiller's words will bear fruit: "Let us be a united people, brothers all", only with this distinction, - the sisters are included.

A Jew.

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JEWISH

MPA (ILL) PROJ. 30275

Sinai Congregation, Special Meeting, Minutes, Feb. 19, 1880.

Be it resolved, that the Executive Board be requested to invite and receive applications for the position of minister of this congregation from Jewish Theologians of modern reform principles and of good repute, who have graduated at a German University with honor, are excellent also in all those branches of study which characterize the learned Rabbi of our day and who are good orators and able to preach in the German and English vernacular.

Resolved, that inasmuch as circumstances over which we have no control, prevent a large number of our members and young Israel especially from attending public worship on the Biblical Sabbath, this congregation considers it an imperative duty to hold services on the common day of rest, and to this end it shall be the duty of the incoming minister to attend to all functions of his station on Sabbaths and festivals and to deliver lectures before this congregation on every Sunday.

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JEWISH

Sinai Congregation, Special Meeting, Minutes, Feb. 19, 1880.

Resolved that the incoming minister shall also take charge of our Sabbath School and devote a portion of his time to the instruction of a class of young men and ladies who have graduated at our Sabbath School and are desirous of making further advancement in Jewish lore and history.

The Chicago Tribune, January 25th, 1880.

LIBERAL JUDAISM.

At the last meeting of the B' nai B' rith Grand Lodge, District 6, held in this city, the following was adopted:

Resolved, that if a candidate applies for membership in a Lodge, of whom it is doubtful or disputed whether he is a Jew or not, such candidate shall declare in writing:

1. That he confesses his belief in Judaism, and,
2. That he does not belong to any non - Jewish church, or other non - Jewish religious organization.

The Jewish Advance of yesterday comments on this innovation as follows:

One resolution, adopted by this Grand Lodge promises to assume a historical importance of great magnitude. It is the resolution of admitting members into the Order on the simple declaration that they adhere to Judaism and without adhering to any ceremonial compliance with Jewish usages and customs.

The Chicago Tribune, January 25th, 1880.

If on one side this resolution makes the Order eminent by Jewish in principle, it on the other hand, opens wide the doors for any outsider that may desire to join our ranks. It is an important sign of the time, the magnitude of which can hardly be estimated at present. While prejudices against the Jewish race prevail all over the world, and even representative Christian scholars are not ashamed to rouse the ghost of Judeophobia from its place of medieval confinement, - a Jewish corporation comes forth, generously and boldly saying: "You are all welcome in our midst, to share in our brotherly provisions, to take part in our public efforts, to work with us in behalf of the poor and needy. If you only declare that you are one with us in the belief of our God, you are our brother in spirit, and we desire no more."

It was perhaps the most important day in the history of the Order B' nai B' rith, when this resolution was adopted by District Grand Lodge No. 6. It is certainly the grandest day of this district. All who have taken part in the passage of this resolution, may congratulate themselves of having aided in the accomplishment of a historical work.

The Chicago Tribune, January 25, 1880.

The Occident, also an Israelite organ, gives its hearty support: The cause of Judaism can only be fostered and encouraged, and the pernicious preconceived antipathies against Jewish belief and philosophy materially abrogated, if we throw open the portals of our institutions and admit men of good morals and probity, of all mankind.



The Occident, December 19, 1879

Sinai's Chanukah Celebration

We anticipated to bring a lengthy report of the promised great things that were to be offered by this haute volle congregation, which occurred on last Monday evening. We are sorry however, the results proved otherwise, order and decorum were wanting. Much confusion prevailed and the exercises were exceedingly mediocre. They had Christmas trees but no chanuka lights. Is this according to the spirit of the repeatedly claimed talmudical lore of their recently appointed religious teacher? Might not the spiritual adviser have taken less responsibility with the exercises and thereby avoided the ire of his directors? It is a pity that the talented offsprings in that congregation should have been summarily curtailed of their grand geniuses and forensic display.

WPA (ILL.) INC.

The Chicago Tribune, Sept. 28th, 1879.

CONVERTING THE JEWS.

To the Editor of The Tribune, Chicago, September 22nd.

Some time ago your paper contained a report concerning the "Conversion" of a Jewish boy of this city to Christianity.

Referring to the report, I would respectfully ask a few questions, and I would be obliged for your kindly answering the same.

1. Is it morally right and justifiable to enroll an ignorant Jewish boy, a minor, among the pupils of a Christian Sunday School, and to give him there, during a course of two or three years, a Christian training without the knowledge and consent of his parents?
2. Is it morally right and justifiable to baptize an ignorant Jewish minor without the knowledge and consent of his parents? Is it morally right and justifiable to cause by such an act unspeakable grief to old parents, who look upon the denial of the one God of Israel by one of their children and upon their worshiping any human being as a deity as one of the greatest misfortunes that could befall them?

The Chicago Tribune, Sept. 28th, 1879.

3. Is it morally right and justifiable to encourage a Jewish boy, a minor, in his waywardness and in his continued transgressing of the Fifth Commandment, - to become an accomplice to him in his deceiving his parents by lies and double dealing.

4. Is it legally permitted to anyone to baptize a Jewish boy, a minor, without the knowledge and consent of his parents? Would the Shaffner family have sufficient reason for commencing an action at law against the Revs. Reid, Goodwin, Pentecost and their "Christian" accomplices? If so, they ought to commence such a suit against the spiritual kidnapers and thereby create a precedent that might help to settle an important question, and might guard the community against the repetition of similar criminal acts.

I do not expect that an enlightened and truly religious Christian community will indorse the action of the Rev. Goodwin and his accomplices. Such actions must be placed on the same level with the baptizing of the boy Edgar Mortana by the clergy of Rome some twenty years ago, - an act which then was denounced as a most shameful one, not only by Jews, but also by all the Protestant world

The Chicago Tribune, Sept. 28th, 1879.

in Germany, England, United States and even by pious Catholics.

A Jewish Father.

Jewish Advance, September 12, 1879.

WPA (ILL) PROJ. 30275

As this is the time when our fathers and friends of the Old Country, go to visit the graves of the Departed, it would be high time for the Chicago Community to see that such graves should at least be redeemed from desecration. The old Jewish Cemetery of Lincoln Park is in the most neglected condition. A gravestone with a Hebrew inscription serves the purpose of a stoop to a urinal. This is simply a disgrace to our community. Why cannot the bodies be removed from the spot? If the congregation or society which owns the spot is too parsimonious to do it, other Jewish Societies should interfere.

The Chicago Tribune, Aug. 11th, 1879.

CORBIN AND THE JEWS.

Every respectable journal in the land has not only denounced the vile calumnies that Mr. Corbin has hurled against the Jews, but have in most instances done so in terms highly complimentary to Jewish communities. They have characterized the aspersions cast upon the Jewish race as wanton, false and undeserved.

Let us remember that Mr. Corbin's action is not that of one individual. He represents a body of men, of whom he is merely the mouthpiece. Therefore, we hope those of our friends to whom our remarks are applicable will see the urgent necessity for improvements and accept the warning. We are well aware that certain old habits are indeed difficult to shake off. But we do know that a lot of things that have been criticised on both sides, must be changed. Otherwise not alone Christians but also Israelites of culture and refinement will not associate with those who refuse to come up to the standard of good society.

Many complaints against the Jews should not be charged to the account of race or religion. If reared in Germany, his manners and customs are German. If brought up in England, the Jew is to all intents and purposes an Englishman; if in America, an American.



The Chicago Tribune, Aug. 11th, 1879.

*me* *→* Nearly all the Jews in this country are either directly or indirectly German-born or German-bred. Many of those habits, which are objected to by Christians, are German habits which do not apparently offend, when in a German, but which seem to be especially obnoxious to Christians, when they are noticed in a Jew.

For instance, the practice of going in shirtsleeves, is looked upon with horror by the present-day American woman. Whenever she sees people, Jews or Gentiles, sitting in shirt-sleeves by their windows, reading comfortably their newspapers, or eating their meals in shirt-sleeves, this is from her point of view a behaviour of low manners and vulgarity. And since she notices this more frequently among Jews or Germans than among Americans of the same social rank, she sets it down to Judaism and considers the described disliked practice as another of those destructive signs which separate the chosen race from the rest of mankind, and which make them unfit associates for Christians. Against such prejudices as these, it is, of course, hopeless to fight.

The Chicago Tribune, Aug. 3rd, 1879.

OSTRACISM.

The Jewish Advance.

We owe a debt of gratitude to such worthy and estimable personages like Hilton, Corbin and others of the genus, who have the courage and honesty to express the prejudice which dwell in the hearts of many against our race. If it were not for such persons, we might become forgetful of what we are, what the world owes to us, and what we owe to the world. We might indeed be rocked into a sweet slumber with the dreams of a Christian civilization, of brotherhood of the human family, of peace, love and harmony, advancement and enlightenment floating before our deluded fancy, and making us forget the real state of affairs in this world. Hilton, Corbin and others, when expressing the sentiments nourished by many others against our race, remind us that we are Jews, that we are still proscribed by the descendants of those generations which have burned our ancestors at the stake, which hunted and persecuted them, because they have been Jews. Such persons as Hilton and Corbin teach us to remember that notwithstanding our endeavor to imitate and outdo our neighbors in the worship of fashion and in the neglect of our religious duties; notwithstanding our professed liberality and hyper-philosophical tendencies; notwithstanding we isolate ourselves from each other and form societies in which we eschew every-

The Chicago Tribune, Aug. 3rd, 1879.

thing specifically Jewish - we are nothing more or less than Jews.

But it is a shame to the civilization of our time to have such prejudices and to make such distinctions.

A shame, is it? Is Mr. Shoddy, who professes to be a true Israelite, is he ashamed to make discriminations against his brother Israelites who have not been born in the same country with him? Is there no ostracism against the Polacks by the Germans; against the Germans by the Alsatians; against the Ashkenazim by the Sephardic Jews? And if we nourish and maintain such prejudices against one another, if in our midst classes and grades are formed entirely distinct and unable to mingle with each other, why should those whom Hilton and Corbin represent, be branded for ostracising the Jews in general?

One of our French contemporaries remarked a few weeks ago that every Christian who expresses animosity toward the Jews as a class, always makes an exception

The Chicago Tribune, Aug. 3rd, 1879.

of one or more individual Israelites. Therefore, our contemporary said, it would be safe to let the enemies of our race do all they please against us, if only every one of them should pick out his favorite Jew and accord him all the rights of a man. It would soon be found that there would not be Jews enough for all the prejudiced Christians to respect. If the same rule **is** applied to the Jews, who are prejudiced against each other, it is hard to tell how many Polacks our enlightened German friends would have to treat with respect. Hilton and Corbin Jews can be found in every society, and, before, their Christian brethen are roughly dealt with, they should be given what they deserve.

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The Christian Hiltons and Corbins deserve our gratitude for reminding us that we are Jews, for rousing us from the lethargy in which we are apt to sink by dint of our excessive "enlightenment" or by the pride of riches, or by the pursuit of fashion. They deserve our thanks for showing us our true friends - the friends of humanity.

The Chicago Tribune, Aug. 3, 1879.

For if it were not for them, we would have no occasion to see how the entire press is against Jewish ostracism, and how we lack yet a great deal of liberality in our own midst to become just toward the spirit of the time.

The Chicago Tribune, July 31, 1879.

THE INFIDEL AND THE JEWS

Col. Robert Ingersoll contributes a paper to the Corbin-Jewish controversy in the form of a letter to the Hon. J. J. Noah. It is replete with characteristic "hits" and supplies what was wanting to the completeness of Mr. Mark's satire. Mr. Ingersoll's scorn of Christians is quite equal to the popular idea of the Christian scorn of Jews. It is with very fine irony that the lecturer on "The Mistakes of Moses" calls attention to the fact that the Jews furnished their persecutors, the Christians, with a system of theology; that the Jews "are the only people according to the dogmas of the day with whom the Almighty ever decided to have any intercourse whatever"; that all inspiration comes through the Jews, and that all the prophets were of that despised race. Then he deals a telling blow to Jewish pride of descent by referring to Abraham's shabby treatment of Hagar and his "willingness to murder his own son," to David as "the murderer," and to Solomon as the "Mormon." The following is very characteristic:



The Chicago Tribune, July 31st, 1879.

"When we remember that God selected a Jewess for His mother, passing by the women of India, Egypt, Athens and Rome, as well as the grandmothers of Mr. Corbin, it is hardly in good taste for the worshipers of that same God to hold the Jews in scorn."

If the humor of this passage is rather coarse, that part of it which represents God as "passing by the grandmothers of Mr. Corbin" is not wanting in pungency. On the whole, the latter is not quite good natured.

It is cynical, and its cynicism is unrelieved by that sweetness of temper for which Mr. Ingersoll is so justly distinguished. The three subjects of it - Corbin, the Jew, and the Christian - each in turn comes in for a share of the taunts of the Infidel.

Mr. Ingersoll, however, falls into the error of assumming that the controversy is wholly religious, whereas the fact is, there is no element of religious persecution in it.

The Chicago Tribune, July 31, 1879.

Nothing is more certain than that Mr. Corbin has not excluded the Jews from the Manhattan Beach Hotel because they profess the Hebrew faith. Publicans are not famous for their devotion to theological tenets and dogmas. They desire to fill their houses with the most profitable guests. If they exclude a class, it is because they firmly believe that another and more profitable class will promptly supply the places made vacant by the act of exclusion. In proscribing the Jews, Mr. Corbin has undertaken to make from the community a selection of guests. In a word, in refusing hospitality to the Jews, he hopes to secure a more acceptable and more profitable patronage from anti-Jews. Nor is it to be presumed that he has reached this conclusion of his own motion. Americans, Germans, English, and Irish, who find many of the Jews disagreeable table and parlor associates, have protested against their presence in large numbers at the Manhattan Beach Hotel. It follows that the apparent hostility of Corbin to the Jews is in fact the hostility of a class of his guests. Corbin surrenders the control of his hostelry to these snobbish classes. He ought to reflect, however, that from the moment he consents to such surrender, his hotel ceases to be a public house. The stuck-up class, who insists upon the exclusion of the Jews, might with equal propriety demand the exclusion of the Methodists, or the Baptists, or the Free-Thinkers.

The Chicago Tribune, July 31, 1879.

And if the controversy were in fact of a religious character, we should soon have Jewish hotels, Methodist hotels, and Roman-Catholic hotels. Fortunately, as we have already remarked, it involves no religious element whatever. Mr. Corbin's non-Jewish guests object to the Jews on account of their alleged peculiar habits.

But it is to be regretted that so strong an incentive to the continued isolation of the Jews should be offered, as is found in their exclusion from the hospitality or rapacity of the great watering-place hotels of the country. Mr. Ingersoll makes this no less philosophical than just observation:

"Every American should resent every insult to humanity, for while the rights of the lowest are trampled upon, the liberties of the highest are not safe."

We insist that the Negro, clothed with the rights of citizenship, shall have the lesser right to occupy such public conveyance as he chooses to employ for hire, whether his companionship is agreeable or otherwise to his fellow-passengers. But the right of the Jews to enjoy the hospitality of a publican's house is of precisely the same character. If Corbin may exclude a thousand Jews from the Manhattan Beach House, the proprietor of the Palmer or the

The Chicago Tribune, July 31st, 1879.

Grand Pacific may with equal propriety exclude one Jew or a dozen from his establishment.

When Frederick Douglas was excluded from the public table of a hotel on account of the color of his skin, all good people were indignant. Whatever the feeling may be at present in regard to the act of Corbin, time will surely evoke a powerful public sentiment in condemnation of it. The persecution of the Jews, whether on account of their exclusive religion, or their social habits, or display of diamonds, on the heel of the political events of the last twenty years, is monstrously anomalous. Those who have the temerity to undertake the enterprise, will fall pierced by the shafts of indignation and ridicule.

The Chicago Tribune, July 31st, 1879.

THE CORBINS AND THE JEWS.

To the Editor of the Tribune, Chicago, July 30th. -

It appears to me that the Jews and their friends, and the Corbins and their friends are alike very unjust to the Corbins, Judge Hilton, and all other landlords who choose to keep hotels for Gentiles. Their reasons for excluding Jews from their houses are certainly good and sufficient, and such as should be recognized as void of offense.

The case stands thus: A Jew will not eat pork or anything into which it enters as an ingredient. This peculiarity creates confusion at table, occasions very great loss to the proprietor of the house, and annoyance to his other guests. And he certainly has a right to say that he will not incur that loss and subject them to that annoyance.

The food ordered and rejected, on account of the discovery or suspicion of lard or bacon, would of course be lost. Then as the estimates for a hotel are made on the basis of lard as a lubricant, no one has a right to demand olive oil as a substitute.



The Chicago Tribune, July 31st, 1879.

The trouble lies in a nutshell. Shall the Corbins and Judge Hilton sell olive oil and butter at five cents a pound, and have their table linen greased without compensation for the laundress?

According to the financial policy of the original Jacob, a Jew will of course get all he can for his money. But for this a Christian should rather do him honor, since that policy is a part of our divine revelation. If God "loved Jacob," who was the sharpest man in bargains, of whom history gives any account, and "hated Esau," who was a generous, large-hearted gentleman, why should not we honor the descendants of Jacob for following the example of their ancestor who was the especial favorite of the Deity?

Our modern ideas of finance would say that Jew guests and all other guests should pay according to the cost of entertaining them, and that when a host does not choose to establish a Jew department in his culinary establishment, he acts in accordance with that freedom of choice which leads one man to deal in hardware and another in dry goods.



The Chicago Tribune, July 31st, 1879.

To insist that he shall submit to having the time of his servants taken up in cooking and carrying food to be rejected and so lost, that he shall furnish butter and olive oil at the price of lard, is doing him a gross injustice.

To make a case of religious or race persecution out of this affair, is simply ridiculous; and if it should lead to the establishment of hotels and tables, where dead pig would not be served in any form, there are more people than Jews, who would have reason to rejoice. I, for one, should always want to go to the Jew hotel if to any.

As it now is, I avoid a hotel and boarding house as I do a pesthouse, not only on account of the swill mixed up in two-thirds of the dishes, but of the dough served as bread. If there were ~~as~~ many anti-dough eaters in this country as there are Jews, hotels would be obliged in self-defense to promulgate orders against entertaining them, for they would be almost as troublesome as anti-pork eaters.

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JEWISH

The Occident, June 13, 1879.

Several Chevroths religious charitable organizations, we are told, have already secured halls for divine services during the ensuing holy days. Nothing is more derogatory to the existing Congregation, the best of whom are deeply in debt, than such interference of charitable institutions into affairs which do not belong to them.

(ALL.) PROJ. 30275

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JEWISH

Jewish Advance, Nov. 15, 1878.

# SABBATH SCHOOLS

by  
Ben Adam

Four or five of our congregations have Sabbath schools where efficient teachers, paid or voluntary, are working. The rest, especially the Polish congregations, would rather spend a lot of money for a cantor or a shohet than spend any money to hire a teacher to instruct their children. They are charitable and generous toward strangers, and are very anxious to support theological students in the Yeshivoth of Volozhin "for the sake of the Torah," but neglect the education of their own children.

WPA (ILL.) PROJ. 36275

Jewish Advance, Sept. 20, 1878.

[CONGREGATIONS IN NEED OF SABBATH SCHOOLS AND FUNDS]

During the one or two years we have had Y.M.H.A. here, has anything been done for Judaism? Not that we know of!

Some of them have even excluded all religious questions from their literary programmes, giving preference to funny Irish dialogues, or antiquated and stale farce of no merit whatever. They meddled in questions that are of no earthly use to anybody; they tried to solve social problems that are too high for the layman, but they forgot their religion.

Many of our Congregations are poverty-stricken; some have no Sabbath schools at all, and many of those that have some cannot afford to maintain them for the want of funds.

Would it not be better to lend a helping hand in this direction than to lose large sums of money in excursions and picnics.

The Jewish Advance, September 13, 1878.

WPA (ILL.) PROJ. 30275

To the Officers and Members of the Congregation Bnai Sholon.

"Bretheren: In view of the fact that the principle which I feel myself called upon to advocate cannot be followed up by your congregation, and I not being able to yield my reform-principles, I have resolved to tender you my resignation; this resignation to date from September 1st and be irrevocable on my part.

Respectfully,

Henry Gersoni."

Upon which the following resolutions have been adopted and published by the Congregation BNai Sholom.

The Rev. Dr. Henry Gersoni, having tendered his resignation as the Minister of the congregation, on motion it was resolved, that

WHEREAS, the majority of the members of the congregation do not concede to the advanced reform principles of Dr. Gersoni; and

WHEREAS, Dr. Gersoni is resolved not to yield his reform platform;

THEREFORE, the officers of the congregation feel compelled to accept his resignation to date from September 1, 1878.

The Jewish Advance, September 13, 1878

WPA (ILL.) PROJ. 30275

At the same time we take pleasure to attest that during the official period Dr. Gersoni has been with this congregation his moral and official conduct has been to the entire satisfaction of the congregation.

Signed: Isaac Glogosky, Acting President  
Lewis Keffer  
Tobias Goldschmidt  
Jonas Moore  
Isaac Livingston  
David Witkowsky  
Solomon Harris

Chicago, Ill., July 21, 1878.



Jewish Advance, September 6, 1878.

### Retrospect on the Year 5638

The religious year of 5638 draws to an end. It may therefore be proper now, at the closing of the year 5638 of our religious calendar, to review what we have accomplished in this year, and how the ensuing 5639 will find us.

Our Jewish community of this city seems to be not in a position to act unitedly and in harmony in any general movement which concerns our race and religion. Since the great Fire has dispersed the members of the various congregations into different parts of the city, there seems to be a general disability in congregational matters. There are members, for instance, living miles away in the northern and western parts of the city, who belong to a congregation in the southern part. They had joined that congregation many years before the great fire; they have relatives and friends in the burial ground of their congregation, and stand in friendly connection with the other members. They cannot, therefore, resign their membership there and join another congregation which is nearer to their dwelling-place. They continue their membership by paying their dues, but cannot take any active part in the management

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of their congregation. The synagogue is too far from their house for them to be able to attend service. They seldom even can attend the business meetings of the members. Hence, no energetic united action can be accomplished. The few members living near the synagogue are those who take the most active part in congregational labors, and cliques and clans are a national consequence; damaging the religious principles for which a congregation should work. If a quorum of members are "drummed" together for a meeting, they invariably vote according to the biased opinion of the few leaders.

Again, the Sabbath is the best business day in the week. The gentlemen have therefore no time to attend service. But the Sabbath is also the best day for shopping, and the ladies who must attend to that important affair are compelled to have their housework done in the forenoon, and thus they have not time to attend the services at the synagogue. Thus, the ministers officiate before a

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WPA (ILL.) PROJ. 30275

few old ladies, who are the judges of his work, and whose judgment influences the actions of their husbands and sons at the congregational meetings.

There is not a respectable man but he belongs to two or three lodges of our secret orders. The meetings of the lodges are considered of greater importance than those of the congregation. They are certainly of immediate practical significance, inasmuch as the sick-benefit and the endowment funds are connected with them. There is a great deal of charity and benevolence shown by our Orders. But these Orders have no specific religious character. The pre-occupation with lodge affairs absorbs a great deal of the interest due to specifically religious congregational matters.

Our Jewish educational matters have fared none the better during this year. Positively nothing has been done for the instruction of the children of poor parents - nothing by the community, although, perhaps something by a few isolated individuals.

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Our charitable institutions? We have no hospital, no orphan asylum, no home for the aged and infirm of our poor brethren. We have a relief society and a few ladies' societies partly co-operating with it, partly working for themselves. A few occasional applicants have been assisted, a few poor families have been helped to food, fuel, clothing, and in cases of sickness. We have done what our means allowed us to do - the means of the charitable societies, namely.

Our young men's culture and social affairs have been thriving much better. The young men's societies have had literary gatherings, social entertainments, and meetings for mutual improvement.

As to the social standing and achievements of our community during the passing year, it is not different from that of other communities.

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The Jewish Advance, August 16, 1878

WPA (ILL.) PROJ. 30275

## What Does It Mean? Disintegration, or Rejuvenation? (Editorial)

In two former articles of this journal (No. 5 and No. 8) it was stated that the number of inter-marriages between Jews and non-Jews is constantly increasing, and that this inter-marrying will work as a powerful destructive element within Judiasm, if wise measures will not be taken in time to counteract them.

We know that not every Israelite will, with regard to mixed marriages, look so pessimistically into the future of Israel. But, gentlemen, in 99 cases out of 100, the descendants of mixed couples, even of such in which the mother is, or was, an Israelite, have lost all adherence to, all knowledge of, all connection with Judaism. We could, in proof of this, give illustrations from facts that happened and still happen in Chicago.

There was a time when there was good and sound sense in the doctrine that Once a Jew, Always a Jew. When a Jew was understood to be a member



of a distinct nation or tribe, he could not cease to be a Jew by having a few drops of water sprinkled upon his head. But Judaism divests itself daily in more and more of its tribal garb. It becomes daily more and more denationalized. It enters evidently more and more into a new phase of its history, when it will be transformed into a religious community, and lay aside its national garments. The process of denationalization will be greatly hastened on by the rapidly increasing number of inter-marriages.

While our nationality is about being lost in Western Europe and in America, our duty is now to see to it, that our religion shall remain as a mighty spiritual power in the world, and that our own kinsman, our children, and our grandchildren shall be kept within the Jewish boundaries. And our hope is, that the denationalization of Judaism will in the end prove to be one of the great blessings of mankind; the transformation of Judaism into a world-conquering religion.



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JEWISH

The Chicago Tribune, Aug. 6, 1878, 4:6.

### HILTON

Judge Hilton, who banished the Jews from his Grand Hotel in Saratoga last year, is now reaping the reward of his meanness and exclusiveness by seeing his house nearly empty, notwithstanding his efforts to fill it up. His narrow and selfish policy is not calculated to build up the hotel business, and it is reacting against the property in a marked degree. In spite of all his efforts the concern languishes and the magnificent outlay of A. T. Stewart could probably be bought for one-third its original cost.

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Sinai Congregation, Board of Directors, May 27, 1878. JEWISH

Minutes

[FOR AN APPEAL]

MINUTES

The president (B. Loewenthal), G. Snyder, Rose, L. L. Meyer and Mergenthum were appointed a committee with a view of preparing a circular to be addressed to a select number of Israelites of this city, containing an appeal for their sympathy with our cause and a solicitation for membership or the renting of pews or seats in our Temple.

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JEWISH

The Chicago Tribune, June 26, 1877, 4:1.

### HILTON-SELIGMAN

Forty-six business firms in Cincinnati, including some of the wealthiest Jewish houses in that city, have taken joint action in reference to the Hilton-Seligman affair, and, resenting the affront as one which is directed toward the entire Jewish race in America, have entered into a compact pledging themselves to hereafter hold no business relations with the house of A. T. Stewart & Co.

## SELIGMAN-HILTON

Mr. Seligman's tardiness in bringing his suit against Judge Hilton suggests the inference that he prefers leaving his vengeance to be worked out by the members of the ten tribes. In the outset the banker's position was an excellent one. A survey of all the facts shows him to have been shamefully abused, and, had he acted on his own responsibility, he would have vindicated himself and his religious predilections, and become a second Moses to the Israelites all over the world. The stated reason for his rejection from Hilton's hotel was a fine ground on which to establish a fight, wherein he was certain of victory and laurels. But Mr. Seligman chose an ill-advised course, and by casting his personality into the contest robbed it of its broader principles, and left the general public to select between two individuals in bestowing their sympathies. In his statements and correspondence, he has assumed that he was insulted, and, collaterally, his religion, assigning to the more important a secondary place. It is characteristic of the American people to pay little regard to individuals, and profound respect to representatives of classes; and had the banker sunk his personal feelings in this unfortunate matter, and held up the fact that he had been ostracized for certain peculiar methods the class to which he belongs follows in the worship of God, the instinctive love of religious liberty on which every American prides himself had sprung to his defense, and Hilton had been crushed by an overwhelming expres-

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The Chicago Tribune, June 25, 1877, 4:6.

sion of public opinion. But with that self-esteem attached to all wealthy men who have secured position through their wealth, Mr. Seligman assumed that he, and not so much his religion, was the Gen. Boum from whose head the cocked hat of his dignity had been snatched by the suddenly famous Fritz, who unites the diverse functions of running a hotel and keeping a dry-goods shop. The first thing Seligman did was to show that he and Hilton had had business transactions before, not altogether pleasant, as appears from the misty admissions of both, and the public regards this circumstance as suspicious, and are inclined to let the gladiators fight the battle without intervention.

The crafty method adopted by Seligman and his counsel to induce Jews to withdraw their patronage from Hilton counts for nothing. It is an element of the Jewish faith to purchase goods at the lowest possible rates, and if Hilton commanded a large and influential Israelitish custom, it was because that custom found it to the interest of its constituents to patronize his establishment, and, if they did, they are not to be driven to any quarter in which those interests would suffer. So that wing of Mr. Seligman's attack is not of much avail. If a few of the more susceptible among the Jews have withdrawn their trade from A. T. Stewart & Co., it will find its way back.

The Chicago Tribune, June 25, 1877, 4:6.

The argument that there are many of his own religion whom Mr. Seligman would not entertain at his home is without force. The grounds upon which he would exclude them would be purely personal, and it was in intruding his personal rights into the present controversy that he made his grave mistake.

There was one course for Mr. Seligman to take, - a dignified course, - and that an appeal to the courts, and a placid acceptance of the decision. This he failed to do, and an opportunity was lost.



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JEWISH

The Chicago Tribune, June 23, 1877.

HILTON-SELIGMAN

To The Editor of The Tribune:

Chicago, June 22. - The Seligman-Hilton controversy seems to have created quite a stir among the Jewish population of our city, and, judging from the contributions in your paper, the smoke wafted by the wind threatens to increase. I am surprised that the Rev. Dr. Felsenthal, for whose learning and ability I entertain the highest respect, does not in a case of this kind counsel moderation, rather than incite his religious followers and believers, of whom there are about a million in this country, against this single individual, - Mr. Hilton. Much better would it be to treat this hostler's act with contempt. This innkeeper's individual act will not serve to resurrect the medieval days of barbarous persecution against the Jews. Far from it. Hilton's act will bring its own punishment. Let him at the end of the year balance his books, and compare the result with that of last year, and there will be a decided difference in favor of the latter. Added to this, there remains for each individual who feels himself slighted a la Seligman a civil remedy. The laws give the Jews, and protect them in the enjoyment of equal rights and liberties with all other sects. Why, then, make a national offense of what is private and special? I realize the feeling of those who have thus been insulted, but yet I cannot help feeling that there is some secret trouble and controversy which underlies this

The Chicago Tribune, June 23, 1877.

sudden outburst, especially when we remember that but a short time ago these same parties were on the best of terms.

Let the Jews be forgiving and relenting, and thus furnish examples for their Christian brethren, some of whom, as in the case of Judge Hilton the hostler, may be profited thereby. Such outbursts as this will in a short time be buried by the march of progress, and enlightenment, and refinement.

A Jew.

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JEWISH

The Chicago Tribune, June 22, 1877, 4:1.

### HILTON-SELIGMAN CASE

Exactly what interests the Rothschilds have in an opposition hotel is not apparent, but it is said in Washington that if the action of Hilton is an "entering-wedge to the proscription of Jews in America," the great bankers will withdraw from the Syndicate and oppose American credit in Europe.

Seligman is in an unenviable position. Hilton kicked him out the door, and his friends are jamming him down the chimney.

The Chicago Tribune, June 21, 1877, 3:3.

SELIGMAN-HILTON

To The Editor of The Tribune

Chicago, June 20. - You are certainly right in saying that the action of Judge Hilton, in excluding Mr. Seligman from his hotel, should not be constructed as a signification of a prejudice prevailing against the Jews generally.

Mr. Hilton, however, not only insulted Mr. Seligman, but, by giving instructions not to admit any Hebrew into his hotel, threw a deep offense into the face of the undersigned, and of every one confessing the Jewish faith and belonging to the Jewish race. What charges has this Mr. Hilton to bring against me and against my friends A, B, and C, by which to justify his vulgar insults against us?

What charges has he to make against my said friends, whom he has never met before, and who undoubtedly stand mentally and morally on the same level with him, and very probably above him? One thing Mr. Hilton has certainly demonstrated. He was successful in showing that he is filled with a spirit of narrowness and of medieval fanaticism and that he would have shone brilliantly in a society of bygone ages. If now the Jewish merchants would not withdraw their custom and patronage from the various houses conducted by this Mr. Hilton, and if they would not thereby manfully

The Chicago Tribune, June 21, 1877, 3:3.

resent, in as far as possible, the insult they have experienced, they would show a lamentable lack of self-respect.

I hope, however, and expect that the Jewish business men, without exception, will act in this case in accordance with their sense of honor and of dignity. And I furthermore expect that hundreds of Christian clergymen, and jurists, and merchants, and citizens generally, will powerfully aid the Israelites in their combating this spirit of fanaticism that dares to appear again in the fourth quarter of the nineteenth century. Respectfully,

B. Felsenthal,  
Rabbi of the Zion Congregation



The Chicago Tribune, June 21, 1877, 3:1.

ISRAEL AND THE GENTILES

To The Editor of The Tribune:

Chicago, June 20. - In your editorial on the Hilton-Seligman affair, which has raised quite a sensation among all intelligent Christians as well as Jews, and more especially your comments on the fact that such a spirit, which was supposed to have died long ago, should again be revived in an age of enlightenment, you have shown yourself worthy of the modern idea of a journalist. But there were some statements which you made to the following effect: "If there has not been the same harmonizing of interests socially, it is not entirely the fault of the Christian races. The Jews themselves are the strictest constructionists in religious matters. They are exceedingly clannish in their associations and amusements; they prohibit inter-marriage with Christians, which is itself an insurmountable social bar; and they have never taken the same pains and cultivated the same opportunities for removing social prejudices, as in business, the professions, and politics, and in so far as this is true they have only themselves to blame." And the Jews have frequently, from time to time, made strenuous efforts to break up this so-called social barrier, and have been as often repulsed. This existing clannishness is a necessity.



The Chicago Tribune, June 21, 1877, 3:1.

The Jews have tried to have their children forget that they were oppressed children; have tried to inculcate oblivion of the old feuds; have imbued them with the liberal spirit of religious toleration; and no sooner has this "broad Christian spirit" implanted itself than they are reminded by the Christian children that this feud still exists. Not more than six months ago did an insignificant dancing-master in this city refuse admission to his class to Jewish children, on the ground that the mothers of his "Christian" classes would not permit it. There is not a school in Chicago where the Jewish children cannot tell you every day of some gross insult heaped upon them by their Christian schoolmates. Their first instinct of resentment is to brand them as a Jew, meant to sting their finer sensibilities, - and where does this emanate from? Certainly they are taught that those only who believe in a Trinity are the elect. Sir, this difference has manifested itself in concerts, theatres, and all places frequented by Christians. Why, then, should the Jew not be clannish? Do the Christians not force him to it, when they will not admit him into their society, and when once admitted they will insultingly sneer at him with the epithet always so readily at their tongues' end, "You are a Jew?"

How often do we hear of these slurs at this "unfortunate" race? They have got to be a by-word, and it goes to show that this hatred is inherent in a large class of Christians.

The Chicago Tribune, June 21, 1877, 3:1.

There is no Jew who cares whether Mr. Seligman can stop in the hotel or not, nor does any person care for Mr. Hilton in the affair; but the fact that Mr. Hilton is supposed to be the mouthpiece of a large class of intelligent Americans, who are silently building up that old wall which Lessing and Macaulay broke down, is what is alarming. It shows that danger to the liberty of the citizen is not entirely extinct, but may at any time reappear in another form. Sagacious as De Tocqueville was, and as much truth as there was in his predictions about this country, he could not foresee a religious persecution. This is not yet what may be termed a universal persecution, but who knows what may come out of such outrages if permitted to propogate themselves and if they are not checked in time? We rely on the wisdom of our journals, which are the palladium of our liberties, to cut off the approaches of tyranny and oppression.

A. B. C.

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JEWISH

Illinois Staats-Zeitung, March 24, 1877.

WPA (ILL.) PROJ. 30275

### JEWISH NATIONALITY

Chicago, Illinois  
March 22, 1877.

To the Publisher of the Illinois Staats-Zeitung:

In a postscript to a letter directed to your newspaper and published March 22, you truthfully stated that the Jews are not only religiously united, but are a nation or a race, which fact can not be disputed by anybody.

On account of so many muddled opinions, I take the liberty to clarify a few points. The Jews do not consider themselves as a religious communion, but a nation, (not politically.) We sometimes hear people say that there are no sects in Judaism in which instance the word sect is incorrectly used. Notwithstanding assertions to the contrary, there are Jewish sects to be found in Western Europe as well as in America, which differ as much as does Catholicism from Protestantism.

Of course, they all believe in one Supreme Being, but the orthodox and the reformed Jew, differ greatly in their prayers and ritual life.

Illinois Staats-Zeitung, March 22, 1877.

WPA (ILL) PROJ. 30275

JEWISH NATIONALITY.

To the Publisher of the Illinois Staats-Zeitung:

The 19th century's blissful cultural progress of great inventions and discoveries, had a special influence upon the Jewish people. The results of this powerful change are of such significance that the history of nations and states can not disregard it. The common ties which unified the Jewish people ever since their first national suffering up to and including this century, are being loosened through progress and the spirit of humanity.

The Jew has a keen instinct to take care of his own benefits and a great ability in shaking off the demon as soon as there is no opposition to this tendency. How much of a success there was, is shown plainly in the assimilation of the Jews and various religious sects. The statement of the Chicago Tribune, that the American Jew as well as the Jews of other countries, do not profess any patriotism for their adopted country, is greatly incorrect.



Illinois Staats-Zeitung, March 22, 1877.

Both, the Chicago Tribune and the London Saturday Review, point out that the Jew is especially gifted in some of the arts and sciences, but this does not mean that capability can be considered as a characteristic inclination of the race, but is a natural outcome of conditions. It is not surprising that, for instance, the cleverest physicians can be found among the Jews, because students of the Mosaic confession previous to the year of 1848, were not allowed to enter into the pedagogical or legal profession.

The Jewish student could choose only between the doctor or rabbi. No Jew was a farmer until recently, for they were considered people without a country and for the most part, were regarded and suffered as people with a right for settlement, but forbidden to call mother earth their own.

The absolute equality of the Jew with believers of other faiths will tend to lessen the apparent differences and then the time may come when the old Jewish prophecy will be fulfilled! "Bajomim hahen jihehe Addanai echot," meaning, (Some day all of us will have one cloak and one God.)

A.C.Lebell

Illinois Staats-Zeitung, March 22, 1877.

WPA (ILL.) PROJ. 30275

(Here are two of the many comments, which could be made:)

1. Disinclination of the Jew for agriculture, even in the countries where they enjoy over a long period of time, all the privileges of the rightful citizen.
2. The Jews of only six countries regard themselves as nationally attached, this is the case in Germany, France, England, Italy, Denmark, The United States, and possibly in Portugal.

In East-Europe, Asia and Africa, they consider themselves as a special nation. Their complaint of being regarded a special race is groundless as long as they are proud of the purity of the race. Such distinctions can be wiped out by centuries only, and then not through laws, but through intermarriage. Into this race question, the Jewish religion has mistakenly been drawn, but has nothing whatsoever to do with it.



The Chicago Tribune, March 16, 1877.

### JEWISH NATIONALITY

The recent reproduction of an article from the London Saturday Review upon "Jewish Nationality," with some local application of its statements, in The Chicago Tribune, has called forth some replies from Jewish citizens, who seem to apprehend that The Tribune may have some suspicion of Jewish patriotism. The most important of these communications is that of Dr. Kohler, printed in our last issue, which covers the ground so completely that a publication of the others is unnecessary. The Tribune has no exceptions to take to Dr. Kohler's eloquent declaration of the patriotism of the Jews; on the other hand, it is glad to receive the assurance from so competent an authority that, "should Daniel Deronda or Sir Moses Montefiore, the noble Jewish philanthropist, who, I am sure, sat to George Eliot for a portrait of her hero, even venture to call upon the Jews, either of America or of England, France, or Germany, to help him in restoring a Jewish Kingdom in Palestine, he would hardly find ten men to follow him." And again: "for a cosmopolitan freedom and true humanity, the Jews have ever since longed and prayed, whether believing in a personal Messiah, as the conservative English Jews, or adhering only to the kernel of the Messianic hope, disengaged from its national form, as Reformed Judaism in America most decidedly does."

The Chicago Tribune, March 16, 1877.

These two extracts state the case perhaps as strongly as it can be done, and they convey in a positive statement what was meant to be implied in the summary of the Review article and its application. The idea meant to be conveyed was, that while the Jews hold offices of honor and trust, while they are patriotic, as a reference to our late war will show, while they are good citizens and perform all the duties of citizens, and while they are stricter observers of the law and figure less frequently in criminal records than almost any other nationality, still they are not so completely absorbed into the body politic as to be unrecognizable.

They retain their nationality. It stands out clearly and distinctly. In becoming part and parcel of the American nation, they are still the Jewish people or Jewish nation. They suffer no loss of identity or character. This is the historical phenomenon, and it is as a phenomenon that we are disposed to regard it. Probably no other people of equal numbers could accept a citizenship and perform all its duties with the same patriotism and faith that characterizes those to the manner born, and not lose its identity altogether. If our critics, therefore, are disposed to discuss this as a phenomenon, it might not be unprofitable; but, so far as Jewish patriotism is concerned, we have no discussion to make with them.

The Chicago Tribune, March 16, 1877.

The whole case seems to be in Dr. Kohler's nutshell of "cosmopolitan freedom." At the same time there can be no doubt that it was this very idea that some day the Jewish people would migrate to the Holy Land and set up an independent nation that has given people the general impression of their being "sojourners," - a feeling which has been emphasized by the reluctance of the Jews to becoming landholders. All this has now changed, especially in this country, and we are glad to have Dr. Kohler's emphatic indorsement of the fact.

The Chicago Times, July 7, 1874.

(Editorial)

A discourse by Dr. Adler, a Jewish clergyman, on Sunday, should attract some attention from its high-toned and broad liberality. He advised his co-religionists to give Christianity every possible respect, to avoid harsh and unkind criticisms of Christian dogmas, and to extend to the followers of that faith the same consideration and toleration which the Jewish believer wishes to be afforded to his own religion.

This is a veritable return of good for evil. No class of men has been so persecuted by so-called Christians as the Jews. For ages, the latter were regarded by the former as legitimate objects of abhorrence, contempt, despoiling, and persecution. Under the Old Testament teaching of an "eye for an eye, and a tooth for a tooth," the Jews owe the Christian world a heavy debt of vengeance; but, this modern representative of the race shames the history of the Christian persecutors of his people, by inculcating the Christian sentiment of, "Love those who hate you." The sentiment not only shames the record of the treatment which Christian has extended to Jew, but it indicates a great advance in a people, who once hewed their progress through adjacent nations by Divine command, and who since have not had that bloody order countermanded. The savage code established under the Divine hierarchy, provided at the birth of the race, has never been repealed so far as the Jews are concerned.

The Chicago Times, July 7, 1874.

It is, therefore, no small anomaly that, for centuries, Christianity, ostensibly a faith of love and toleration, has put to blush the most sanguinary commands of the Jewish code, while the Jews, with their bloody laws still in force, have placed themselves upon the true Christian ground of fraternal love and broad toleration.



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JEWISH

Sinai Congregation, Board of Directors, Minutes, Nov, 4, 1873.

[ SUNDAY SERVICE AND THE SABBATH ]

A motion to address two letters to Dr. Kohler, one to ask him to inaugurate a Sunday Service, signed by all advocates of the same, and one signed by all the supporters of the Biblical Sabbath, to continue a Sabbath Service, a pledge for good attendance, and also a Resolution signed by all the members to assure the Reverend Gentlemen of our confidence as our spiritual guide, withdrawn to bring the matter before the congregation.



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JEWISH

Sinai Congregation, Board of Directors, Minutes, June 29, 1973.

To the President and the Trustees of the Sinai Congregation.

Chicago, Illinois  
June 8, 1973

Gentlemen:

I have carefully read the Cincinnati Call for a Congregational Conference for the purpose of establishing a Jewish Theological Institute, and respectfully present to you my humble opinion upon the subject, according to my best judgment and conviction.

That we need an institution that teaches and authoritatively represents Judaism before the country at large, that promotes Jewish lore and learning, and educates our future rabbis and teachers, surely none doubts or denies, who has the interests of our religion and our people at heart. But about the necessary

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Sinai Congregation, Board of Directors, Minutes, June 29, 1873.

conditions and modes of establishing such an institution, certain differences must naturally prevail, emanating from the different views and conceptions of Judaism held by the various congregations and their leaders.

Take for instance the orthodox standpoint and you need not set up grand institutes on so large a scale. Provide for the studying youth a learned Talmudist, able to translate the Bible with its Hebrew commentaries, Talmud and Shulchan Aruch, in the English language. Let them be instructed by some professor of English literature and rhetoric, in or outside of the college. Let them graduate as doctors in some college, and have them acquire from any well known rabbi, their diploma as ordained rabbis. What need they more? Why should these candidates not be qualified to teach and to preach Judaism just as well as any Talmud student with his "Morcan" in the old country, where there were no Jewish Academies until recently?

But things have quite another aspect from the view of Progressive or the so called Reform Judaism. It is certainly not enough for the Reform Rabbi to have

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Sinsi Congregation, Board of Directors, Minutes, June 29, 1873.

read the Bible in the original and to have traversed the vast ocean of Talmudical lore. You want him to know the history of the Bible through the various ages, climes and states of culture, the history of Judaism through all its phases and forms. You want him to have clear ideas of the growth and development of religion at large, and of the progressive stages of Judaism especially. You cannot be satisfied in having appointed as an expounder of Reform Judaism a man, who professes the twenty-four Books of the Bible to be the only true revelation of God and "the Talmud to be the only legal and obligatory interpretation of the law," except you belie and betray yourselves and the holy mission of Israel at the present age.

You will not promote the spiritual welfare of your children, by trusting them to a teacher, who, well versed as he may be in the Hebrew and the Catechism, is wanting in sound principles of treating the miracles, traditions and national laws of the Bible, in accordance with our mature knowledge of the laws of nature and the human mind. Nor will those rabbis truly preserve the Jewish identity,

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Sinai Congregation, Board of Directors, Minutes, June 20, 1973.

who, being the leaders of Reform Congregations, still clinging to the letter of the Bible, forbid to eat unclean meat, or command to believe that God commenced his creations on Sunday, formed sun, moon, and stars on Wednesday, and rested on Saturday. Wherefore alone that day, whether really observed or violated by all, must be kept as the Jewish day of the Lord?

Judaism is larger than that. It comprehends the Levitical law as well as the religion of humanity taught by the Prophets, the philosophical doctrines of Philo the Greek, of Maimonides and Ben Cabiral and the mystical lore of Isaac Luria, the narrow minded letter worship of Joseph Caro and the critical views of Ibu Ezra. Judaism is an historically progressive religion and must be conceived and taught as such. But the history of Judaism is not written yet. Jewish science is but of yesterday. The man, who created the Jewish Science, is yet among the living. Jewish Theology exists but in hidden sources and in fragmentary outlines. There is no way cleared up, no guide given to aid the traveler through the sandy desert of the Talmud. A few historical and

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biographical books and sketches, written in the German language, are all the help in store for the student. Neither is the Bible literature cultivated yet by Jewish scholars of modern time, as to proffer its ripe fruits to the hungry searcher after truth. You must apply to the works of Christian professors, written in German, for any thorough instruction in the Bible. So is the whole Jewish science, comprehended by very few but a crude, chaotic mass, still awaiting conception and creative minds, capable of moulding and systematizing it. It is therefore not so easy a task, as people commonly think, to train and raise our future rabbis. It requires an immense store of learning to enable a man for this high task. Such men are not at all in abundance in Germany, far less in this country. Indeed the establishment of a Theological Institute would lay claim upon all the rabbis of German university education to cooperate, that a true success might be secured.

It would certainly require the great metropolitan city as its seat, on account of the best and the most complete colleges and libraries, which needs must be at the students hand.

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Sinai Congregation, Board of Directors, Minutes, June 29, 1873.

Now considering all this, I personally do not think the time has come already for the erection of such a great edifice. Where is our youth desirous to devote their lives to the holy vocation of Jewish Ministry? Our children lack as yet, that holy zeal and enthusiasm, that fervent pride of professing and proclaiming Judaism. Old Judaism they never learned to revere, and modern, enlightened Judaism has not yet taken deep roots in the Jewish hearts and homes. Neither is the Religious School, in its present state the right nursery for our future rabbis. Besides, we want English books, good and appropriate Bible versions, in short, a Jewish American Literature, for the spiritual nourishment of the studying youth. Not even the first foundation can be laid yet for the great educational institution in question. If I were to tell my private opinion, I would say, "Get, for the present, your rabbis and teachers from abroad. Import them from Germany until they are familiarized, more and more, with American language and customs, until they have harmoniously blended and moulded the free inquiring German mind with the practical and easy American form. Concerning the pupils, who desire to follow the vocation of Ministry, send them, whenever you have any, to Germany." They cannot do without a



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thorough knowledge of German. They can never become accomplished scholars, without being able to study the German writings at their disposal. Still, notwithstanding this, I would at any time, gladly welcome the organization of a Theological Institute, if I should anticipate a real success. No doubt, a Jewish College, well managed by competent and trustworthy spiritual leaders would reflect much credit and esteem upon our people, neither would it fail to have the most elevating and ennobling influence upon our internal affairs.

But to come to the point - is the college, taken in view by the Cincinnati Call, such as to arouse well founded hopes and expectations of such nature? No, Gentlemen. 1. There you see a boundary-line drawn between the Western congregations and those of the East whom we are wont to look at, as the leading congregations of American Reform Judaism. 2. There you see united five Cincinnati Congregations of very different opinions and shades, making effort to centralize Judaism of the West for some told and untold purposes, of which the foundation of a college is to form but a part. Mark well, the word Reform

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Sinai Congregation, Board of Directors, Minutes, June 29, 1873.

or Progress is not even mentioned in the paper! 3. There you find the whole management of such a great educational institution, laid entirely in the hands of laymen, noblehearted gentlemen indeed, but unlearned and not capable of selecting the right men for such high and important positions as professors and directors of a Jewish College, without the guidance of their spiritual leaders, while even these, whose influence upon them in this project is otherwise sufficiently known, are for some reason passed by in silence.

Regarding all this I respectfully recommend to you, gentlemen of the board, to decline to take active part in said conference, giving the following reasons: 1. We heartily acknowledge your undertaking to establish a Jewish Theological Institute to be a very noble and praise-worthy one, deserving for itself every credit and support; but we feel surprised to see you call for a conference for the purpose tendered to the congregations of the West and the South and not extended to the East. Such a geographical separation we can by no means approve

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Sinai Congregation, Board of Directors, Minutes, June 29, 1873.

of, nor do we apprehend any beneficial result for the cause of Progressive Judaism to derive from it, whereas we willingly offer our best help and effort to cooperate with all the Reform Congregations of the country in establishing a college, whenever time and circumstances seem to be proper and favorable.

2. We are not in favor of placing the organization and administration of an institution of so eminently scientific nature, in the hands of laymen, who, in all their actions, depend upon their spiritual guides, which we expect to see, the name of those respective spiritual leaders put at the head of the undertaking and the extent of their influence made very conspicuous and distinct.

3. We reject the formation of a union of congregations for the purpose of preserving the Jewish identity, or some other purpose of impalpable character, because we cannot help fore-seeing danger and obstacles in the way of Progressive Judaism from such organizations. We most fervently pray for union and concord among all the congregations of the East and the West, yet more we yearn and strive for true enlightenment and progress. The God of Israel is our uniting banner, and the true salvation of the human family - our scope.

Dr. K. Kohler.

Sinai Congregation, Board of Directors Minutes, June 29, 1873.

A communication of Dr. Kohler on the subject of attending the Cincinnati Conference, called for the 8th of July, 1873 was read, and upon motion, the same was accepted as the report of the Committee on Conference, to be acted upon.

For the reasons set forth in the report of the Committee, it was moved to decline taking an active part in the Cincinnati Conference, and that the resolution of last meeting to hold a special congregational meeting be rescinded.

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JEWISH

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Illinois-Staats Zeitung, April 15, 1872.

### THE CHICAGO JEWS.

The Jews here numbered 15,000 souls at the last census and are probably constantly increasing.

The now existing Jewish communities contain only a small part of the American residents. The Kehiloth Anshe Maariv, (community of men of the West), founded its synagogue in 1851; the Kehiloth Benai Scholem, (of peace), in 1854. The Sinai community was organized on June 20, 1861; the Zion community, September 20, 1864; the North Side community in 1867, and in the last three years, three orthodox communities with Polish rites have been formed, on Clark Street between Harrison and Polk streets, ( the former hall of the Union Turn Association), on Pacific Avenue near Harrison Street and since a few months, on Milwaukee Avenue.

Illinois-Staats Zeitung, April 15, 1872.

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Jewish aid societies exist in sufficient numbers and are strongly supported in their activities by the United Jewish Aid Association. Allthrough the United States is spread a kind of Jewish national association for charity, education and entertainment, which is known under the name of "Benai Berith," (Sons of the Covenant). It counts here five lodges, namely: Ramah, (since June, 1857); Hillel, since June, 1865; Moviz Meyer, since 1867; Sovereignty, since 1869; and Jonathan , since 1870.

Among the associations aiming exclusively at entertainment the Standard Club and the Phoenix Club on the South Side, and Harmonia on the West Side, may be mentioned.

The five have paralyzed the life of clubs and associations on the North Side for an indefinite time.



WPA (ILL) PROJ. 30275

Illinois-Staats Zeitung, April 15, 1872.

Up to 1850, there were in Chicago almost none but German Jews. Since then, however, a strong influx from Polish districts has taken place, so that the number on both sides may be about equal. This is worth mentioning in so far as the German Jews adhere to the reformed; the Polish Jews to the orthodox rite. For the last ten years the "reform" has unceasingly professed so that finally all German communities and even the biggest Polish community have been reformed by the abolition of most of the antiquated customs and religious practices. The most thorough changes were made by Dr. Chronik in the Sinai Community.

The Chicago Jews have found their place everywhere in business. However, in social life, they have remained almost completely separated from Germans and Americans and live completely among their own kind.

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Illinois Staats Zeitung, Dec. 25, 1871.

[RELIEF AND AID OF THE JEWISH VICTIMS OF THE FIRE]

Thirty or forty Jewish families are announced among the 18,478 who are being assisted by the Relief and Aid Society. These are mostly Slavic Jews, because German Jews consider themselves usually as Germans and have become more or less accustomed to regard their religion as a personal household affair and not a national barrier. Jews who have immigrated to Chicago from Germany also consider themselves Germans. The Polish, Hungarian and Bohemian Jews, on the other hand, will surrender themselves to Germanism only if the German-Americans can exert sufficient attraction on this peculiarly tenacious race. It will certainly be more advantageous for the Germans to strengthen their power through such recruiting than to lose, in this country, what they had already gained in Central Europe. It is precisely the wholesale trade which in Chicago is by far too little in German hands, and, if the Jews here feel themselves rebuffed by the Germans, they will educate their children to be Anglo-Americans; the result will be a de facto loss for the German cause.

Illinois Staats Zeitung, Dec. 25, 1871.

(This little piece might owe its existence to some polite protest by Dr. Chvonik against the long article on the matter of the forty-three Jewish families on December 23. The emphasis is slightly shifted from the underscoring of differences, to the desire for assimilation. The last sentence seems to plead for inter-marriage, with an argument that Bismarck occasionally used: "Race mixture is not only biologically highly desirable, but, in the case of the daughters of the very rich Jews, financially even more so."

Illinois Staats Zeitung, Dec. 23, 1871

[RELIEF AND AID OF THE FIRE VICTIMS AND THE FOREIGNER]

The first report of the Chicago Relief and Aid Society contains a tabulation of the 18,478 families according to nationalities who up to November 18 had received aid. The word 'nationality' is not to be understood in the passport sense of the word, but as belonging to a certain stock. Englishmen, as such, are separated from Scotch, Irish, Wallisians and Canadians. Poles are not counted as Russians, Prussians or Austrians, even though there exists no Polish state. Spaniards are not separated from Spanish Creoles, and Swedes, Danes and Norwegians are summed up as Scandinavians. Native Americans of black skin are called Africans, while Bohemians are enumerated as such, not as Cisleithanic Austrians. Against these classifications nobody has raised any protest. But fate so willed it, that forty-three families are designated as "Jewish," and immediately a Mr. Philipp Stein creates havoc in the Chicago Tribune. He says:

"The Jews once were a nation, but everybody knows they long since ceased to be one. A nation is a totality of a people bound together by a common language and common customs..... The Jews in the last two centuries have

uniformly adopted the language and the customs of the peoples among whom they live. In England they are Englishmen; in Germany, Germans; in America, Americans..... The differentiating quality is their religion. It is not the first time in the history of our city that the error to which I take exception has been committed."

Nay, and it is not the first time either that we have to take exception to the error on which the intended correction is based. Mr. Stein desires that the Jews should have ceased to be a special nationality (Stammesgenossenschaft), but he errs if he thinks that what he wishes is already a fact. It is even in France, Germany, England and America only very partly true.....And is the Jew in Bucharest a Rumanian, In Constantinople a Turk, in Belgrade a Serb, and in Valparaiso a Creole? He does not dream of it. The forty-three families in the tabulation who are classified as Jews called themselves Jewish. Does Mr. Stein expect the young secretary, who records the statements of the aid seeker in the lists, to correct these statements from ethnological, national, religious viewpoints?.....

The English word "nation" and the German word "nation" are far from being completely synonymous. In English "nation" means a political unit that may

Illinois Staats Zeitung, Dec. 23, 1871

comprise very divergent ethnological types. In this sense France is a nation. Even Turkey in spite of its inextricable jumble of peoples is a nation. In the German language, however, the concept of "nation" conveys the idea of identical descent..... Mr. Stein's protest has been written in English, but thought out in German....

The Jews have ceased to be a nation, but are a separate nationality; i.e., they still are a special "Stammesart" (stock) and will remain so until the differentiating physiological characteristics [will have become either obliterated entirely or otherwise diluted by intermarriage.]



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Illinois Staats-Zeitung, Nov. 1, 1871.

[SERMON ON THE CHICAGO FIRE BEFORE THE SINAI COMMUNITY]

At the corner of Wabash Avenue and Peck Court a house of worship is situated. About a year ago the house had been changed from a church into a synagogue. Last Saturday it saw within its walls a curious gathering. Dr. Chronik gave a sermon of penitance that was worthy of the world-historic event that formed its theme. Among those present were many members of Mount Sinai Community whose synagogue was destroyed by the conflagration. Many of them had stood at the top of the business world before the Fire. Now they must begin over again on the lowest rung of the ladder.

It was an immensely difficult task. Dr. Chronik showed himself equal to it. He did not change his well-known viewpoints; on the contrary, he lifted his audience up to them with a colossal exertion. He saw in the great conflagration, not a divine punishment for sinners; he did not inject the elementary forces from the outside into the "moral" aspect of the conflagration. "The

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Illinois Staats-Zeitung, Nov. 1, 1871.

ethical meaning of the catastrophe lay, first of all," said Dr. Chronik, "in the fact that it opens our eyes and irresistibly tells us that we did not use the material goods which we received in so large a measure, and that we neglected the spiritual for the material. We have been unworthy administrators of the goods entrusted to us. This feeling embittered our loss." This part of the sermon was executed brilliantly. It should be heeded not only by Israelites. We regretted that Dr. Chronik did not dwell upon this theme longer. For the same reason we would regret if, at this moment, when a "new departure" has to be taken by all of us--a spiritual one at that--Dr. Chronik, a man and a knight of the spirit, should be lost to our city. May we, just now, be spared such a loss!

# I. ATTITUDES

## D. Economic

### Organization

#### 1. Capitalistic Enterprise

##### a. Big Business

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JEWISH

Jewish Forward, Feb. 8, 1924.

THE EMPLOYERS' ASSOCIATION AND THE DISTRICT  
ATTORNEY OF CHICAGO

Those labor leaders who are still under the impression that the workers cannot engage in politics will find it very interesting if they will look into what has occurred here a few days ago in the rank of organized capital. What they will see is of great significance to organized labor, especially to some of the leaders we have in mind.

A few days ago the Employers' Association of Chicago gave a banquet in honor of the State's Attorney and unanimously endorsed his candidacy for a second term.

Gathered at this banquet were all the Chicago reactionary elements of organized capital, the very same elements who won't hesitate to use any horrible methods to combat and kill every attempt made by organized labor to protect itself against exploiters.



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Jewish Forward, Feb. 8, 1924.

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At the banquet there was also present the famous Citizens Committee, of sad recollection, whose object is to destroy the unions of the building industries in Chicago and replace them with the "open shop" system. This committee consists of wealthy bankers and contractors under the leadership of Judge Landis, labor's greatest foe. This committee once dreamed that they would become a national body strong enough to start a great movement throughout the country in favor of the "open shop." Fortunately for labor, they did not succeed; the millions of dollars spent by the rich contractors and bankers to support the Citizens Committee did not help. The resistance of organized labor was never so strong against those who wanted to destroy their unions, and the result was that the dream of the committee never materialized, the "open shop" movement becoming a thing of the past.

But organized employers are still dreaming and now try to force themselves in the political field, where they hope to have better luck. Their first step



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JEWISH

Jewish Forward, Feb. 8, 1924.

is to have a man of their own kind in the office of State's Attorney, since the latter is the most important man in times of trouble, that is, when they have to call on the law for help.

We understand very well that the State's Attorney, who is endorsed by the capitalist party, would no doubt serve the employers loyally for their endorsement of his candidacy. On the other hand, we realize that the employers taken individually, would approve only of a candidate on whom they can depend, one who will serve their interests well. But this is not as bad as the fact that the employers are declaring themselves openly as an organized body, going so far as to give a banquet in honor of an important city official to whom they publicly promise to give their wholehearted support for re-election. Another significant fact is that this official accepts the honor of being endorsed by a body that openly demand his election because they can depend on him. These facts speak for themselves, and the organized workers should learn a good deal from them.



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JEWISH

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Jewish Forward, Feb. 8, 1924.

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The same official, who by all means will serve the interests of organized capital alone, for it is his special duty to protect the interests of those who backed him financially, now assumes the role of representative of labor and must also pay a personal debt to those in this group who worked in his behalf.

The excuse of this group is that they endorsed the present State's attorney because they hope that he will help them weed out of the unions all crooks and gangsters. This excuse is not only a filthy piece of hypocrisy on their part, but shameful and unbelievable. If it is a fact that in the ranks of some unions there are crooks, then let the unions rid themselves of them without asking assistance from capital. Then again, if it ever occurs that through the unwelcome elements in some unions, confusion arises due to their carrying on illegal attacks, then it is the duty of the State's attorney to act, regardless of whether he did get support from the Employers' Association or not.

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Jewish Forward, Feb. 6, 1924.

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But the truth of the matter is that for the employers, and particularly for the bosses of the Citizens Committee, there exists no such thing as a good union. All unions, no matter how good, honest and respectable they may be, are painful to the employers. Had they the power, they would abolish all forms of organized labor, and they are trying to accomplish this through the Citizens League, whose first attempt, as we know, failed. To get the State's attorney on their side is just the beginning of the new plan that organized capitalists of Chicago intend to carry through on the political field.

Therefore, these occurrences must be carefully scrutinized by the conservative labor leaders who still have the old-fashioned idea that the political problems of the nation have no connection with the economic interests of organized labor. The capitalists are more experienced in this regard and, realizing their political weakness, apply all their energy to influence the political field. The fact that employers are organized in various associations is very often



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Jewish Forward, Feb. 8, 1924.

considered by certain union leaders who point out the necessity for the workers to be organized in strong powerful unions, so as to stand in a strong and powerful political position, controlled by people of their own class.



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Forward, June 18, 1924.

A BISHOP'S INTERESTING TALK BEFORE  
GRADUATING STUDENTS

(Editorial)

A few days ago the graduation ceremony of over twelve hundred students took place at Northwestern University. Heretofore it has always been the custom that the minister of the chapel of the university be the main speaker at the graduation celebration, as he is to offer his blessing to the young men starting out in life as grown-ups.

But this year something occurred in this aristocratic college that made it impossible for the minister of the University's chapel to talk before the graduating students. The minister himself was prepared to deliver his speech and his name was even printed on the program, but the administrators of the school, in the last few days before graduation, objected to him and in his place announced another minister, a bishop, to give his

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Forward, June 18, 1924.

blessing to the graduating students and to tell them what is awaiting them on their new road to life.

The minister of the chapel was objected to for this one reason: A short time ago he permitted in his church a meeting of students who were strongly opposed to war, and although he did not participate in it, the fact that he permitted it in his church was sufficient for the school administrators not to trust him with the graduation speech, lest the twelve hundred students might be affected by his fascist ideas.

But when trouble is set to visit anyone, it is very hard to get away from it. And so it was with the administration of the Northwestern University. They could not get rid of fascism. It was expected that the guest bishop, as a good religious person, would give the students a blessing and nothing else, but this expectation didn't come true.

Here is what the bishop said: "The great World War--we have been told--

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Forward, June 18, 1924.

was to bring peace and disarmament to the entire world. Instead of that, England and France continue keeping regular armies, the largest armies ever heard of in the history of these two nations; and their fleets are now spending twice the amount they spent in 1912. The United States is now spending four times as much on its fleet as it did in 1912. We just simply betrayed the confidence of the young heroes. The young men who fell victims in the war believed the war would bring peace to the world. We are now seized by the evil of a great reaction."

This is what the bishop had to say about the beautiful dream of "world peace" that the war brought into the world. He did not stop there but went on to describe a picture of present social conditions, emphasizing especially the great battle now raging between capital and labor.

As a representative of God in this world of sin, this minister must deal impartially. When he speaks of the great industrial injustice that is being committed, he does not shield the workers nor the capitalists. He



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JEWISH



Forward, June 18, 1924.

claims that the workers of today are not as good, as religious, as they should be. But the capitalists are not better. "What we can see," claims the bishop, "is that the workers' indifference to public welfare is no more than an echo of the same indifference which the public shows regarding the injustice committed against the workers."

At the end of his speech the bishop asked the graduating young Americans the following questions of vital interest to them:

"Society is now asking you what do you intend to do with the education you have achieved? Do you seek education to free yourselves from hard work and from the troubles and misery that beset the great masses? Do you think that you can keep yourselves apart from public life and go around by yourselves with neat, clean-washed hands and perfumed clothes?"

The bishop declared that a person's aim in life should to a great extent consist in what he can do to alleviate the sufferings and improve the living

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JEWISH



Forward, June 18, 1924.

conditions of the people around him.

And so the administrators of the aristocratic college were very much disappointed in the exchange [of speakers].

These obscure reactionaries, afraid of free speech and opposed to allowing a representative of the church whom they considered a liberal and fascist to address the students, were finally astonished when they had to face the truth of the evils of present society spoken by a person who is neither a socialist nor a radical. Perhaps this will be a good lesson for them. It will teach them once and for all that the American colleges cannot be transformed into barracks of military discipline, and that the young American students dare not and will not remain deaf and blind to society's present evils.

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JEWISH

Daily Jewish Forward, Jan. 24, 1924.

DAY BY DAY

(Editorial)

In spite of the news the Chicago Tribune's readers are fed with day after day, they are not as blind as could be imagined.

The Tribune, for more than a week did all in its power to enlist its readers to help an American officer now a captive in a German prison. Griffith, which is the name of the officer, was sent to jail for trying to kidnap Bergdahl, an alleged slacker now in Germany. Griffith had almost succeeded when he was caught, brought to trial, and sent to prison.

From prison Griffith sent out an appeal for help to the Tribune. His appeal, together with another one direct from the paper itself, was to

Daily Jewish Forward, Jan. 24, 1924.

the effect that \$5,000 was necessary to save him from prison. However, although a week has passed during which the appeal appeared daily, the \$5,000 has not been collected as yet. What does this mean? It means that the American masses read the capitalist papers simply because there are no others; not because they pay attention to or have any faith in what is published by them. Were it not for this fact, it would be easy for the Tribune to raise \$5,000 for the big hero it is trying to make out of Mr. Griffith.

Daily Jewish Courier, May 28, 1923.

MEDITATIONS OF THE DAY

(In English)

Elbert H. Gary, steel magnate and for years a bone of contention for his reactionary attitude on questions such as the twelve-hour day, which he has persistently been defending, now, upon his return from a trip abroad and to the Holy Land, quotes the Bible to his interviewers and concludes that it behooves every nation and every individual to follow a true Christian course in their lives. This is, to say the least, a very old and very conventional doctrine and dubious in its results. Being Jewish, we need hold no brief for Christianity but even at that every thinking man and woman must resent the attitude of men like Gary. A committee representative of the chief Protestant churches in America recently stamped conditions in the Gary works as thoroughly un-Christian and inhuman. And they were certainly a disinterested committee of investigation. If Mr. Gary, however, chooses to assume an attitude more consistent with the better spirit of the times and more humane than the one his

WPA (LL) 1901.8076

Daily Jewish Courier, May 28, 1923.

corporation has assumed hitherto, then this statement may be worth something, although we desire to say that Christianity has no monopoly on the quality of humanness, for other creeds know it fully as well, if not actually more.



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JEWISH

Sunday Jewish Courier, May 13, 1923.

MEDITATION OF THE DAY

(In English)

One million persons have attached their signatures to a petition of protest against the rise of the price of sugar. There can be no question but that the opinion of not one million but the practically unanimous opinion of the United States is against the increase of sugar prices, yet what is the good of all this opinion, in the last analysis, when the government pleads helplessness in defeating the game of the sugar speculators. There is no shortage of the stocks of this commodity, it has been established. It is contrary to law to conspire to fix prices of a commodity. This country is a democracy and the will of the majority ought to obtain in every issue, yet though we all suffer the effects of what is virtually a monopoly, the government and, naturally, we ourselves seem to be helpless in remedying matters. Mrs. Harding helps in the sugar boycott as much as she is able, since sugar is a necessity, but sugar

NY 100-11110 PROJ. 3027

Sunday Jewish Courier, May 13, 1923.

continues to be sold above what it is worth at the present time. Democracy apparently sometimes defeats the will of the majority.

. . . . .

The Catholic Church is not growing weaker in this age of alleged atheism, but stronger. It is the greatest organization not merely of its kind but of any, for that matter, in the world. The one great power in Europe that is supporting the Protestant Church officially now sends its hereditary head, its king and queen, to the Vatican for a visit. England before the war did not even have a representative to the Vatican. Now the royal head of the British Empire, by his planned visit to the Pope, upsets the tradition of hundreds of years and reconciles in effect the Anglican Church, which differs very little in fact from the Roman Church, with the Roman Catholic Church. This is, if any thing at all, a victory for the Papal Power. An American President, Theodore Roosevelt, after his term of office had expired, on his return trip to America, after his African hunting excursion, visited the Pope and gave the latter the greetings of the American people, perhaps in a semiofficial tone at that. The power of the Catholic Church is immense today as in former times, **though** it is less apparent

Sunday Jewish Courier, May 13, 1923.

today. That is why there is a good deal of opposition to it in certain quarters in America. A Catholic candidate for the Presidency of the United States most probably would have as difficult a job getting elected as a Jew. Yet there is a vast difference between the relative position of the Catholic and the Jew in this country and in every country. The Jew has no world organization or even any national or territorial organization behind him. The Jew does not seek to make proselytes nor in any way to enforce his private religious opinions or customs upon others. The Jew always lets everyone alone, merely pursuing his way. Nonetheless, the Jew is regarded in many quarters as a greater peril than the Catholic, and often with the same odium as the Negro in the South, where the whites who have had a chance to get an education are often as illiterate as the Negro, who has not had the chance and has been subjected to persecution and oppression besides. Certainly the Jew, whether his qualities be likable or otherwise to non-Jews, is in no respect a menace to any group of the population. Alone among the people of the earth, without a government he may fully call his own, his allegiances among the minority groups of the population is the least questionable. He deserves a better fate than he frequently receives, at any rate.

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JEWISH

Daily Jewish Courier, Apr. 17, 1923.

RECEIVER FOR 16th STREET BANK DEMANDED;  
DEPOSITORS OPPOSED

The hearing regarding State Auditor Russell's demand that a receiver be appointed for the 16th Street Bank was held yesterday before Judge Fell.

The State Auditor based his demand on the fact that \$175,000 would be required to reopen the bank, and since the depositors had not as yet raised that sum, a receiver should be appointed.

William Cuneo and Daniel Yuretz, attorneys for the defense, asked Judge Fell to give them a few days to raise the necessary sum.

Judge Fell gave both attorneys time to make good their promises. Mr. Yuretz claims that \$150,000 will be raised by the depositors. About 1,000 depositors held a meeting yesterday at the Lehavitcher Congregation, 15th and Clifton Park, where they subscribed to \$10,000 in cash.

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JEWISH

Daily Jewish Courier, Apr. 16, 1923.

DEPOSITORS OF THE 16TH STREET BANK WILL RAISE  
FUND OF \$150,000

At a meeting held yesterday by depositors whose money remained tied in the crashed 16th Street Savings Bank, it was decided not to allow the appointment of a receiver for the bank, but, instead, to raise a fund of \$150,000 with which the bank shall be able to function again.

The depositors have pledged not to withdraw their deposits for one year. Attorney Daniel Yuretz, who was appointed chairman, will appear in court today to fight the demand of certain officials who are in favor of a bank receiver. Yuretz said that he will confer with Sidney Hillman, president of the Amalgamated Clothing Workers, and with officials of the Amalgamated Bank about taking over control of the 16th Street Bank.

WPA (ILL.) PROJ. 30275



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JEWISH

WPA (ILL) PROJ. 30275

FORWARD, February 23, 1923

Dress Makers Celebrate Great Victory; Largest Concerns Sign Agreement with the Union.

The dressmakers of Chicago celebrated a great victory yesterday. At 10 A.M., they walked out on strike and at noon most of them returned to work triumphantly.

The Bosses Association undersigned the agreement before several workers had time to leave their work.

The workers returned to work under Union conditions...44 hours per week and union scale and other conditions.

The only workers on strike now are from shops that were until now unorganized.

The union will carry on their fight until they win.



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JEWISH

Daily Jewish Courier, Jan. 12, 1922.

THE ISSUE OF THE FIVE-CENT STREETCAR FARE

(Editorial)



The decision of the United States District Court has ended the hopes of the Chicago straphangers for a five-cent streetcar fare. For a while, there seemed to be considerable hope of achieving this goal, thanks to an order of the Illinois State Commerce Commission.

The Federal court has, naturally, decided the case from a strictly legal point of view. The court had to consider the claim of the streetcar company that with a five-cent streetcar fare, it would be unable to earn any profits and would be unable to give its shareholders a "legal" dividend. The city administration could not prove that this claim of the streetcar company was untenable.

The general public, who do not understand the fine technicalities of the law,

Daily Jewish Courier, Jan. 12, 1922.

will be disappointed in this decision. The general public knows only that a short time ago, the United States Supreme Court declared that a State Commerce Commission has the right to fix streetcar rates, and now the U. S. District Court says that the commission has no such right.

The net result of all this is that the five-cent streetcar fare will remain a political issue in Chicago. It will remain a political football, which is regrettable from any point of view. The Chicago public is entitled to demand a fair streetcar fare, and a fair streetcar service. This tangle between the court and the commerce commission makes the prospects of a just settlement more remote than ever. Meanwhile, the politicians will use it for their own purposes and the people at large will continue to pay the high streetcar fare, which is, in any case, too high.

Forward, November 8, 1920.

The opening of the new building of the Liberty Trust and Savings Bank, was held last Saturday, Nov. 6th.

The Liberty Trust, the oldest and largest state bank in the Douglas Park neighborhood is one of the largest, strongest, and most successful banks in the city.

The resources of the bank are almost \$7,000,000, the increase in deposits in the last year was over \$2,000,000.

The officers of the bank are, Walter Hyman, pres., Adolph S. Hillquist, vice-pres., Jacob London, cashier, etc.

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JEWISH

Forward, November 7, 1920.

Thousands of depositors, customers and friends participated in yesterday's opening of the first half of the \$500,000 bank building of the Liberty Trust and Savings Bank, corner Roosevelt Rd. and Kedzie Ave.

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JEWISH

Daily Jewish Courier, July 28, 1919.

GROCCERS PROVE THAT HIGH PRICE OF SUGAR IS NOT THEIR FAULT



The statement by officials of the American Refining Company, published in the Courier, in which blame for the high cost of sugar is placed upon the retailers, brought to this office many Jewish grocers in violent protest against the statements of the sugar barons. The latter claim that they sell sugar to the retailers at nine cents a pound, according to the price set by the Federal Sugar Board. The grocers displayed bills showing payments of more than nine cents a pound for sugar, and clamored that accusations labeling them as sugar profiteers were therefore false. Here are some samples of the sugar prices which Mr. Max Karashik, a grocer at 3417 Twelfth Place, had to pay recently to the brokers, according to the bills which he brought into the Courier office:

Bill dated July 31, \$11.35.  
Bill dated July 22, \$11.45.  
Bill dated July 20, \$11.55.  
Bill dated July 26, \$13.25.

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JEWISH

Daily Jewish Courier, July 28, 1919.

The prices quoted above are for one hundred pounds of granulated sugar in bags. All prices quoted were net cash.

The last price mentioned, means thirteen and a quarter cents per pound, plus one quarter of a cent for delivery. Sugar costs the grocer, therefore, thirteen and a half cents a pound, and he cannot sell it for less than fourteen cents a pound. The bills brought by all the other grocers to the Courier office yesterday were similar to those of Mr. Karashik's.

Word was received yesterday that United States District Attorney Klein will file a claim tomorrow in the Federal Court against the sugar brokers, charging them with unlawful profiteering on sugar during the war and with selling it at considerably more than nine cents a pound. It is said that one of the first to be indicted in this sugar case will be a prominent Chicago broker, whose name is at present being withheld by Mr. Klein.



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JEWISH

Chicago Forward May 29, 1919

We want to buy tailor shops or to lease space  
suitable for tailor shops in the Northwest Side.

Mayer & Company

831 W. Adams St.

(Adv.)

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[illegible][illegible][illegible]

It came in agreement in an effort, to be a part of the world, to be a part of the world.

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The other ...  
Tailors.

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SECRET

Forward, March 13, 1942

Cutters of International Tailoring Company locked out.

The International Tailoring Company challenged the judgment that the lock-out for the cutters.

When the cutters went to work, not doing anything, they were told to go home, that the firm no longer needed their services.

The reason of this lockout is that the cutters are all members of the Amalgamated, and as organized workers they demanded a \$3.00 raise in pay. The Amalgamated is taking the matter to court to win.

The cutters immediately brought this matter to the headquarters of local 61, where a meeting was held. Frank Dougherty, and J. T. Tipton addressed the locked out cutters and assured them that the Amalgamated will battle with all their strength and energy to win this case for the Amalgamated.

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JEWISH

Forward, January 7, 1919.

There will be a gathering of Hart, Schaffner and Marx, tailor workers, at Orchestra Hall on Michigan Ave. to hear a representative of the firm deliver a bit of very good news, to the effect that the workers will soon receive a raise in wages.

You workers can rest assured, that the firm is going to make it a very pleasant and enjoyable evening for you, in informing you of this raise. As an additional treat for the boys, you will have the pleasure of hearing the Hon. Sydney Hillman, President of the Amalgamated Clothing Workers, who especially came here to address you tonight.

Mr. Arthur Dunham, the organist of Orchestra Hall, will play, and Miss Florence Macbeth, of the Chicago Grand Opera Company, will sing a few of her best classical songs.

All Hart Schaffner and Marx workers, are invited to attend this meeting and by doing this, you will have the opportunity of meeting the new Arbitrator, Professor Tafts, who will take the place of the deceased, Mr. E. Williams.

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JEWISH

Forward, Janurary 4, 1919.

Chicago is expecting a rise in milk prices. There is no doubt that we will soon have to pay more for milk. There is at present a milk strike in New York, and the milk operators here in Chicago are awaiting the New York results. If the New York milk dealers win their strike, you people in Chicago can be very certain of higher milk prices here also.



Forward, Janurary 1, 1919.

Labor and Business for Last Year.

The Chicago clothing industry enjoyed exceptionally good business last year. The income was nearly one hundred and fifty million dollars. The industry employed 60,000 workers.

Chicago-made clothing is being sold in every state in the U. S. A. and Canada. Before the war it was also sold in foreign countries.

Thanks to the unions which always operate in the interests of the clothing workers, the employees last year were paid better wages than ever before.

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JEWISH

• Daily Jewish Courier, May 2, 1918.

ALL WORKERS OF HART, SCHAFFNER AND  
MARX GET SUBSTANTIAL RAISE

The workers of the great garment firm of Hart, Schaffner and Marx really had a fine holiday yesterday. Their celebration of the first of May was doubled by the announcement that all workers will receive a substantial raise in wages.

Mr. Malenbach, chairman of the Trade Board (sic) of Hart, Schaffner and Marx, who was present at the May first celebration at Guyon's Hall, announced the good news about the wage increase, which the firm voluntarily decided to give to all workers employed in its clothing factories.

All cutters, trimmers and other weekly workers will receive a raise of three dollars a week. Piece workers, making less than \$20 a week will be raised fifteen percent, and piece workers, who make more than \$20 a week will be given a raise of ten percent.



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JEWISH



Daily Jewish Courier, May 2, 1918.

The announcement of this increase in wages, which is the third received by the workers, since the signing of the last agreement in 1916, was welcomed with great enthusiasm.

"When the agreement in 1916 was signed, we received a raise of ten percent in wages," said Mr. Sam Levin, chairman of the Joint Board of the Amalgamated Clothing Workers Union of America, yesterday. "The working hours, according to the agreement made for a period of three years, are forty-nine hours a week.

"During that time, the firm has taken one hour from the working week. That means that the firm, upon its own initiative, has established a forty-eight instead of a forty-nine hour week and has given a second raise of ten percent."

"The present raise is larger than all previous ones, and equally as voluntary. For this reason the announcement was greeted with unfeigned enthusiasm by the thousands of workers of Hart, Schaffner and Marx who stand united under the banner of the Amalgamated."

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Daily Jewish Courier, May 2, 1918.

The income from the raise for the first week, amounting to fifteen thousand dollars, will be given by the workers to the Amalgamated Union to enable the latter to begin an extensive campaign to organize the nonunion tailor shops in Chicago.

The mass meeting adopted a resolution of grief at the death of Joseph Schaffner, who was one of the founders of the great tailoring firm, and one of the most liberal and big-hearted employers in America.

The main speaker at the May Day celebration was Sidney Hillman, president of the Amalgamated Clothing Workers Union of America.

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JEWISH

The World, November 1, 1917.

The Jewish dairies, together with eight main distributing companies in Chicago, declared war against the milk producers, yesterday, and determined to reduce the price on milk.

A committee of the Mothers' League, under the leadership of Mrs. H. Sahid, will appear before the Health Commissioner tomorrow and demand that the city government establish milk stations in various localities in order to sell milk at cost price to the poor. Thousands of petitions are now being sent to Mayor Thompson and Health Commissioner Robertson.



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JEWISH

Sunday Jewish Courier, Sept. 3, 1916.

## BANK ROBBERS

(Editorial)

The assurance that States Attorney Hoyne has an idea as to the whereabouts of the fugitive banker, Max Silver, and that he hopes to bring him within the foils of the law, creates a feeling of nothing but satisfaction. If Max Silver is brought to justice, he can expect very little sympathy from the Chicago public.

Of all hopeless enterprises in crime, the bank robbery engineered from within is the most hopeless. In recent years the law has dealt very severely and consistently with bank robbers. A banker who had a little sense should shun such an experiment as he would a plague.

Yet forty-four persons in the United States were sentenced last year for embezzling other people's money. These persons were connected with





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JEWISH

Sunday Jewish Courier, Sept. 3, 1916.

national banks, notwithstanding the fact that such banks are under the supervision of the government. With the exception of two or three cases, they were all sentenced to five or more years in prison. It seems that when a person begins to succumb to the temptings of Mammon with regard to money entrusted to him, he believes that he can escape the law even though a policeman is standing behind him.

Now we are speaking of state supervision. Every bank that is solid and carries on a legitimate business is anxious to see the legislature adopt a law which would eliminate every dishonest banker who stood on an unsound financial basis. The existing private banks would thereby receive a greater degree of confidence from the public. On the surface it would seem that such a law would not meet with any opposition in the legislature. The fact is, however, that the country bankers bitterly oppose such a law. In small towns and rural districts where one knows everyone's family lineage, the banker is trusted not because of the wealth he possesses, but because of his character. These bankers do not want the state to meddle



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Sunday Jewish Courier, Sept. 3, 1916.

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in their affairs. The large banks side with them because these private small bankers are depositors of the large ones. And the aggregate political influence of the bankers makes it very difficult to enact such a law.



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JEWISH

Daily Jewish Courier, Feb. 4, 1914.

## BETTER METHODS

(Editorial)



The English capitalists and the labor unions are holding a series of conferences, the object of which is to shorten working hours. These conferences are the result of new methods introduced in the factories. Scientific management enables the capitalist to realize that just as it is necessary for him to introduce the finest type of machines and the most modern means of production, so it is equally imperative for him to have the best kind of workers.

And here is where capitalism arrived at the question of what sort of worker is the best. England's labor statistics have come to their aid by showing that long working hours drive the best and most able worker down to a level of incompetency, because long hours sap energy, health, and ability. It is a fact that not long hours but interest in one's work is what really counts for an increase in production. Besides the physical damage wrought by long working

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JEWISH

Daily Jewish Courier, Feb. 4, 1914.

hours, the spiritual and moral degradation of the worker should also be taken into account.

The father who spends twelve hours at monotonous work is torn asunder from his home, his wife, and children, thus weaning himself from them to such an extent that they appear strange to him.

This makes family life burdensome and the worker resorts to liquor to drown his troubles. This condition prevails in England more so than in any other country, with the result that industrial development suffers greatly. Shorter working hours or a five-day working week would improve this condition. The reason for this move, however, is to be found in the desire for practical things characteristic of English capitalism. Having the most extensive experience in this matter, they know that shorter working hours result in greater industrial efficacy.

They know well that besides an increase in production, shorter hours will preclude the necessity of strikes, which at best are disadvantageous to both labor and capital.

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JEWISH

Daily Jewish Courier, Dec. 4, 1913.

WPA (ALL) 1913-1914

### THE PRICE OF EGGS STILL RISING

At a time when the women of Chicago, who are campaigning against the high cost of eggs, are boasting of a victory, John B. Mitchell, president of the Chicago Butter and Egg Board, announced that present weather conditions will boost the price of eggs much higher.

It is being said that the boycott was used to conceal a condition of scarcity in eggs, and according to rumor it is thought impossible that farmers will offer eggs at thirty cents a dozen.

Mr. Harry A. Lipsky, member of the Board of Education, believes that school children should cooperate in this boycott against the high price of eggs. The students eat their mid-day meal in various school lunchrooms. It is the Jewish student especially that eats mostly the egg sandwich. The high price of eggs has increased the price of the egg sandwich.

If all Jewish students will cooperate in the boycott, it will, to some extent, help in this struggle to lower the price.

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JEWISH

Daily Jewish Courier, Dec. 4, 1913.

WPA (ILL) PROJ. 30275

The Clean Food Club stated yesterday that many organizations have joined the boycott under the Chicago Women's Aid, of which Mrs. Moses L. Porvin is president, with a membership of 10,000 Jewish women.

Mrs. Ignatz Rice, president of Chicago Council of Jewish Women, reported yesterday that her organization takes an active part in the boycott.



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JEWISH

Sunday Jewish Courier, Oct. 26, 1913.

WPA (ILL) PROJ. 30275

### ROCKEFELLER AND CLARK.

The newspapers mention, in a small corner of space that is hardly noticeable, that Daniel J. Clark because of poverty was forced to go to the Blair County Poor House. This man helped John D. Rockefeller when the oil king was a common worker and he (Clark) was oil inspector. It is this man who in his waning years had to resort to the poor house.

In this report lies hidden a true estimate of Rockefeller and those of his class. We get a view of the methods with which these people finally reach their heights, and thus are able to hear the resounding slap in the faces of the great masses of people who speak of morals, good deeds and goodfellowship.

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JEWISH

Sunday Jewish Courier, Oct. 26, 1913.

WPA (ILL) PROJ. 36275

Clark at one time loaned Rochefeller \$20 to enable him to pay for his board and room. Now, Rockefeller is the richest man in America. His yearly income is about a hundred million dollars. Yet here is Clark, his one-time benefactor, penniless, unable to support himself.

Yet this is something more than a personal tragedy. Clark as a personality is not here important. One person advances, the other does not. But how is it that the multimillionaire could look on calmly and permit this one-time benefactor to proceed to the charitable institutions? How does it happen that Rockefeller can forget the man who helped him secure his food and lodging?

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JEWISH

Sunday Jewish Courier, Oct. 26, 1913.

WPA (ILL.) PROJ 30275

It is in this that we find significance in Clark's condition. This characterizes the soul, the personal feelings of Rockefeller. This tends to indicate the methods used by millionaires, that enable them to amass all the wealth that they can possibly put their hands on.

The report of Clark's condition should have been spread throughout the land. Let the people get a true picture regarding their magnetic personalities. Then there would be no such occurrence in which a benefactor must beg and the recipient unheedingly dominates over everything.

Daily Jewish Courier, June 27, 1913

The Organization Committee of the West Side Planning Association sent out an appeal to the West Side land owners, business people, and residents urging them to protest against the plan of the Pennsylvania Railroad Company to erect freight houses between Van Buren and 26th Streets.

The Organization Committee consists of Mr. Benjamin S. Meyer, President of the West Side Trust and Savings Bank; Irving M. Klein, of L. Klein General Merchandise; A. J. Harris; Pascal Skvianvana, of the State Bank of Italy, and George H. Murphy, of Murphy and Campbell.

It is stated in the appeal that the Pennsylvania Railroad seeks the City's permission to give a death blow to the growth and development of the West Side. Therefore, if the residents of the West Side wish to save their property and business they should not rely upon the mercy of God, they should immediately unite with and join the West Side Planning Association in the fight against the Pennsylvania Railroad Company.

The Jewish Labor World, August 1, 1908.

An appeal from the United Hebrew Trades to the Jewish Workers of Chicago. We have gone through a year of suffering. The lamentations of the workers and their families still ring in our ears. There was great misery among the unorganized workers. These men began to understand that the trust magnates were responsible for their sufferings. They realized that under the present conditions they must organize themselves.

In order to carry on the work which was started by the Jewish workers, it was necessary to organize a body that would centralize and establish a great and powerful army to spread the sentiment of class struggle. Such was the P. A. G. of Chicago.

The United Hebrew Trades laid the foundation for the Jewish labor movement in Chicago. If you will read the statistics, you will discover how many organizations have been installed by this federation workers of Chicago, we must start a new movement in Chicago for next year. The shops now have a little more work. The sweat shop is taking on a greater form, and we must prepare with more power to free the workers.

Courier, 10-10-1911

An unknown organization reports that Mr. Julius Rosenwald donated a half million dollars for Jewish farmers. This report seems to be misrepresented for Mr. Rosenwald emphatically denies it.

When the well known Jewish millionaire and philanthropist Mr. Julius Rosenwald woke up this morning, he was informed that there is a company of Real Estate promoters who wish to relieve him of four hundred and fifty thousand dollars. A report was published by the City Press association in all English papers that a meeting was held in the Apollo Hall and it was decided that Mr. Rosenwald give four hundred and fifty thousand dollars to each group of 450 Jewish farmers to buy farms in the state of Oregon.

Mr. Rosenwald was interviewed by a Courier reporter to whom he stated that this report was absolutely without foundation, he never had any such idea on his mind of having a Jewish Farmers Colony in Oregon.

It is still a secret as to how or who circulated this falsehood.



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JEWISH

W.H. (L.L.) PROJ. 30275

The Chicago Record, June 5, 1893.

THE SCHAFFNER FAILURE. (EDITORIAL).

The cause of the failure of Herman Schaffner, banker, is as yet only conjecturable. The examination of the books of the bank has not been completed, and even when fully made, may not reveal much more than the fact that the bank's available cash was not equal to the demand.

Herman Schaffner was not so much a banker as he was a dealer in negotiable commercial paper. He gathered up in many ways and at varying profits the notes of people who had secured or who desired to secure certain discounts. These, he in person, took from bank to bank, disposing of some here and others there, until he had unloaded his holdings. These notes were not endorsed by him and they are not in any way involved in his failure. The character of Schaffner's business made him peculiarly vulnerable to the existing condition of the money market.

Just now, and for sometimes past, banks have been curtailing their loans instead of increasing them. The condition among small depositors was

The Chicago Record, June 5, 1893.

panicky and the tendency was to demand the cash at the cashier's window.

Having but little actual capital and probably loaded down with notes bought to be resold, he found himself caught without available funds. His depositors demanded cash and he had no cash to give them. Their cash had been turned into commercial paper for which there was no demand and no sale.

**I. ATTITUDES**

**D. Economic**

**Organization**

**1. Capitalistic Enterprise**

**b. Small Business**

I D 1 b

JEWISH

Abendpost, Dec. 11, 1929.

REAL ESTATE

Rubin Brothers bought the property of Leah Feltenstein, at 567 West Roosevelt Road, for \$40,000, it is alleged, and will move into it after making extensive improvements.



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JEWISH

Abendpost, Apr. 12, 1929.

REAL ESTATE TRANSACTIONS

Louis Silver has purchased from Abe Frazen the apartment building situated at the northwest corner of 63rd and Morgan Streets, for a price of one hundred and twenty thousand dollars.



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JEWISH

Abendpost, Apr. 1. 1929.

REAL ESTATE NEWS

Glodblatt Brothers have completed plans for an additional five-story structure which will adjoin the building, purchased last year, at 47th Street and Ashland and Marshfield Avenues. The cost is estimated at \$550,000.





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JEWISH

WPA (ILL.) PROJ. 30275

Forward, December 29, 1923.

**WORKERS' ENEMIES INCITE A CONSPIRACY AGAINST THE FORWARD.**

Foes of the Forward desire to prevent the Forward from being sold on all news stands. Circulars are spread that the news dealers declared a strike against the Forward. Whose black hand was raised against the Forward?

They speak in the name of the news dealers. They say that the news dealers have a grievance against the Forward. We shall herein reveal the entire story with the complete information.

Last Tuesday, December 18, a committee of the news dealers turned to the management of the Forward, demanding that the price which they receive for selling the Forward shall be raised to 20% on 100 copies. Comrade Benjamin Schlessinger, the manager, told them that, as the Forward is a working class paper, and a community paper, and not privately owned, he must submit their demand to the managing council in New York. He also stated that as manager of the Forward, he will recommend their demand as favorable; but

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JEWISH

WPA (ILL) PROJ 30275

Forward, December 29, 1923.

it will take about ten days until the matter will be considered and decided upon by the Forward Association.

A few days later, he was in receipt of a letter from New York, relating that the Forward Association appointed a committee to participate in the fifth anniversary of the Chicago Forward; that the committee consists of Comrade B. Vladek, general manager of the Forward, Adolph Held, president of the Forward Association, and Meyer Gillis; that the committee will arrive in Chicago Monday, December 31, and will spend a few days in Chicago; and that the same committee will also take up all matters concerning the Forward of Chicago.

In the meantime a circular began antagonizing the news dealers and a committee of news dealers (not the same committee that previously acted) notified the Forward that they must immediately obtain an answer whether their demand is granted. A second conference was promptly arranged, and Comrade B. Schlessinger invited representatives from all parts of the labor movement in Chicago to be present.

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JEWISH

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II B 2 d (1)

WPA (ILL.) PROJ. 30275

Forward, December 29, 1923.

The committee of the news dealers came to the Forward yesterday at 2 P. M. and the conference began. Those present were: Edward Knuckles, secretary of the Chicago Federation of Labor; Sam Levin, manager of the Amalgamated Clothing Workers in Chicago; Meyer Pearlstein, vice-president of the International Ladies Garment Workers' Union in Chicago; and Leon Hanock, secretary of the United Hebrew Trades of Chicago. Comrade Schlesinger repeated the statement that was related above, namely, that a committee will arrive from New York, Monday; the committee will take up the demand of the news dealers; that he shall recommend in favor of the demand and whatever shall be determined, the agreement shall become effective from the time that the news dealers first submitted their demand.

After the labor representatives listened to everything, they made the following statement: We listened to the news dealers demand to the Forward, and to the answer that Forward had given them. The answer is within limits of reason and only just. It suggests only, that the news

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II B 2 d (1)

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JEWISH

NPA (ILL) PROJ. 30275

Forward, December 29, 1923.

dealers shall await the committee of the Forward Association, Monday.

The record of the Forward in its relation with the workers, in all its departments is well known to all unions of these workers and to the entire labor movement. Consequently, the news dealers can rely upon the Forward, as brother Schlessinger advised them, especially, when they know that brother Schlessinger's recommendation to the committee of New York, also contains the clause, that if a higher price is decided upon for them, that agreement shall become effective on the day that they submitted their demand.

We are convinced that no other answer to the news dealers, than the one brother Schlessinger gave, would do, and the news dealers should be absolutely satisfied.

(Signed) Edward Knuckles, secretary of Chicago Federation of Labor; Sam Levin, manager of Chicago Joint Board, Amalgamated Clothing Workers; Leon Hanock, secretary of Chicago Federation of United Hebrew Trades.



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JEWISH

WPA (ILL.) PROJ. 30275

Forward, December 29, 1923.

We thought that the statement of the well known labor leaders, as well as the statement of our manager, Comrade Schlessinger, was valid and that the news dealers would wait until Monday for the decision of the Forward Association from New York. But anyway after the news dealers' committee left the Forward office, they called the Forward, by phone, and a person calling himself a representative of the news dealers yelled out, "A strike shall be called against the Forward!"

What strike? Who is calling the strike? What is the strike being called for? It is a conspiracy - not a strike! A strike is declared by workers when they approach a boss with certain demands and the boss refuses to grant the demands under any conditions. The Forward is no boss and the manager of the Forward did not refuse to grant the news dealers their demand. The manager only wanted them to permit him to present their demand to the committee from New York, which will arrive here Monday, because he is not authorized to decide upon agreements, himself.

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II B 2 d (1)

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JEWISH

NPA (ILL) PROJ 30275

Forward, December 29, 1923.

Nevertheless, a circular was distributed stating that there is a strike -  
- a strike by the news dealers, It is, therefore, readily understood,  
that a conspiracy was contrived somewhere against the Forward.

Who are the conspirators? The circulars speak of a News-boys' Union, and it is asserted that the union is affiliated with the American Federation of Labor. We challenge that statement on the basis of our knowledge of unions and strikes. The news dealers do not belong to the Chicago Federation of Labor, to which all unions of Chicago belong. And furthermore, Knuckles received a telegram from Frank Morrison, secretary of the American Federation of Labor in Washington, stating that the news dealers organization does not belong to the American Federation of Labor. It has been a long time since the news dealers were considered a union of the American Federation of Labor. In this circular, the American Federation of Labor is mentioned in order to create its false impression that a recognized union has declared a strike against the Forward.

All the working class enemies of Chicago have united with this circular, thinking that they can blackmail the Forward. The Forward is the organ



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II B 2 d (1)

- 7 -

JEWISH

WPA (ILL) PROJ. 30275

Forward, December 29, 1923.

of the workers, and is implanted in the heart of every reader. Every-body will be convinced that a plot is made against the Forward, and every-body will help to obstruct the conspiracy.

I D 1 b  
I D 2 a (2)

JEWISH

Forward, June 26, 1923.

WPA (ILL) PROJ. 30275

ROSENTHAL AND STERN THE FIRST TO SIGN AGREEMENT  
WITH JEWISH WAITERS' UNION

The United Hebrew Waiters' Union, a branch of Waiters' Union Local 7, which has the supervision of all Jewish restaurants, has sent out a union agreement to each owner of the high-class restaurants giving him until Monday to sign the agreement.

Rosenthal and Stern, 936 W. Roosevelt Road were the first to sign the agreement with the Waiters' Union, granting all demands.

The most important demands of the Union were a 9-hour work day; owners must employ only Union members. After the 9-hours work they must pay \$1.00 an hour for overtime; a boss cannot discharge a waiter without notice and good reasons; a waiter cannot be used to do porter work.

All workers and progressive people should help the waiters in their efforts to unionize the Jewish restaurants, where non-Union waiters are working.

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I D 2 a (2)

JEWISH

Forward, May 29, 1923.

WPA (ILL.) PROJ. 30275

### JEWISH BAKERS WIN A RAISE BY THE BOSSES

The members of the Jewish Bakers, Local 237, celebrated a victory yesterday. The bosses all came to the Union and signed an agreement with Local 237.

The Union demanded a raise of \$6.00 a week, for first and second bakers, and \$2.00 a week for third-hand bakers.

The bosses at first refused these raises and the Union determined to stop the work of those bosses who refused to grant the demand, giving them until Sunday midnight. The bosses signed the agreement, making it unnecessary to stop work in any one shop. The bakers will also be paid for the ten Jewish Holy days in the year.

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I D 2 a (3)

JEWISH

Forward, September 27, 1922.

WPA (ILL.) PROJ. 30273

Amalgamated Compels Non-Union Manufacturers from Small Towns to Return to Chicago.

The attempt of several clothing manufacturers to open non-union shops around or in Chicago, resulted in a total failure for the manufacturers. Most of them were compelled to discard their non-union paradise and return to Chicago, signing agreements with the Amalgamated. For the past few weeks, several firms opened small factories under Union conditions.

Sam Levin, manager of the Joint Board, told to a reporter of the Forward, that the Amalgamated had triumphed in its struggle against these "smart" bosses, who ran from the union into small towns, or ran factories, in disguise, somewhere in Chicago.

One of the firms that desired to uphold a non-union shop is the Crown Tailoring Co., as did Prosterman and Bronson, clothing manufacturers, and the contractor Sweznik.

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JEWISH

WFA (ILL.) PROJ. 30275

Forward, May 31, 1922.

What is a Credit Union? By Morris Ziskind.

Ever since a group of active members of the Workmens Circle have organized a Workmens Circle Credit Union, many of the members have been asking the question "What is this thing - a Credit Union?"

Those, who are familiar with the European labor movement, know that there is no country in Europe where there is no Credit Union. The same is true of many states in this country. Among the Jewish labor masses there are private loan associations for the purpose of securing high rates of interest for the benefit of the few members.

A Credit Union, when organized by a labor organization, serves as a peoples bank to enable its members to save money, and it loans money at a normal rate of interest to its members when they are in need, as well as those organizations

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JEWISH

Forward, May 31, 1922.

WPA (ILL) PROJ. 30275

and institutions that serve the interests of the labor movement. The profit is, from time to time, partly divided among the members, and partly used to increase the activities of the Credit Union, and to help the labor movement. A Credit Union loans money to labor organizations for cooperative enterprises, to unions in time of strikes, and, naturally, every loan must be guaranteed. A Credit Union is a cooperative peoples bank, where the members save their money. They are the shareholders and they are the bosses, and they get interest on their saved money, that is loaned out to the depositors, and to labor organizations, which means that they are helping the individual members of the Credit Union. A Credit Union binds its members and creates more friendly relationship between them. It makes it possible to give credit to its members at easy payments. It teaches its members to be of self help or mutual help, and at the same time it teaches its members the business direction of the bank and makes some of their members, to a certain extent, independent.

The history of Credit Unions is very interesting and proves the many uses the labor masses have derived from the Credit Unions. The first Credit Union was



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JEWISH

Forward, May 31, 1922.

WPA (ILL) PROJ. 30275

established in Germany in 1840.- The United States sent a commission to Europe to study the Credit Unions, and received a very important report about the Credit Unions, which shows that in 1910 Germany had 14,993 Union Credit banks for farmers, with a membership list of 1,447,766, with outstanding loans amounting altogether to \$452,749,961. Germany also had 1,051 Credit Union banks for workers with a membership of 671,589, with loans outstanding to the amount of \$1,106,165.207.

In Italy they started organizing Credit Unions in 1868 and the commission reported 2,499 Credit Unions now existing in Italy. In Austria, the first Credit Union was organized in 1885, and in 1910 - Austria had 10,954 Credit Unions. Ireland has over 200 Credit Unions. France took up the idea in 1912, and in 1913, had 4,700 Credit Unions. Japan had 7,301 Credit Unions in 1912. In Russia, there are 11,000 local Credit Unions that are affiliated through a central cooperative bank in Moscow, with a membership of 6,000,000,000 people. In Canada the Credit Unions began developing in 1910, and now have over 300, and the success has been so great that not one dollar has been lost during their

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JEWISH

WPA (ILL) PRO- 30278

Forward, May 31, 1922.

existence of over twelve years. In the United States this idea is leading to success. In nine states there are already laws, which the fur workers are making possible and they are agitating for the organizing of Credit Union banks.

In the following states there are laws for Credit Unions: Massachusetts, New York, Rhode Island, Oregon, Texas, Utah, Wisconsin, North and South Dakota. The report of the banking commission of Massachusetts for 1919, shows that the Credit Unions of that state have a capital of \$2,791,165, belonging to fifty-nine Credit Unions with 22,987 members. For the year 1919 these Credit Unions did business to the amount of \$3,862,948. The superintendent of banks in New York reported that in the year 1919 the Credit Union banks had a capital of \$1,153,000. In North Carolina the Credit banks, only three years old, have a capital of \$90,000. According to statistics there are 65,000 Credit Union banks throughout the world having 15,000,000 members and a capital of \$7,000,000,000.

It is true about the Union Credit banks in Europe as well as in this country,

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JEWISH.

WPA (ILL.) PROJ. 30275

Forward, May 31, 1922.

that they are the safest and surest institutions in the world, and the members are workers and farmers. Credit Unions are being organized as neighborhood organizations, or by members of a certain organization where workers belong, or members of one union, or, as is the case with the Credit bank of the Workmens Circle, which take in only members of the Workmens Circle, where the members know each other. In such cases the very start offers the feeling of confidence, friendship, equality and solidarity among the members and the relationship through the Credit Union, strengthens the friendship, and the unity becomes stronger, and this alone helps bring good results for the Credit Unions. The Credit Unions are cooperative organizations like all other cooperative enterprises. Their aim is that the members shall be able to help one another with the money that they all save. The workers can accomplish a great deal through Credit Union banks. The Credit Unions will serve as a cement to build a strong institution at the time when every member will enjoy the profits direct, or indirect, of his saved money, and assist~~ance~~ one another when help is most needed.

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I D 2 a (4)

JEWISH

Daily Jewish Courier, May 24, 1922.

### JEWISH BAKERY OWNERS DECIDE TO CUT WAGES

The Jewish Bakery Owners Association, at a meeting held yesterday afternoon, decided not to conclude a new agreement with the Union under the old terms. It was further decided to reduce the present wages. The present agreement expires this Saturday, May 27.

The Bakery Workers Union proposed to the bakery owners a renewal of the present agreement with a slight change in the hours of night work, which, according to the proposed new agreement would begin at six o'clock in the evening instead of eleven o'clock at night as heretofore. The bakery workers receive thirty cents an hour extra for night work.

The Jewish bakery owners not only refused this demand of the Union but decided at yesterday's meeting to reduce the wages to the scale received by the Polish and Bohemian workers.

The Bakery Workers Union will hold a special meeting on Friday, one o'clock in

MPA (ILL) PROJ. 50275

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JEWISH

I D 2 a (2)

I D 2 a (4)

Daily Jewish Courier, May 24, 1922.

the afternoon, at their headquarters, 3420 West Roosevelt Road. This important question will be taken up and a decision will be reached regarding the attitude to be adopted on this question. The officials of the Bakery Workers Union, in their call to the meeting, notified the members of the Union that those who do not come to the meeting will be fined.

The officials of the Bakery Owners Association declared that they are fully resolved to introduce a reduction in wages, which action may possibly precipitate a strike.

WT (ILL) PROJ 30275



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JEWISH

Daily Jewish Courier, Mar. 9, 1922.

WHY WAS THE PRICE OF BREAD RAISED?

by  
Sol Posner

The price of bread and rolls suddenly went up a few cents last week. Both Jewish and Gentile bakery bosses raised the price, with the slight difference, however, that the Gentile bakery bosses raised the price one cent per pound, whereas the Jewish bakery bosses raised the price two cents.

In the good, old days of "prosperity," when the workers had work and "were coining gold by the shovel" nobody would have minded such an increase in the price of bread. The workers were really earning good wages and a cent more did not make much difference. The situation, however, is entirely different now. There is a grave crisis all over the country. Unemployment rages like an epidemic and does not seem to diminish. Even the unemployment conference called by President Harding six months ago, did not seem to help. The many hearings which this conference held resulted in an executive committee being

WPA (ILL.) PROJ. 20275



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JEWISH

II B 2 d (1)

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Daily Jewish Courier, Mar. 9, 1932.

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elected, to which the principal task was entrusted. After a few months of "serious, difficult labor," the executive committee issued a statement that it must further study the unemployment problem.

Let us assume that the government committee was sincere in its statement and that it is now seriously studying this problem. However, their "study" did not eliminate nor diminish unemployment, and the unemployed did not get an opportunity to work and to support their wives and children.

The bread problem is the most important one at the present moment. This problem exists even for a great many of the workers who are employed, because lately they have not been working full time but only a few days a week, and their earnings are so miserable that they can hardly make a living, i. e., pay the outrageously high rents and have sufficient money left over to buy bread and butter for their wives and children.

A cent means a great deal to the worker in these critical times. When the

WPA (ILL.) PROJ. 30275

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JEWISH

II B 2 d (1)

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Daily Jewish Courier, Mar. 9, 1922.

I K

price of bread suddenly goes up a few cents, the worker's wife has to give serious thought to the matter and decide how to save a few cents on something else.

Still worse is the condition of the unemployed. A rise of a few cents in the price of bread simply means that there is a piece of bread less for every member of the family; it means that hunger among the wives and children of the unemployed will increase; it means that some men who have no conscience, have, for the sake of profit, deprived them of a piece of bread.

The Chicago [Daily] Forward, which is supposed to be the organ of the "brother workers," takes the side of the bosses and tries to justify their act. The "holy Forward" which has recently begun to believe in rabbis, and has sold its columns, for forty-eight dollars, for an advertisement by a "miracle-working rabbi"--he sells a patent medicine cure-all compounded of Epsom salt and water--has again put on its pious pseudo-socialist mask and indicated its belief that the action of the bosses was just.

WPA (ILL.) PROJ. 30275

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JEWISH

II B 2 d (1)

I D 2 c

Daily Jewish Courier, Mar. 9, 1922.

I K

The Forward has done this in its own, original way--in the same way that it chiseled forty-eight dollars from the "holy rabbi". In the advertisement it told of the wonders of the advertiser's patent medicine, and in the news it made fun of him. It reminds us of the story of the Jewish seminary student who always had two contradictory interpretations of any passage from the Bible: "if we wish, we may interpret it this way, and if we wish, we may interpret it the other way".

On March 6, the Forward reported the rise in the price of bread. The bosses were criticized, slightly, for their action but a hint was given that their action was justified.

The Forward said: "The Jewish bakery bosses recently began to quarrel among themselves, and as a result they competed and reduced the price of bread. The price of flour went up recently and this gave them an opportunity to unite in order to defend their common interests, and they decided to raise the price of bread and rolls." No comments are necessary. It is crystal

WPA (ILL.) FR-1 20-25

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JEWISH

II B 2 d (1)

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Daily Jewish Courier, Mar. 9, 1922.

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clear that the Forward seeks to create the impression that the bakery bosses did not want to rob the public but that they had to "defend their common interests".

But what about the interests of the workers whose earnings are hardly sufficient to support their families? What about the interests of the unemployed whose wives and children don't have enough bread now to satisfy their hunger? Does the increase in the price of flour justify an increase of two cents per pound in the price of bread?

Six weeks ago the price of flour was seven dollars and twenty-five cents a barrel; the price now is eight dollars and fifty cents, an increase of one dollar and twenty-five cents. Two hundred and seventy pounds of bread can be baked from one barrel of flour, so the increase in the cost of bread amounts to less than one-half of a cent per pound. The bakery bosses, however, did not consider the price of flour, but the price of bread.

WPA (ILL.) PROJ. 30275

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JEWISH

II B 2 d (1)

I D 2 c

Daily Jewish Courier, Mar. 9, 1922.

I K

The Gentile bakery bosses pay their workers less wages than the Jewish bakery bosses. Last year there was a strike at the Gentile bakeries which the union lost. The biggest bakeries still employ strikebreakers who work for less money. These bakeries are now raising the price of bread one cent per pound and they want to reduce, by thirteen dollars a week, the wages of the drivers who have been so "loyal" during the strike, and have so faithfully and devotedly scabbed.-

Russell Pool, secretary of the High Cost of Living Committee of the City Council, announced last week that he would begin an investigation of the rise in the price of bread. He thinks that nothing will come out of this investigation just as nothing has come out of all his previous investigations.

There is only one way to fight the high cost of bread and that is, the housewife must do her own baking. If the Jewish women would begin to bake their own bread, they would get good nourishing bread at small cost and they would help to reduce the price of bread at the stores.

WPA (ILL.) PROJ. 30275

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JEWISH

II B 2 d (1)

I D 2 c

Daily Jewish Courier, Mar. 9, 1922.

I K

Let us consider the cost of baking bread from a five-pound sack of flour. These figures were given to the writer by an experienced housewife:

flour, five pounds .....	\$.23
two eggs (the best) .....	.06
cottonseed oil .....	.01
yeast .....	.05
gas .....	.05
Total cost .....	<u>\$.40</u>

For forty cents, the Jewish housewife will have four large, fine loaves of bread which would cost her a dollar at the bakery.

The bakery bosses "wanted to defend their interests," as the Forward puts it. The Jewish workers must also defend their interests and this is the best way to fight for their interests. In this fight the Jewish women must be the leaders and they will, undoubtedly, be the victors.

WPA (ILL.) PROJ. 30275



I D 1 b  
I F 6

JEWISH

WPA (ILL) PROJ. 30275

Forward, August 19, 1921.

The standkeepers of the Maxwell St. Market, who built stands during the past two years, can expect to see them torn down during the next 48 hours if the Commissioner of Public Works will carry through his plan. The Commissioner has formulated an order which directs the Fire Department to tear down 168 stands, which the peddlers have built on Maxwell St.

Alderman Henry Pick (or Peck) who is fighting the standkeepers, declared that according to the law, each stand must be removed from the market after the closing hour. In the last year, according to Alderman Pick, a system of payments to the overseers of the market, allowed the peddlers to overstep the limits of the law, and booths and stands were built on the street, which could not be removed at the closing of the market, but remain as a barrier for the passage of the street.

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JEWISH

Forward, July 31, 1931.

WPA (ILL.) PROJ. 30275

The campaign which was begun by Alderman Puck of the 20th ward, and by other politicians, against the Jewish business people of Maxwell Street, which led to the "City Fathers" deciding to tear down the market, in the meantime has resulted in nothing. The Maxwell Street Market will remain for the present, and supposedly it will continue to remain as long as business is done there.

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IV

JEWISH

WPA FILE, 1921, 1922

Forward, July 22, 1921.

MAXWELL STREET BUSINESS MEN HOLF MEETING

To all property owners, store keepers, stand keepers, pushcart keepers of Maxwell St. market.

For your benefit you must come to the meeting which will be held tonight at 8:00 p.m. in the West Side Auditorium.

Many speakers will speak, also the Hon. Morris Eller, Trustee of the Sanitary District. Come, because you must come.

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JEWISH

WPA (ILL) PROJ. 30275

Forward, February 6, 1921.

Notice to all women of the West Side and Lawndale districts: The Retail Grocery and Fruit Stores Association has decided to close all stores at 2:00 P. M. on Sundays.

We request all women to do their shopping early, and permit the dealers a few hours of rest.

We appeal for your cooperation.

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I D 2 a (2)

JEWISH

Forward, Feb. 1, 1921.

[GLASSER BROTHERS CUT WAGES]

The Glasser Brothers, 3952 Sheridan Road, who have employed ladies tailors, members of Local 104 Ladies Tailors Union, have decided to cut the wages of their employees.

The employees decided not to allow the bosses to cut the wages and the workers were told to go home.

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WPA (ILL) PR 100275

Forward, January 24, 1921.

Recently a new large matzoh factory was opened in Chicago by New York and Chicago leaders of orthodox Jewry. This factory is at 2109-2111 W. Roosevelt Rd., in the Jewish neighborhood and is called "Redelheim Matzoh Company."

The by-products, such as Matzoh-Meal, Matzoh-Farfel, Matzoh-Cake, etc, are wrapped in separate cartons.

Jacob Redelheim, who is a member of the "Organization of Orthodox Rabbis of the United States and Canada - Agudah," is a capable shrewd business man and devotes his entire time to the factory.

The Kashruth of the factory is under the supervision of the Chicago Rabbinate.



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I D 2 a (2)

JEWISH

WPA (ILL) PROC 30273

Forward, December 19, 1920.

Bakery Owners declare Guerilla War against their Workers.

The Union opens a five thousand dollar fund, and more if necessary to back the war against the owners who seek to destroy the organization.

The Jewish Baker bosses were afraid to declare a lock-out, to force the workers to accept a reduction in salaries. On the contrary, they carry on a quiet and insidious guerilla warfare. They think that by this method they will break the solidarity of the membership and destroy the structure of the Union.

The Jewish Local 237, has seriously considered this condition and determined to fight those bosses with all mediums existing in the Union and the Jewish Labor movement. The first thing the Union decided to do is to appropriate five thousand dollars to fight the bosses, who want to undermine the Union.

The members have unanimously accepted this plan. A special committee was appointed to carry on the work of the Union. They are as follows: V. Krash, B. Satz, Sam Mosler, Jake Yunkovsky, David Rothstein, Jake Fineblatt, Joe Weissbaum, L. Rubenstein, Max Nash, Max Oshbaum and Hyman Schlossberg.

This committee will act as board of directors to manage the fund in the interest of the Union.

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JEWISH

Forward, September 1, 1920.

WPA (ILL.) PROJ. 30275

**COOPERATIVE GROCERY SELLS ALL ARTICLES AT COST PRICE TO UNEMPLOYED UNION MEMBERS.**

The members of trade unions who are unemployed will get everything which the cooperative grocery sells, and meals in cooperative restaurants for cost price only. This is the resolution adopted Monday evening at a meeting of the United Control Committee of both cooperative grocery stores and of the cooperative restaurant. After discussing what should be done for the unemployed members of trade unions, they adopted a resolution that every member who comes to the cooperative stores at 2733 W. Division street, and 3310 W. 15th street, with a note from the secretary stating that he is entitled to groceries for cost price, shall be granted such a service. The single man who will come to the cooperative restaurant, will be able to buy a meal ticket, whose regular price is \$6, for \$5, or a sixty cents meal for fifty cents.

The Joint Committee believes that the union members who do not work, will be satisfied to save a few dollars a week for the necessities of life in order

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JEWISH

WPA (ILL.) PROJ. 30275

Forward, September 1, 1920.

to benefit from the cooperation which makes possible the organization of workers, during slack and in strike periods. Let all the trade unions whose members are unemployed get in touch with the manager of the cooperative grocery stores and arrangements will be made to save as much money as is possible for their members every week, through cooperation and brotherly solidarity.

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JEWISH

Daily Jewish Courier, Aug. 13, 1919.

WPA (ILL.) PROJ. 30275

### IMPORTANT MEETING OF JEWISH STOREKEEPERS ON THE SOUTH SIDE

Tonight, at 7:30 P.M., at the Odd Fellows Hall, 3337 South State Street, all Jewish storekeepers on the South Side will meet to discuss together ways and means of protecting their interests.

This meeting is being called by the State Street Businessmen's Protective Association, which was organized last week and is founded on a number of important principles.

One of the most important reasons for the existence of the association is the excessive damage, sustained by many businessmen of that neighborhood during the race riots, when a number of Jewish stores were robbed.

Today's meeting is, therefore, thought to be a very important one for the Jewish businessmen of that neighborhood. It is expected that all of them will attend, in order to participate in the proceedings.

WPA (ILL.) PROJ. 30275

I D 1 b  
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WPA (ILL.) PROJ. 30275

Forward, August 9, 1919

Jewish businessmen of the South Side, "where the race riots **had occurred** entered into the "State Street Protective Businessmen's Association."

Forward, August 5, 1919

Cleaning Stores Attention!

Today

Today

Today

3:00 P.M.

An important meeting in the  
Hebrew Institute  
of all

Tailors, Retail Cleaners and Dyers. The new price  
list will be made known and plans for further action  
will be made.....

The Retail Cleaners & Dyers Co-Operation Association.



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JEWISH

FORWARD

7-29-19.

WPA (ILL) PROJ. 30275

During the time that the Dress and Shirt manufacturers were negotiating for a peaceful settlement with the union, thirty-five dress and skirt manufacturers met and organized under the title United Ladies' Garment Manufacturers Association. The association decided to hold a conference with Mr. Schlesinger (President of the Union) to negotiate a union agreement with the association.

The United Ladies Garment Manufacturers elected J. Moil of Moil & Coppersmith, as temporary chairman, and A. Heller of A. Heller & Co. as temporary secretary.

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JEWISH

WPA (ILL) PROJ. 30273

Friday, July 2, 1910

Interview - The South End of the Harbor.

The well known Dublin Street bath house has been sold and is now  
under new management, and is now in the best condition.

Russian and Turkish Baths  
Always open - At all times.

The only bath in this city is the swimming pool.

Open to the public from 7:00 A.M. to 1:00 P.M.

South End of the Harbor  
1115-17 South Dublin St.

WPA (ILL.) PROJ. 30273

Forward, July 1, 1919. c. 2.

## Roosevelt Road Celebration.

The jubilee ceremony of Roosevelt Road - the new name for Twelfth Street, will be both artistic and impressive; no such sight has ever been presented on the West Side.

Wednesday, July 2, at 5:00 P.M.

Roosevelt Road will be artistically decorated and lighted with colored lights, a parade of floats, beautiful girls will dance to the rhythm of jazz bands.

## Music and Fireworks.

The parade will begin at 7:00 P.M. at Albany & 12th St., west to Crawford, North to Madison, east to Ashland, south to 12th St., west to Independence Blvd.

(Acc.)

WPA (L.) WKD, 30275

Portland, March 16, 1910

Opening of the Community State Bank.

The new bank is opening this place at the 12th St. Bank formerly at 1637 West 12 Street.

A few remarks about the officers:

The West side is one of the most important business centers of the city, and business is progressing. With pride and joy we should welcome this large State bank. The Community State Bank, that has just been organized to replace the 12th Street Bank at 1637 West 12 Street. This is proof that the west side is progressing.

This bank is taking over all accounts from the 12th Street bank and is a new money exchange for the west side business and will help the community in all cases.

A good help for the Community Bank is Mr. Daniel F. Miller, one of the former officials of the 12th St. Bank.

WPA (ILL.) PROJ. 30275

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Forward, February 11, 1919.

Three things to remember.

1. The name - 16th St. State Bank, under State supervision.
2. Saturday night, the 15th of February, the opening will take place.
3. The Place - 16th St. and St. Louis Ave. In the heart of the Lawndale District.

Nice useful souvenir free

To all persons opening a savings account of \$1.00 or more.

16th St. State Bank

16th St. cor. St. Louis Ave.

Samuel V. Maltz, President.

Forward, February 2, 1919.

The Big Historical Day.

The Jewish inhabitants of the Lawndale district have been awaiting for some months the opening of the 16th St. Bank, at 16th St. and St. Louis Ave. As important as food and air to the human body is the need of a banking institution in the large and thickly populated district of Lawndale.

A bank is the soul of a business area. This great State Bank will be the social center and the new life apparatus for a fast growing neighborhood.

There was no skimping or saving of money in order to make this 16th St. State Bank a most modern financial institution.

The following branches will be installed: Saving accounts, with 3% interest. Checking accounts, foreign exchange, safety deposit vaults, information bureau, real estate and renting, insurance and loan bureaus. This bank is under the supervision of the state government. Watch for the opening date.  
16th St. State Bank - Cor. 16th and St. Louis Ave. Samuel V. Maltz. President.

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JEWISH

Daily Jewish Courier, June 12, 1918.

THE EVAND IVRI--THE GROCER

(Editorial)

Very often the question of the small businessmen arises, the retailers of various products, the "small" and "medium-sized" storekeepers, and their "state of slavery". They go about their business, opening very early and closing very late. They keep their stores open at all hours of the day and night, every day of the week, so that they may serve their customers at any time. Often a movement has been started to find ways and means of lightening their burden; which day should be their Sabbath; which evening should they have for rest; when should they be able to spend a few hours at home with their families, or go to a meeting or an entertainment, the theater, or visit friends, or receive friends in their own home.

On one occasion it so happened that an undertaking in this field proved to be somewhat successful. The Butchers and Grocers Association of Chicago succeeded



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- 2 -

JEWISH

Daily Jewish Courier, June 12, 1918.

for several years, in carrying through their plan to close their stores at noon on Thursdays, and all day on Sundays. Certain organizations of clerks succeeded in working out a schedule for their work--even though their employers did not approve it--allowing them certain times during the week when they could be at home with their wives and could become better acquainted with their children.

Also in the sphere of Jewish business, it has already happened that clothing stores, shoe stores, and the like, have managed to have their stores close at definite hours, thus enabling both the clerks and the proprietors to have some free time to spend with their families.

But the Jewish grocers have no day, no night, no Sabbath (Saturday), and no Sunday; and oftimes even on Jewish holidays, as on general holidays observed



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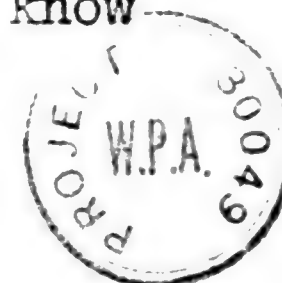
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JEWISH

Daily Jewish Courier, June 12, 1918.

by the American people], they are also chained to their business. And not only are the hired clerks affected in this way, but many times we find that father, mother, and children old enough to help in the store, are all enslaved to the store from early morning until late at night, and have no time, at all to refresh their spirits with a little amusement or fresh air. They do not even have an opportunity to attend a movie. As for the younger children, they roam the streets and the alleys without any parental supervision; there they learn such "nice" things that their parents will certainly be "proud" of them in the years to come. The youngsters become truants because their fathers cannot take the time to handle them. Everything goes to ruin and sooner or later all suffer the consequences.

Should you ask a grocer how much his stock is worth, how much does he owe the wholesaler, does he make a decent living from his business, does he save anything for his later years--he will not know what answer to give. Do you know



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- 4 -

JEWISH

I B 3 b

I B 3 c

Daily Jewish Courier, June 12, 1918.

II A 2

why? Because he has no books; he has no time to keep track of his stock; he does not know where he stands in his account with the wholesaler. Ask him whether he is making money or losing money, how much do his customers owe him--he doesn't know. He is too busy in the store and too hard-driven by his work to know anything. Finally, should you ask him, "Does the store belong to you or to the wholesaler? Or perhaps you belong to the store?" he would still not know what to answer!

Now let us get down to the point concerning the remedy for these Jewish grocers. First of all he should keep the store entirely closed one day a week, and have the day completely to himself. Let him fulfill his obligation to his wife and children at least one day a week, let him also take stock of his business that he may know his exact standing therein. Let him close his store, four times a week, let us say, at 7 P.M., on Fridays at 6 P.M.; on Saturdays let





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- 5 -

JEWISH

Daily Jewish Courier, June 12, 1918.

him be closed all day and open in the evening from 6 to 10, and on Thursdays also until 10 P.M. Of course a week before Passover or other holidays he should keep open later every day.

If the grocers should thus organize their work they would derive many benefits. They would have time to keep books and would know more about their business and their standing. Then they would have time for themselves, for their wives and children, and for their friends.

However, one swallow maketh not summer, and a grocer cannot be so ambitious as to wish to be a civilized being on a par with others. For, to attain that you must be organized and demand support and friendly aid from the whole community, that is, the customer must also help. The Jewish grocers must all unite, and no one should remain aloof. Everyone must be loyal to the organization and follow all rules in regard to the time the stores should be kept



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- 6 -

JEWISH

Daily Jewish Courier, June 12, 1918.

open or closed. Everything should be conducted by the officers which such an organization may elect. The grocers should form a strong solid chain without a single weak link, for a chain is no stronger than its weakest link. No one should be envious of another, and no one should act the smart aleck and ridicule the rest. United we stand, divided we fall!

Organize yourselves properly and make your organization strong that no one may flaunt any of the rules that you may formulate. Demand of all the Jewish women of Chicago, your customers, that they give you the right to live as respectable human beings, that you may spend some time with your families, and lead the life of a respectable man and a respectable Jew.

/Translator's note: Eved Ivri--Hebrew slave.



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JEWISH

Daily Jewish Courier, May 7, 1918.

### BOMB EXPLODES IN JEWISH BARBER SHOP

A bomb exploded yesterday morning in the barber shop of Morris Schochet, 1115 South Crawford Avenue, not far from the Fillmore Avenue police station. The explosion was heard for quite some distance, and the front of the barber shop was damaged considerably.

Mr. Schochet recently settled with the Union and cannot understand who set the bomb. He suspects it to be the work of the Master Barbers' Association as a result of its displeasure with him for settling with the Union.



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JEWISH

Daily Jewish Courier, Apr. 29, 1918.



BAKERY BOSSES DEMAND RIGHT  
AND JUSTICE THROUGH ARBITRATION

We Appeal to the Jewish Public for Justice

(Adv.)

The Jewish bakery boss believes in a union of workers. We do not want or seek to break the union. All we ask is that the differences between us and our workers should be straightened out through arbitration. The Union however refuses to arbitrate. The Union wants to use its list to compel us to agree to its unjust and impossible demands.

Compare our conditions with those of the Gentile bakeries.

We Jewish bakery bosses pay the highest wages in Chicago. We pay from eight to ten dollars a week more than the Gentile bakeries. The German Bakers, Local 2, asks \$25 a week for the foreman, \$23 for the second hand and \$19 for

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Daily Jewish Courier, Apr. 29, 1918.



JEWISH

the third hand, and this is for a nine-hour working day. The Polish Bakers Union asks the following: \$26 a week for the foreman, \$24 for the second hand and \$22 for the third hand--for a nine-hour working day.

Now listen to what the Jewish Bakers Union is demanding from the Jewish bakery bosses: \$33 for the foreman, \$28 for the second hand and \$26 for the third hand, for an eight and a half hour working day. They also demand full pay for ten holidays when they don't bake, while no other bakery union requires that pay be dished out for not working. These demands can be found only in this bakers' union contract. The fact is that they compel us to pay more, and in reality are getting more than even their contract calls for.

Listen to the way they accomplish it. There are "good" workers and there are "bad" ones. The bakery workers say that the agreement was made only for the "bad" workers. They argue that if the "bad" worker gets his full pay, according to the agreement, then they, the "good" workers, are entitled to more--

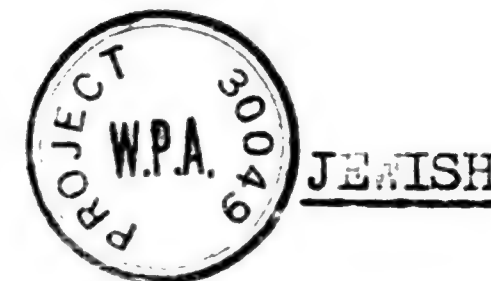
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Daily Jewish Courier, Apr. 29, 1918.

if not they will stop working, and in this way they compel the boss to pay more than even the contract calls for. As a result of these unjust demands the workers receive more pay than the agreement specifies.

And now another thing: Each bakery worker has formed the habit of taking bread for himself and his family without paying for it. This amounts to between three and five dollars a week per worker. Now, figure the wages, which are above those specified in the agreement, plus the free bread that they are getting, and the result is that the Jewish bakery worker is the best-paid worker in the city.

The Jewish, Polish and German Baker Unions belong to one International, yet the demands of the Jewish Bakers Union are much greater than those of the non-Jewish bakers.

What is the trouble with the helpers?



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Daily Jewish Courier, Apr. 29, 1918.



In order to find work for the unemployed, the Union made a rule that steady workers should give a day's work every week to the helpers to work in their place. This means, that the Jewish bakery workers work only five days a week. When, for instance, a bakery boss employs seven or eight workers, he must also employ during the week seven or eight helpers. These helpers, coming to work for only one day, and knowing that it isn't a steady job, do not take any interest in their work. They work a day and are gone. Not being acquainted with the details of the work, the latter in many instances is spoiled, and naturally the result is that the bakery boss suffers considerable damage from it.

When the cost of flour was only three or four dollars a barrel, the damage wasn't so expensive when the helpers spoiled the bread or cakes. But now, when flour costs four or five times as much, when the other ingredients have also gone up in price, then it becomes absolutely impossible to bear the damage which the helpers cause in the bakeries.

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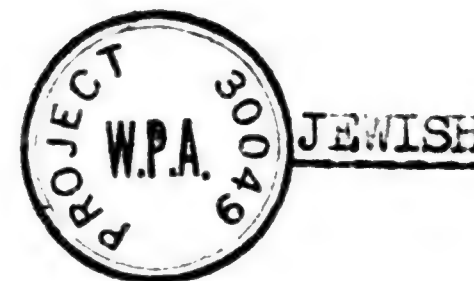
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Daily Jewish Courier, Apr. 29, 1918.



Another thing: The Secretary of the Union informs the steady worker in the shop that he will send a helper in his place tomorrow and the regular worker should remain at home. It often happens that the helper fails to show up, and the boss is short of help. When this helper, who is supposed to show up for work at night, does not, the other workers demand an extra hand, claiming they are unable to get through with the work. The boss gets busy over the telephone, calling for help, but to no avail. And, finally, when he gets one, the latter begins to bargain--"will you pay seven dollars, then I'll work." Many times it so happens that the boss is forced to pay from eight to ten dollars for eight and a half hours of work, although the agreement states that the helper should receive only four and a half dollars for his time. The Union cares very little about this situation. Of what concern is it to the Union when the Jewish bakery boss--"the capitalist"--suffers from damage and trouble!

In many cases the helper's problem is used by the Business Agent of the

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Daily Jewish Courier, Apr. 29, 1918.



Union to "fix" the boss. As stated, it happens quite often that when a steady worker becomes angry at the boss, he sends a helper in his place, so as to have the boss right where he wants him. As usual, he sends the type of helper who will cause the utmost trouble. The same is done by the Secretary of the Union, or the Business Agent, when they are in the mood to "fix" the boss or help out a novice. They send a novice to work and demand money for it. The above-mentioned miseries are only a small part of what the Jewish bakery boss has to stand from the helpers' "plague." The non-Jewish baker unions have many more unemployed in their unions than do the Jewish, and yet their unions exist and are powerful without unloading these unemployed upon the shoulders of the non-Jewish bakery bosses. The Jewish Bakers Union is trying to make the public believe that the helpers' problem is the very lifeblood of the union, but that is not true. Why can the non-Jewish bakers local unions exist and be powerful without helpers? The Jewish bakery bosses are not against the helpers.

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Daily Jewish Courier, Apr. 29, 1918.

They believe that the bakery worker must make a living and can make a living without having the boss ruined. The present system of helpers, installed by the Union, means the ruination of the bakery boss and the entire Jewish bakery industry.

Last year, when we negotiated with the Union about the previous yearly agreement, the Union admitted to us the seriousness of the helpers system. Did the Union live up to its promise? No! Instead of improving the situation, they made it more and more miserable for the boss.

Every day the great Gentile bakeries spread out more and more in the Jewish neighborhoods, because they have nice, uniformly made bread; they have no helpers who would spoil it. The Jewish bakeries cannot compete with the non-Jewish bakeries because every day they have new helpers. One day the bread comes out with a point in one place, the next day, in another; one day it is raw, the next it is burned, etc.



JEWISH

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Daily Jewish Courier, Apr. 29, 1918.

In addition we want to make it clear that the Jewish bakery boss is not such a "capitalist" as the Union is trying to paint him before the public. The majority of them must work hard to earn a living. They work eighteen hours a day, not eight and a half hours. The same applies to their wives, who are enslaved to the business, and the Union, knowing what a "capitalist" it deals with, tries to oppress him with everything in their power.

The misery which the Jewish bakery bosses have to undergo at the hands of the Union, has reached such a point that the Jewish bakery bosses can stand it no longer, and therefore we are appealing to the Jewish public for justice. We demand arbitration because we believe that our demands are right and just. We desire that other parties--not the Union--should listen to our voice. We offered the Union, before the declaration of the strike, to turn over all these misunderstandings between us and the Union, to disinterested parties. The Union however wants to call a strike.

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Daily Jewish Courier, Apr. 29, 1918.



JEWISH

If ~~the~~ Union is justified in its demands, then why does it fear arbitration? We are against this, that the Jewish population should suffer through a bakers' strike in the bakery industry. We are for unionism, with right and justice.

We demand justice and will fight for the principle of arbitration.

The Jewish Masters Bakers Association



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JEWISH

The World, Oct. 17, 1917.

WPA (ILL.) PROJ. 30275

The tailoring manufacturers, members of the Associated Wholesale Tailors Association, have apparently feared the that the Amalgamated was prepared to call, and are withdrawing from their association; three firms promptly surrendered yesterday, closing agreements with the Union, one a 9% raise for all workers, and a \$2.00 raise for the cutters.

These manufacturers were: Ira Barnette, 430 S. Green St., the Treasurer of the Bosses Association, Levine Meyer, Secretary, 318 W. Washington St., and also the independent firm, Grossman Bros., 314 S. Racine avenue, who altogether employ about 350 workers.

At this rate the above-mentioned firms have destroyed the association and it is expected that the others will take heed of their example and sign agreements with the Amalgamated.

The news brought about a revival among all tailors. The Amalgamated now begins a powerful campaign to organize the entire industry, introducing into the shops the watch-word: "Join the Union, tailoring workers!"



JEWISH

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Daily Jewish Courier, Apr. 27, 1917.

**BOSSES DENY PLOT AGAINST JEWISH STRIKERS.**

A Courier reporter has learned from a reliable source that a significant number of the local waist and skirt manufacturers, who are all Jews, have, at a secret meeting in the La Salle Hotel, closed a conspiratorial anti-Semitic agreement among themselves, providing that the Jewish girls who last week ended their ten-week strike for better working conditions, are not to be reinstated.

Coupled with this anti-Semitic bund, many Jewish waist-makers complained that they were rejected when seeking employment in the various shops with the remarks: "We want no Jews"; "We wouldn't take back the Sheeney trouble makers." Other similar remarks were passed indicating that they would not be reinstated because they are Jews.



Daily Jewish Courier, Apr. 27, 1917.

The reporter visited a few of the prominent manufacturers, who denied that they were involved in the anti-Semitic bund, declaring that they were not present at the meeting in the La Salle Hotel and did not know anything about the agreement. At the same time, however, they admitted that, under any circumstance the "trouble-makers" will not go back to work and they also stated that the strike killed the entire season to such an extent that there is no work anyhow. The Courier reporter was shown several applications upon which were such remarks as "N. C.", "Strike Leader," etc.

The strikers, however, stick to their convictions about the "black listing system" which was carried on by the manufacturers. The strikers declare that a few Jewish firms are even beginning to engage Negro help, so that the Jewish girls may not have the opportunity of getting back their jobs.

I D 1 b

JEWISH

Daily Jewish Courier, June 13, 1912.

WPA (ILL) PROJ 30275

JEWISH PUBLIC SATISFIED WITH KOSHER MEAT VICTORY.

The report that the Jewish butchers will open their stores Saturday evening and sell good kosher meat at 12¢ a pound, was accepted with overwhelming joy in every Jewish home.

It is understood that not all butchers are satisfied with this agreement. Many Jewish butchers, who have formerly sold meat at 18¢ a pound, fear that their customers will complain that their meat isn't good, and at a meeting of the Butchers Association, they expressed dissatisfaction in this case.

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JEWISH

Daily Jewish Courier, June 13, 1912.

WPA (ILL) PRO 30275

Most of the butchers were of the opinion, however, that it should cause no fear. Everyone knows that the schochet (kosher animal slaughterer) did not slaughter any animals all week (due to the strike), that there is no kosher meat in the slaughter houses, and that all meats, that will be brought into the butcher shops, will be strictly fresh. Of course, there will be better and poorer grades of meat, which entirely depends upon the animal.

No one will be opposed to those butchers taking higher prices, if their customers are satisfied to pay. The essential gain is that those who want to pay only 12¢ per pound for meat can do so.

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JEWISH

W.A. (ILL.) PROJ. 30275

Courier, May 10, 1910.

The Worker's Ghetto. (Column of Local Labor News).

Women and children who work in factories - How they work and live - A scandalous sweat shop system - A dangerous system and a dangerous occupation - Jewish workers are most affected - Declaration of principles of the National Workers Verband - A branch of the verband is being organized in Chicago.

Often in strolling through the streets of the West and Northwest Side, one can see women and children walking in the streets carrying heavy bundles of wearing apparel or material of which to make wearing apparel, carrying these-heavy weights, with large beads of perspiration rolling from their faces, and with a troubled and emaciated look in their eyes.

Is it not shameful to countenance such scandalous goings on? These children are no more that 13 and 14 years of age, lean faced, undernourished, fatigued because of inadequate sleep, all this before they are full grown. If you know



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WPA (ILL) PROC 30275

Courier, May 10, 1910.

the reason for this disgraceful state of affairs, it is the sweat shop system at its worst. It is this sweat shop system which breeds tuberculosis and premature death. This undermines the existence of the worker and causes him to compete with his own children. It is this system which denies the worker to better his economic circumstances.

In the streets we see only a small phase of the sweat shop system. Let us enter the homes and shops where these heavy bundles of wearing apparel materials find their way. There we can see the real horrors of the system. Let us enter a model home at midnight. All is quiet in the dismal, small apartment, occupants sleeping fully clad upon poorly "homed" beds. But at four o'clock, the mother is up and with her, her children, candles are lit and work begins. Children, ages 7 to 14, begin their days work. The hand-sewing machines begin to turn. At eight o'clock they stop. Children must go to school, and then, after school, again the machines begin to turn, until far into the night.

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Courier, May 10, 1910.

It is a double sorrow; Firstly, the children work about 16 hours a day, at school and at home, and in spite of this labor, their income is a mere pittance and insufficient for them to be properly nourished and properly clad, not including of course, the unhealthy environment of young children, our future leaders. They grow up sickly and weak, tubercular, and cripples for life. Secondly, they harm the workers in the shops. They compete in prices and hours of work. Workers cannot get better conditions so long as they have to compete with cheap family labor.

The Trade Unions are fighting this evil with all their might. Much has been done to abolish this system, but it is still prevalent. This plagues not only the Tailoring trades but other trades as well.

The Jewish worker is greatly affected by this system and the only way to remedy it is for workers to organize into strong and sturdy trade unions and fight against the sweating system. It will be a hard battle, but the system must be abolished.

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JEWISH

The Reform Advocate, wk. of Mar. 26, 1892.

[RUSSIAN REFUGEES TO BE AIDED]

A large meeting of Jewish traveling men was held last Saturday at the Grand Pacific, to take steps in aid of the Russian refugees. It was held at the suggestion of the Russian Aid Society, who believe that such good could be accomplished by the formation of an advisory board of commercial travelers. S. Despres presided, and L. A. Kohn acted as secretary.

A number of earnest addresses were made, showing the anxiety of those present, to aid in relieving the distress of the refugees by securing them employment. A committee of twenty was appointed to issue a call to all traveling men, for a general meeting to be held this Saturday afternoon, at 3 o'clock, at the Palmer House. The Hon. Simon Wolf, of Washington, it is expected, will address the meeting.

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JEWISH

The Reform Advocate, Wk. of July 10, 1891.

[NEW PHOTOGRAPHY GALLERY]

Messrs. Stein and Roesch have fitted up one of the handsomest photograph galleries in this country at 1301 Michigan Ave. This firm has won medals to the value of \$4,000, some of which are now on exhibition at Hyman, Berg and Co.

I. ATTITUDES

D. Economic

Organization

2. Labor Organization & Activities

a. Unions

(1) Company



The Daily Jewish Forward, May 23, 1927.

The United Hebrew Trades discussed the condition of the Bakers' Union, yesterday, at a meeting in the Labor Lyceum, and determined to authorize the Executive Board to do everything possible to close the dispute between the employers and the Union.

This was decided upon after the delegates reported, that the employers had notified the Bakers' Union, in writing, that they would declare a lock-out, Friday, if the Union would not appoint a committee to discuss the condition of the bakery trade with them, and to improve the conditions which make it impossible for places to exist as Union bakery shops.

The delegates have unanimously determined, that the Executive Board shall have the full right in negotiations and to do everything within their power to avoid a lock-out.

It was also resolved, that three delegates be added to the Executive Board.



The Daily Jewish Forward, May 23, 1937.

Chicago Federation of Labor extended an invitation to the United Hebrew Trades requesting their presence at a Conference, for the arranging of a Labor Day demonstration.

The invitation was unanimously accepted and Leon Hanok, Harry Roofers, and Morris Siskind were appointed as representatives to the Conference.

"Comrade" Hennek gave a report on the condition of the Hattress Makers' Union. He recommended that the United Hebrew Trades should contribute ten dollars (\$10) a week for a period of two months, to conduct an organizational campaign.

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III C

JEWISH

Forward, July 12, 1921.

The shochets of Chicago, who are organized in a union under the United Hebrew Trades, decided at its meeting to maintain their union despite the threats of the reactionary forces of the city.

The question was discussed at yesterday's union meeting and it was decided not to waver even a hairs breadth from their alligiance to the union.

The question of rejecting the religious authority of the rabbinate also was discussed. The shochets decided that they would accept the rulings of the rabbis in regard to Laws of Kashruth, but in no case would they accept any supervision in the economic phase of their work.

The rabbis had sent to the shochets a list of eleven points, but only those were accepted which dealt directly with the Laws of Kashruth.

WPA (ILL) PROJ. 30275

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WPA (ILL) PROJ. 30275

Forward July 11, 1921

The battle of the reactionary forces of Halsted Street (the Courier) and of the self-crowned synagogue politicians against the Shochet's Union was discussed yesterday at the meeting of the United Hebrew Trades...and it was decided un-animously to support the schochets and to resist morally and financially the reactionaries attempt to smash the shochets union.

This decision was made after the delegate of the Schochet's Union and the delegates of the United Hebrew Trades to the Labor Conference had reported what had occurred during the past week and what the employers and the rabbis under the leadership of the reactionaries of Halsted Street (the Courier) had undertaken to perform against the union.

The plan of these reactionaries is to split the shochets from the union and place them under the supervision of several self-chosen synagogue directorial "pious" Jews. This would make impossible any attempt by the shochets to improve their condition through their connection with the butcher workers in particular and the labor movement, in general. . In case the shochets will not accept this plan fostered by the synagogue politicians and the rabbis, threats are being made to declare all meat of animals slain by unionist shochets as not kosher and thus remove all possibilities for earning a livelihood.

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JEWISH

WPA (ILL.) PROJ. 36275

Forward, May 6, 1921.

The business agent of the Baker Bosses plans a contrivance to harm the Baker's Union.

A plan to undermine the Baker's Union by Mr. Jacob Cohen, was unveiled at the strike now in process, at Jacob Gonkowsky's bakery, 2219 W. Potomac Ave. Mr. Gonkowsky is located near the bakery shop of Mr. Moskovitz, 2219 W. Potomac, where a strike is also being carried on. Moskovitz is selling his bread at 7¢ and attempts to persuade several women that the Union is against a reduction in bread, showing that the Union conducts pickets at his shop, telling the women not to buy his bread. The Union stopped the picketing in order to deny the boss any false pretexts. Upon observing this, Mr. Gonkowsky wanted also to reduce the price in bread. Then the business agents of the Baker Bosses Association stepped in and promised Mr. Gonkowsky that the Association would pay him for any trade loss, if he continues with the high prices.

It is readily understood that they persuaded Mr. Gonkowsky to break the agreement with the Union, and he did so by discharging the Union workers

Page 2

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JEWISH

WPA (ILL.) PROJ 30272

Forward, May 6, 1921.

and declaring a fight, against the Union.

The Baker's Union calls a meeting today, at 3420 W. 12th St. to discuss the situation.

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JEWISH

WPA (ILL) PROJ. 30275

Forward, January 25, 1921.

The 1,500 junk peddlers who sold old iron and other things, have been locked out by the Junk Dealers Association, who refuse to purchase anything from the junk peddler, because he has organized himself into a union and demands better treatment.

The junk peddlers, who are 100% organized in all sections of the city, had offered an agreement to the Dealers Association, demanding recognition of the union, and payment of the full market price for all junk.

Also, a union representative should have the right to visit the junk shops; that the dealers must purchase their junk only from union junk peddlers; that cash must be paid for all purchases; and arbitration for all disputes. The Dealers responded with a lockout.



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T D 2 a (2)

JEWISH

WPA (ILL) PROJ 30275

Forward, December 4, 1935.

The owners of Jewish bakeries in Chicago are longing for a strike.

At the last meeting of the Jewish Bakers Union, Local 237, a letter, written by Irving I. Cohen, their business manager was read, which signified that the Jewish worker should be at the mercy of the owners, in order to help them make profits for their invested capital.

Since the reduction of bread at 2¢ per pound, they thought the salaries were eating up all their profit. It was resolved that the workers be lowered in pay at the good will of the workers themselves, without any strike. They applied the term concession, so that they may continue with their business and profit by it. Not a word was mentioned about a reduction of sugar, flour, or other articles consumed in the bakeries.

Morris Ziskind, representative of the United Jewish Trades, declared that

Page 2

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JEWISH

WPA (ILL) POC 30275

Forward, December 4, 1920.

the owners of the bakeries will hear from the Union, and they are fooling themselves by thinking that any sort of concessions will be considered by the workers. Morris Ziskind also spoke of the high cost of living and how it affects the worker. Ziskind moved to elect a committee to deal with the owners. Those appointed on the committee are: V. E. Krass, H. Kirshen, Valter Krash, I. Weissbaum, and M. Ziskind.

The following resolutions were adopted and were submitted to the Forward:  
That the workers are underpaid in normal times, and if their pay will be reduced, a strike will be carried on.

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JEWISH

WPA (ILL) PROJ. 50275

Forward, August 31, 1920.

As soon as the Butcher and Shochets' Union announced that each butcher boss would have to sign the agreement and pay \$5.00 for the rent of the union sign, then 75 butchers signed. The bosses who decline to sign, state that the union demands that the shochets receive wages in addition to the 15% charge for each job. The union's business agent, Mr. Etkin denies this.

The Butcher and Shochets' Union has decided to sign no agreement with the Association of the Butcher Employers, but that each of the latter must sign himself, and in addition, pay a \$5.00 rental for a union card which is to be a guaranty of a union shop.

Forward, August 28, 1920.

To all members of Local 598 - Butchers and Shochets' Union!

A special meeting will be held, Sunday, 10:00 A. M. in Liberty Hall. No member can be absent, he must come to receive his working card.

All butcher bosses and chicken store proprietors are requested to come and sign the union agreement, Sunday, from 10: A. M. to 5:00 P. M. The conditions are as follows: A \$10.00 raise for the butcher employees, working hours are to be from 7:00 A. M. to 5:00 P. M. Thursday to 9:00 P. M., Friday till 2:00 P. M. and Sunday to 12:00 noon. All other conditions, same as last year.

He who does not sign the contract will have neither worker nor shochet.

J. Astrofol, Pres.  
Jos. Etkin, Bus. Mgr.

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JEWISH

Forward, July 25, 1920.

The Cap Makers Union has voted to strike, beginning Monday July 26th. The issue is piece work versus weekly wage. The following are the shops affected: Alper Witz, Atlas, Fried, Eagle, Feldstein and Tessler, Gourd and Brothers, Hobbing, Hirsch and Weingrad, Marvel, Rabener Brothers, Rex, Rubenstein and Gordon, Siegal Brothers, Tessler and Son, Fishman's, Levenson Brothers, Meyerowitz, Parrot and Mercantile, S. B. Pollack, R. Label, Supreme, and United.

In 14 shops, where weekly work is maintained, there will be no strike. These shops do not belong to the Association.

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JEWISH

Forward, July 18, 1920.

The Chicago Cloth Headwear Manufacturers Association, figured without their partner when they posted notices in their cap factories stating that all work would be piece work.

At their union meeting at which were 500 members, the workers decided to raise a fund of \$50,000 to carry on the fight with the bosses. A collection was made and soon cash and pledges to the total of \$8,000 was raised. Twenty-three members gave \$100 each, six gave \$200 each, L. Matchin and L. Matten, \$1,000 each, M. Chanin, gave \$600 and M. Nagers gave \$500.

The union also decided that no strike benefits would be paid for the first six weeks of any strike so that the \$50,000 fund would last longer.





WPI (U) PR 3072

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JEWISH

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• WPA (ILL.) PROJ. 30275

FORWARD      September 9, 1919.

That the strike of the furriers is succeeding, as is evidenced by the number of manufacturers who have signed individual contracts.      To date 44 shops have signed agreements with the Union.

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JEWISE

WPA (ILL) 8701 302/5

Monday, October 1, 1919

Local 12 of the New York & the Western Union has won a great victory.....

The gains are: a 44 hour week, wages to be paid on a weekly basis rather than on piece work basis, a raise for one class of workers from \$25 to \$35 per week, and a raise for a second class from \$22 to \$32 per week.

These conditions have been won for 97% of the trade, only the two remaining outside the agreement: The John Deere Co. and the Western Engineering Co. Strikes will be called in these two shops.....

Mr. L. Gordon is the President, and Mr. Tolson is the business agent of Local 12.....

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JEWISH

Forward, August 29, 1919.

The Jewish Baker's Union Local 237, has called a strike against the United Bakery, 1253 S. Kedzie Avenue, and against Louis Abrams, 16th Street, corner Sawyer Avenue.

Both employers refuse to employ union members, and they did not observe union rules prior to the calling of the strike.

WPA (ILL) PROJ. 30275

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JUL 15

WPA (L.L.) PRO. 31278

Forward, August 17, 1919

Attention!

To all Grocery Clerks:

You are ordered to stop work at 10:00 A.M. and come to  
a meeting of our union at 1145 E. 12th St. A.M.

THIS MEANS A STRIKE.

Come as one man. By 11:00 A.M. 1919.

International Protection of Clerks Union.

(407.)

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JEWISH

Forward, Aug. 24, 1910

NPA (ILL.) PROJ. 36275

At yesterday's meeting of the United Jewish Trade Union  
Schiffman, the delegate of the United Jewish Union, reported  
about the strike at Lieberman Bros. & Soborov.....

A corollary to Delegate Schiffman, the United Jewish Union has  
received a strike of \$275,000 for a 15 per cent tariff on  
each member of the St. Louis and Chicago Association.

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JEWISH

WPA (ILL.) PROJ. 30271

Memorandum, August 25, 1943

Attention!

All Jewish Butchers who have not yet signed a contract with  
the union are requested to come

today 5 to 5:00 P.M.

to sign the contract

at 1155 Blue Island Avenue

Otherwise a strike will be called in your shop Tuesday morning.

J. Lurie, Sec. Agent.

Levinson, Pres. - 1000 Rogers Ave. N.

(ATTN.)

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CEWIS

WPA (111 190) 10/75

Letter, August 23, 1913

Three conferences have been held between the representatives of the Terriers Union and the Manufacturers Ass'n. No agreement has been reached.....

The Union asks for cutters \$50 per week; for a grinder, worker and men like, \$50 per week; for miller and cleaners \$40. For finishers, men and women \$30.

The employers offer the following scale, dividing each work into two grades: cutters, first class, \$40.00, second class \$37; a grinder, first class, \$32, second class, \$28; miller and cleaners, first class, \$27, second class, \$23; finishers, first class, \$25, second class, \$22.

Besides this, the employer is not willing to pay for the cost of transportation of work, and also to allow 10% of the night work, and to pay for the cost of food and clothing for the night work of the workers.

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WPA (ILL) PROJ. 30275

Forward August 22, 1915

The Cap Makers Union called a strike yesterday morning against the firm of Lederman Bros. and Soleroff, 1757 Milwaukee Ave. This is the only cap shop in Chicago which is not unionized.



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JEWISH

FORWARD August 20, 1919

WPA (111) PROJ 20675

Jewish Butcher Employers refuse to negotiate with the Union.

The Butchers Union, Local 589 have stated their new demands to the butcher employers:

- (1) Recognition of the Union
- (2) A raise of \$10.00 per week
- (3) 54 hrs labor per week
- (4) One weeks vacation to the worker who has been employed for the entire year.
- (5) Holidays on July 4th and Labor Day.
- (6) Compensation in case of accident in course of labor.
- (7) No employee shall be fired without reasonable cause.
- (8) Every employer must display a union card in his window

At a conference which was held between Union representatives and representatives of the association, it was noticed that certain butchers, who employ no labor, have taken it upon themselves to destroy the union and with this attitude they forced the union representatives to quit the conference.

JEWISH

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I D 2 a (4)

WPA (ILL) PROJ. 30275

FORWARD, August 13, 1919.

The shoe repairer's Union celebrated a great victory yesterday.

After the organizer of the Union, Comrade L. Hannock, met with the officials of the American Shoe Co. who have stores all over the country, and agreement was signed. The workers were on strike but 1/2 hour.

The Union is planning to enter the department stores.

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SECRET  
WPA (ILL) PROJ 30275

Forward, August, 9, 1919

Cloakmakers!

Members of the Locals 5, 13, & 31 of I. L. A. W. U.

You, more than any other Jewish worker, have supported the war victims on a great scale, having even given a share of your earnings.... We expect you to respond warmly to the call of the unfortunate across the ocean.

Bring all your old clothes, such as shoes, trousers, vests, socks, etc.

Bring them to the office of the union 1115 West Division Street.

Joint Board Cloakmakers' Union  
(adv.) I. L. A. W. U.

Forward, August 2, 1919

What is Happening in the Chicago Trade Union Movement

by Hyman Schneid

Mothers Workers Union

Their demands are a forty-four hour week instead of 43 (3 hrs. a day, 4 hours on Saturday), and a \$5 raise in wages... ..(If the employers do not agree) the union (Local 63) is prepared to fight for their demands by a strike.

Forward, August 9, 1919

WPA (IL) 4001.30275

What is Occurring in the Chicago Trade Union Movement

By Hyman Schneid

During the past week (Local 54 of the Raincoat Makers Union) had a double victory. They won their demands in wages and in control. Until recently they had control of the contracting shops only, but now they have an agreement with the manufacturers also.

But this is not all.....They have succeeded in fully organizing Conrad B. Shayne, a shop which had practically been given up as a lost cause.....

For six long years the local spared neither money nor energy on this shop, but each time the union was dissappointed, and now the shop is unionized.

Forward, 8 - 3 - 19

The strike of the raincoat makers in Kling Bros. shops is almost over. After the strike has been settled the union will engage in a campaign to have the conditions of a forty-four hour week and a 20% raise in wages accepted throughout the industry. Local 54 will have the moral and financial support of the International in this campaign.

Representatives of the union held a conference with Comrade S. Singer who promised the full support of the International. He also appointed Mr. Greenspan to act as temporary organizer in the Chicago territory.

The union also had a victory in the S.B. Shayne Shop, in that all their workers joined the union voluntarily.



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I D 1 -a

Forward 8-1-19

With ratification of the agreement between the I. L. B W. U and the association, the dress and shirt workers will have control practically of the entire trade. In all there are about 100 dress and skirt manufacturers in Chicago, the two associations which signed the agreement have a total of 65 member firms. Yesterday afternoon the Union received 26 applications from independent manufacturers, who also accede to all the demands of the union. There remain only about 9 or 10 firms which are stubborn. Against these the fight will be maintained.

Forward, July 27, 1919.

FURRIERS UNION ISSUES NEW DEMANDS

The Turner's Union, Local 45 of the Fur Workers International has recently sent their new demands for the coming two years to the employers.

They ask the following wage scale, for cutlers \$60. per week; for operators \$50. and for finishers and naailers \$40.

It is understood, of course, that this is a minimum scale, the large majority of the members will not work for such sums. They are getting more at present but this is not the basic point. They demand the abolition of the different scales for slack and for busy seasons. They demand, aside from wages, ten yearly holidays, including May 1st; and demand payment for them.

WPA (H.L.) PR01.30275

JEWISH

I D 2 -a (1)

FORWARD 7-27-19 Furriers Union issues new demands.  
The Turners Union, Local 45 of the Fur Workers International has recently sent their new demands for the coming 2 years to the employers.

They ask the following wage scale, for cutlers \$60. per week; for operators \$50. and for finishers and nailers \$40.

It is understood, of course, that this is a minimum scale, the large majority of the members will not work for such sums. They are getting more at present but this is not the basic point. They demand the abolition of the different scales for slack and for busy seasons. They demand, aside from wages, 10 yearly holidays not omitting the 1st of May; and demand payment for them.

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JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 1, 1919.

The news is that the Tailor Employers Association is breaking down. If ever any one doubted the courage of the workers, he will now have to admit that the destruction of the association is due to the strength of the organizational campaign conducted and still being led by the Amalgamated Workers Union. Many victims were laid at the altar of human rights. We need remind ourselves only of the strikes of 1910, 1915, and 1916. We cannot forget our murdered, wounded, hungry, and frozen brothers. We cannot but curse the association and blame them for the tremendous sacrifices. The present campaign of the workers is the most extraordinary in the annals of Jewish labor.

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JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 27, 1919.

The Amalgamated Union Refuses to Recognize Company Unions.

The Amalgamated strikers of Alfred Decker and Cohen held a meeting in which the firms proposed plan was discussed and was unanimously rejected. The strike should not be called off until the Amalgamated Union was fully recognized. The original plan of Alfred Decker and Cohen is as follows: 1. The election of a permanent shop committee with the authority to transact business with the employers. 2. Rules for discharge of employees are to be worked out. 3. Positions of foremen and superintendents are to be filled from the ranks of the shop employees and not outsiders. 4. Employees will participate in the profits of the firm after a certain time. 5. Sick benefits. 6. Life Insurance. 7. A pension until a certain age. 8. Workers will elect a committee to which the firm will send its delegates. 9. Ballot boxes will be supplied by the firm.

The above plan at first sight does not seem bad, but on second thought shows itself to be a scheme for the formation of an open shop union.

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JAN 31

WP/ 61.3 PROJ. 60275

Formal, March 5, 1913

The Officers of the Chicago Tailors Association  
Get a Tip-Off.

A nine dollar a week, raised in the recent month by the officers in their campaign of the Aligned Association for better conditions for all the workers in the tailoring industry.

Each of the fifty officers of the Chicago Tailors Association received a notice of \$9.00 a week. It is reported that the officers were not yet joining the Aligned Association. The officers of the Continental Tailoring Co., Fred J. Doggett, and Fox Brothers are joining in a group with the Chicago Tailors. Complete Trade Unionism is being to form a representative body for the workers in the event in the existence of the tailors' organization.

It exceeded all the expectations of the workers in the industry.



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WPA (ILL) PROJ. 30274

Forward, March 4, 1919.

### The Strike at Perry and Benson.

The pants makers of Perry and Benson, 12th st. near Halsted, have been on strike for the last few months. They are members of the Amalgamated local 100, and are determined not to give up because their demands are reasonable. The pants makers, who have been organized since the last general strike, have proved to be loyal to the Amalgamated, and a few months ago, they prepared their new program, which contained their new demands and distributed them to all the bosses.

The firm of Perry and Benson, through their stubborn action prolonged the strike. Last week they asked for a conference to settle the dispute. The officials of local 100, met with this firm, and they offered a 4% per cent raise in pay. The striking pants makers rejected this philanthropic offer, with anger, and agreed to proceed with the strike until they will be the victors.

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III C

FORWARD - February 26, 1919

The Temple Judea accepts the suggestion of the Forward  
to settle the strike through Arbitration.

A representative of the Forward telephoned Mr. Stone, the Vice President of Temple Judea, asking him whether or not the Temple is accepting suggestions. Mr. Stone's answer was yes.

The Hebrew Teacher's Union also agree on an arbitration committee.

It is expected that both sides will pick their committees today,  
and the strike will end soon.

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JEWISH

FORWARD - February 25, 1919.

WPA (ILL) PROJ. 30275

Cloak Tailors get a raise.

At a conference of representatives of the Joint Board of the Cloak makers Union and representatives of the bosses, it was agreed that every tailor who received until now \$18.00 per week or less, get a raise of \$1.00. This raise went in effect Monday, Feb. 10th which means that each tailor will receive back pay from that time on.

JEWISH

I D 2 a (1)

(ALL) PROJ. 30278

Forward- February 24, 1919

A NEW UNION WILL BE ORGANIZED TODAY

A new trade union will be organized at 6 o'clock this evening, just after working hours, consisting of receiving and shipping clerks, helpers, hustlers and wash up men of the printing trade in room 200 at 180 Washington Street.

All workers of these trades are asked to come straight from work and bring along all their workers.

Gook speakers will speak on organizations.

Forward, February 20, 1919.

Tonight: Meeting of waist, dresses and white goods workers.

The first mass meeting in the campaign of the 44 hour week, will be held tonight at the Amalgamated Hall, 1579 Milwaukee Avenue.

Well known speakers, in Jewish, English and Polish will speak on the opportunities that the waist-makers, dress, kimono, white goods workers, cutters and pressers have now, to win the 44 hour working week.

All the workers of these trades should come in masses to join the union and help these demands materialize sooner. Most of the branches in this organization have already won the 44 hour week.

Forward, February 20, 1919

The Students are moving from the Temple Judea.

Due to the teachers strike at the Temple Judea, the students are gradually moving. Some went to the Kehileth Jacob Talmud Torah others to the Anshe Sholom and many are at the Rache Leah Talmud Torah and to their joy they all feel as they found the right place, and the right atmosphere for Jewish education.

The students left at Temple Judea, will naturally follow the example of the others, and our reformed Jews will be left with no Hebrew school.

Now they are considering a radical school, but the radicals will not go there, because it is not the place for them.



WPA (ILL) PROJ 30275

Forward, February 19, 1919Waist, dress, kimono and white goods workers, come to meeting tomorrow

The first meeting in the campaign of the 44 hour week will be held tomorrow at the Amalgamated Hall - 1579 Milwaukee Avenue.

The general organizer, Comrade Hochman declared to a Forward representative, that the International ladies garment workers, will in the next few weeks use all their energy and do all in their power in the campaign to win the 44 hour week for all the workers of the above mentioned trades.

At the meeting tomorrow night a message, will be read, from Comrade Schlesinger. The president of the International will give the workers and idea of how they are preparing for this campaign.

Prominent speakers will address the meeting. All men and women working on waists, dresses and kimonos also white goods workers, come to this meeting for your own interests.

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JEWISH

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III H

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Daily Jewish Courier, June 8, 1917.

### HERE AND THERE

We have frequently paused at the difference between Jewish life there, - across the Atlantic, in the cities and villages of Russia, Poland, and Galicia, and Jewish life here, - in the communities of the wealthy, democratic America. And yet, the Jews there, the impoverished and oppressed, always appear beyond comparison in a brighter mood than the Jews here. More sympathy in relation to the individual and more sincere devotion to the interests of all exist there.

We have a recurrence of a phenomenon which is an original creation of the Jewish genius on American soil. A strike, carried on by



Daily Jewish Courier, June 8, 1917.

Jewish teachers in all Hebrew schools, is now going on in New York. When I first read about the strike, I refused to believe that our educators, so to speak, have sunk to such abyss that the teachers and disseminators of Jewish knowledge are given the alternative of either teaching and starving, or striking and starving.

I have already witnessed many strikes in various industrial branches. I have understood them, that is, both parties, the employer and striker. Here we are facing two fiendish social elements, with diametrically opposing interests which must carry on the struggle as long as the existence of one group is dependent upon the subordinate condition of the other, as long as the edifice of wealth and power is supported by the foundation of submissiveness.

Daily Jewish Courier, June 8, 1917.

But in this particular strife, in the conflict between the teachers and the president and directors of the Hebrew schools, where is the division that renders this conflict necessary? Regardless of how much thought I have given this, how much I meditate over it, I can not find any justification for the strike.


After all, our Hebrew schools are not factories established by private people in order to profit from accumulated commodities. After all, Jewish education is one of the most necessary requirements of Jewish social life. The primary duty of an organized group is to provide for the education of the rising youth, who will become the bearers of the national flag, defenders of old traditions,



Daily Jewish Courier, June 8, 1917.

fighters for posterity, lest national suicide is committed.

And I can recollect how sacred and beloved was the maintenance of children's education in the cities and villages of Europe. Was there anyone who did not send his child to Cheder (Hebrew school)? They retrenched on food, clothing and other necessities of life in order to educate the child, so that he would not remain illiterate. The word 'ignoramus' was the greatest insult, a reflection upon the family, humiliation to the community. They used to pawn the most important things of the household in order to pay a tuition fee. A family jubilee was the day when the child, enwrapped in a prayer shawl was brought to Cheder, and when he uttered the first words of Torah (knowledge) he acquired, tears of joy flowed from the eyes of the parents; the whole community rejoiced because the child "shall not disgrace his people who sacrificed for its education".



Daily Jewish Courier, June 8, 1917.

If one were poor, having nothing to economize on, the community provided for his child's education. It was considered an obligation, because the Jews are responsible for each other, and what greater responsibility can there be than caring for the welfare of our children?

That life was poor, but beautiful. The antiquated educational methods were deficient, but the thing itself was sacred, surrounded by devotion and conscientiousness, illuminated by rays of high ideals. Strikes were impossible under such conditions.

Here, amidst wealth and freedom, things are entirely different. Ignorance is not ignominious. Self-consciousness and self-recognition are items for which there is no need of sacrifice. This is the position of many parents and even of those who govern the few



Daily Jewish Courier, June 8, 1917.

educational institutions that exist among us.

There is no organized body to safeguard the educational interests of the community here. It is the personal initiative of individuals that accentuate Judaism. As individuals, they have their views on education which are applied to a social undertaking.

This abnormal condition is responsible for the teacher's strike in New York. Perhaps this strike, which is distinguished from all others, will open the eyes of the masses to the national disgrace which is reflected upon all of us including the president and directors of the New York institutions.

Let us see that education is not a dissolute thing, not a privately



Daily Jewish Courier, June 8, 1917.

endowed undertaking, but a social obligation, organized, supported, controlled, and carried on by the entire community, which is under obligation to provide for the education of children.

A special educational society should be established with subdivisions throughout the country. Such a society could establish order in the midst of prevailing anarchy, elaborate a coherent program, create educational methods, a teacher's college, and everything necessary to place Jewish education on a proper basis.

This would eliminate licentiousness and illiteracy, give us a generation of better children who would guide their parents, be more responsible to society and to the past, which does not begin with an American factory, but a beautiful sunny land where we speak to nature and see God.



Daily Jewish Courier, June 8, 1917.

There in the Old World, we were instinctively aware of it and it influenced life. Here in the New World, we forgot about it. And this forgetfulness is the cause of many evils in our life, the teachers strike included.



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I C

JEWISH

Daily Jewish Courier, August 27, 1912.

WPA (ILL) PROJ 30275

The South Side ladies tailoring employers, who are determined to destroy completely the Union, woke up to the fact that they could not do away with it entirely, so they have undertaken to organize a company union of their own scabs. They promised these scabs many good things which they know they can't fulfill. On the other hand the scabs do not expect anything.

These very bosses, who are Jews and belong to various synagogues, advertised in the Daily News for help preferring Gentiles. One of the employers of the Custom Ladies' Tailors submitted this advertisement.

The South Side bosses who combat the Union are greatly mistaken when they think that by such methods, they will win their struggle.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, August 27, 1912.

Jewish employers and Jewish workers should better understand each other and the bosses should not have admitted any anti-Semitic advertisements which defames the entire Bosses Association.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, December 25, 1911.

The Jewish Business World.

Schiff & Co. is offering 3% interest on savings deposits. This is the oldest and most popular bank on the west side. For Jews who own houses and are not satisfied with results, this bank operates a Bureau for Landlords which offers its services for the small sum of one dollar.

The announcement that Schiff & Co., 720--728 W. 12th. Street would pay 3% on savings deposits was received by the Jewish element as a very pleasant welcome.

Just as the Jewish population is constantly growing, so also is Jewish business growing from day to day by leaps and bounds. There is no doubt that the Jewish population on the West Side is progressing rapidly, and hence the offer of 3% interest by these Jewish bankers. The name "Schiff" signifies "reliability and honesty". It is one of the oldest Jewish business institutions in Chicago. Old and young, American or foreign-born, all know



Courier, December 25, 1911.

the name of the Schiff Bank and its location. For many years the bank has been instrumental in bringing over thousands of immigrants to their loved ones here in the U.S.A. The Schiff bank is the first institution to which immigrants turned for advice, which was given with the greatest of pleasure. In other words, the bank was a Bureau for those who needed good counsel and advice. The success of the new 3%-interest-rate was instantaneous, for Jews began to bring their savings to the bank, not only from the west side and Douglas Park, but also from all other parts of the city.

The bank is built and managed according to the latest methods of doing banking business and contains the best safety deposit vaults, consisting of 5,000 boxes, all large size and safe; as well as 20 rooms for the convenience of customers; a steamship-ticket and bank-drafts department, in addition to all the other departments of the bank.

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Jewish Labor World, 2-26-1909.

### UNITED HEBREW TRADES.

The United Hebrew Trades have reorganized. Hereafter, only trade unions will compose the organization, and only such workers will be accepted as delegates as are able to accomplish something for the Federation.

If the reorganization will do good to the workers we are perfectly satisfied.

When the Federation was reorganized we didn't have many unions, and if unions existed they were unknown to the workers. The first ones to affiliate with the Federation were a few small Jewish unions, the workmen's Circle branches, and Socialists, then the cap-makers, bakers, and garment workers joined, and within a short period there was a good deal of life put into the labor movement.

Times were good, new organizations were born at the same time, many more progressive organizations paid monthly to help keep up an organizer. A strike of the bakers, attracted all the active Socialists and trade unionists. A vigorous agitation in favor of the union label was carried on, and within a short period it created a great demand for the label,

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WPA (ILL) #201-41275

Jewish Labor World, 2-26- 1909.

which was already pretty well spread. The meetings of the Federation became larger, the actors union then joined the Federation. They also had a strike that drew a few months of activity from the Federation.

At that time the United Hebrew Trades had every indication of becoming a power for good, but the depression set in and a reaction occurred in the Jewish movement. It was because of the differences in opinions among the delegates which was responsible, for their failure to do the required work, but the unions themselves turned weak and their members were left without work. The unions gradually disbanded. The progressive societies turned weak and all this effected the United Hebrew Trades.

The press committee puts the entire blame on the divergence in opinion of the progressive delegates; this is wrong. It is possible that some of the delegates would like to introduce certain radical principles into the Jewish labor movement. They have a right to do so because the fundamental principles of the United Hebrew Trades is purely Socialistic. The delegate of the garment workers, in spite of the fact that he is not an outspoken radical, personally helped in the writing of the principle statements, together with the delegate of the cap-makers union, Brother

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WPA (ILL) PROJ. 50271

Jewish Labor World, 2-26-1909.

Schreiber, and a few other delegates. At a previous meeting it had been determined to stand by the Socialist principles, also to draw all the progressive Societies into the United Hebrew Trades.

It is not true, as the press committee states, that the Jewish labor unions are not quite ready to go hand in hand with the radicals. Among all the Jewish unions one will find a strong radicalism. The cap-makers union has, in their fundamental principles, recognized socialism, the bakers' union recognize socialism and these strong unions stand one hundred per cent with the United Hebrew Trades.

The only union not recognizing socialist principles is the garment workers and when this union was investigated, it was found that instead of doing good, it was just the contrary, that it did a great deal of harm to the union by being conservative and following the program of all the American conservative unions.

Let this reorganization of the United Hebrew Trades serve as the start of a new life in the trade unions and among the progressive elements.



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IV

JEWISH

MPA (ALL) PROJ. 2025

The Reform Advocate, Wk. of March 7, 1903. p.100.

Dr. Hirsch acted as arbitrator, and his findings settled the differences between the Firemen's Union and the Building Manager's Association. In a second arbitration, Dr. Hirsch settled the dispute between the Stationary Engineer's Union and the Building Manager's Association.

The Doctor is now sitting with Judge Sears and Prentiss as a Board of Arbitration convened to consider the differences between the Chicago City Railway Co. and its employees.

**I. ATTITUDES**

**D. Economic  
Organization**

**2. Labor Organization  
and Activities**

**a. Unions**

**(2) Craft**